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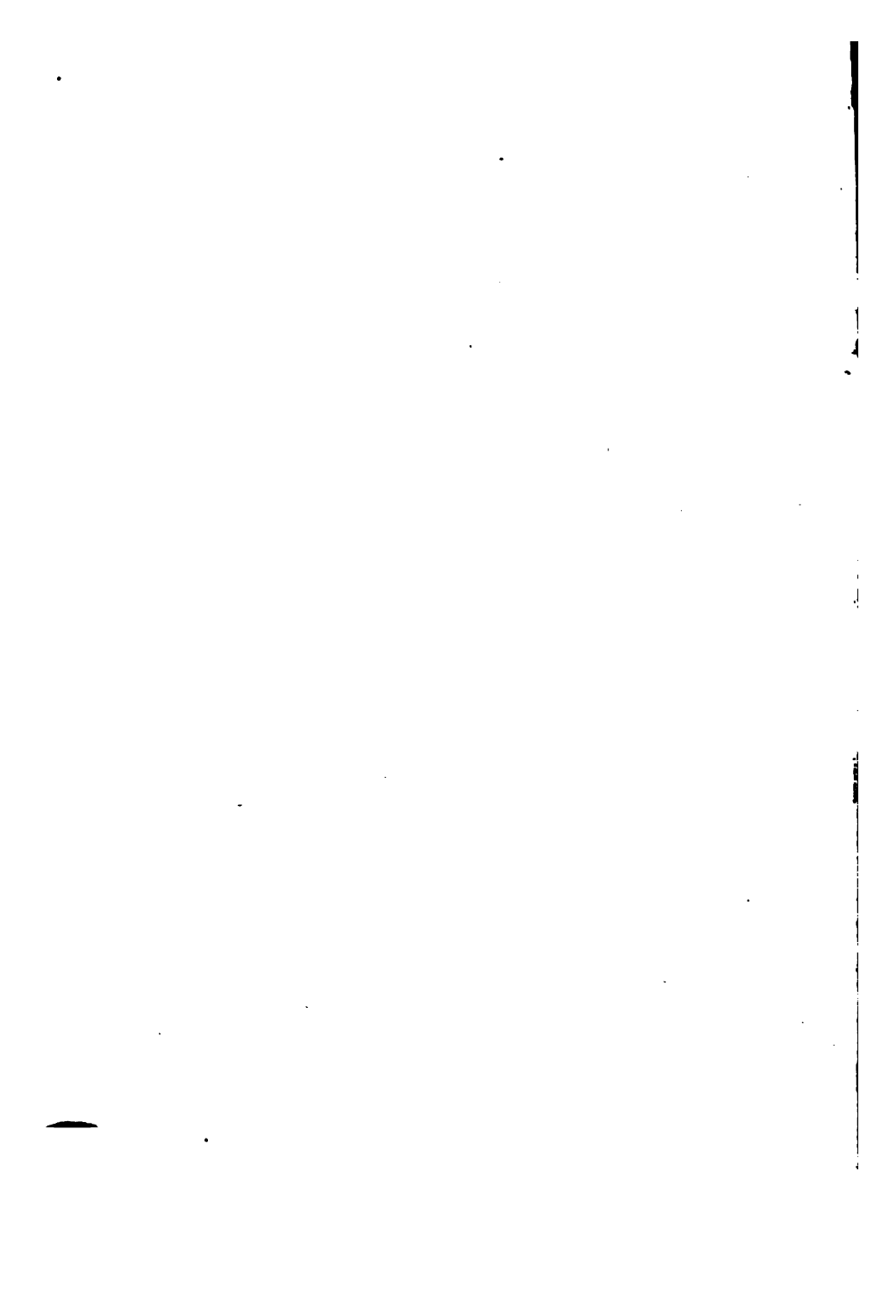
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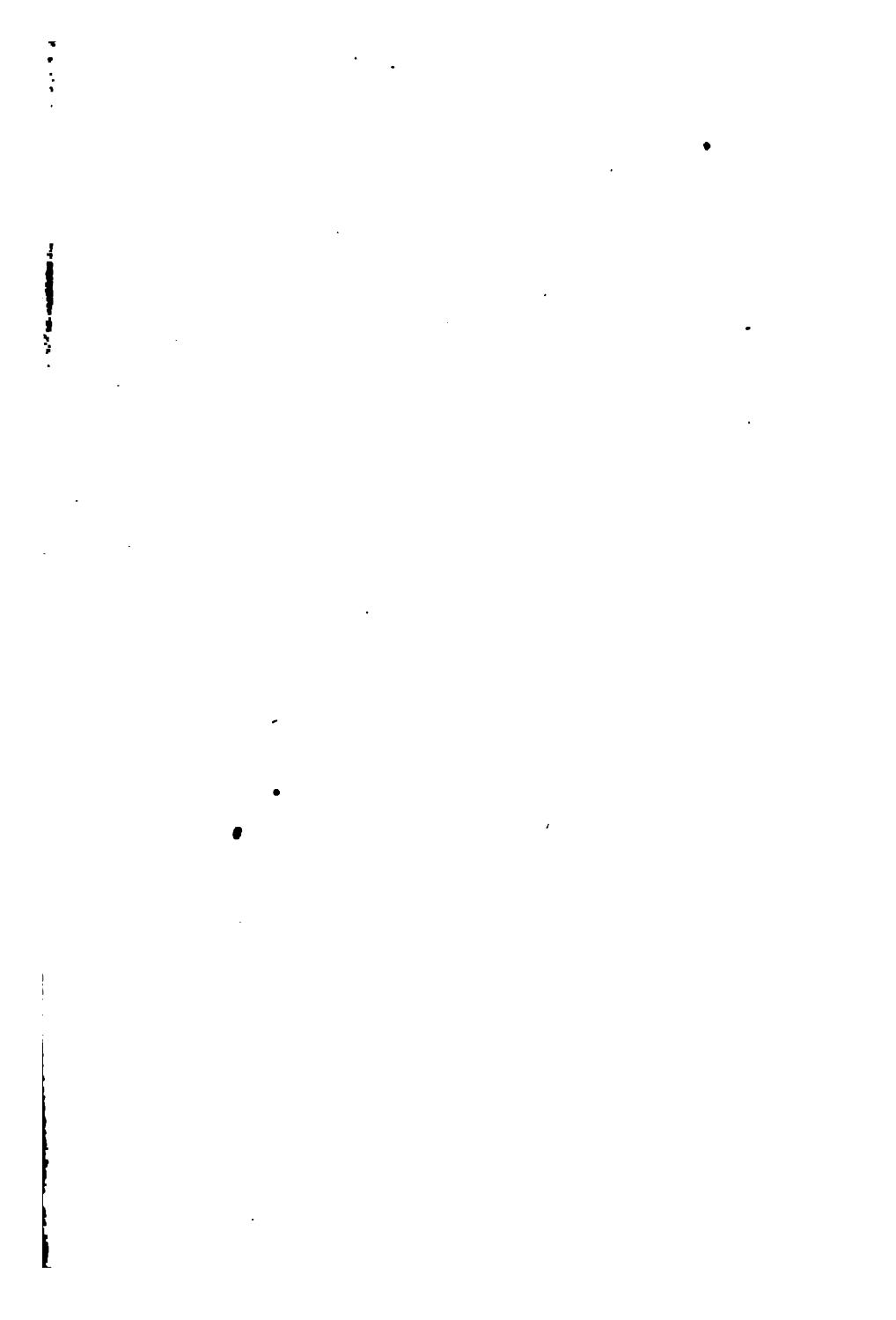
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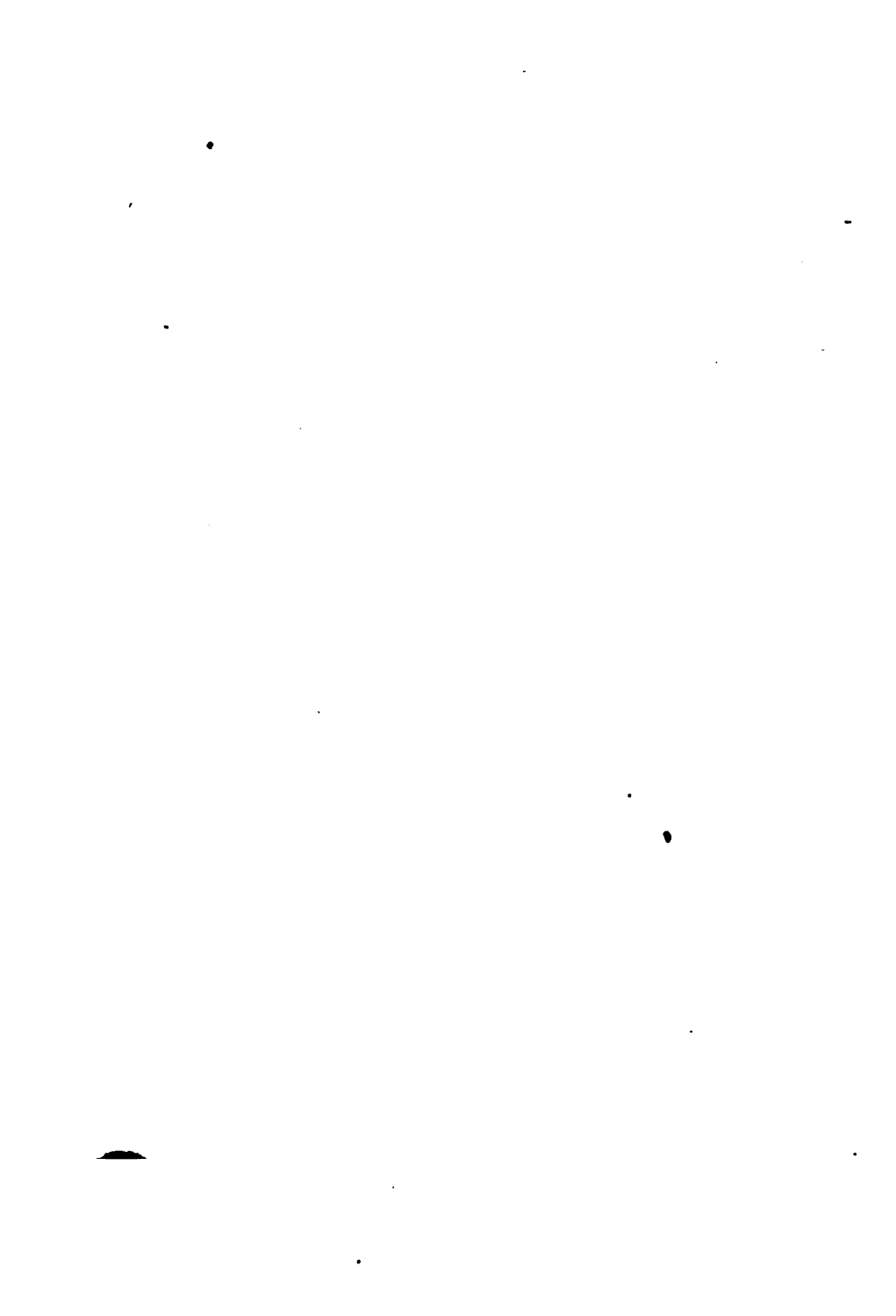
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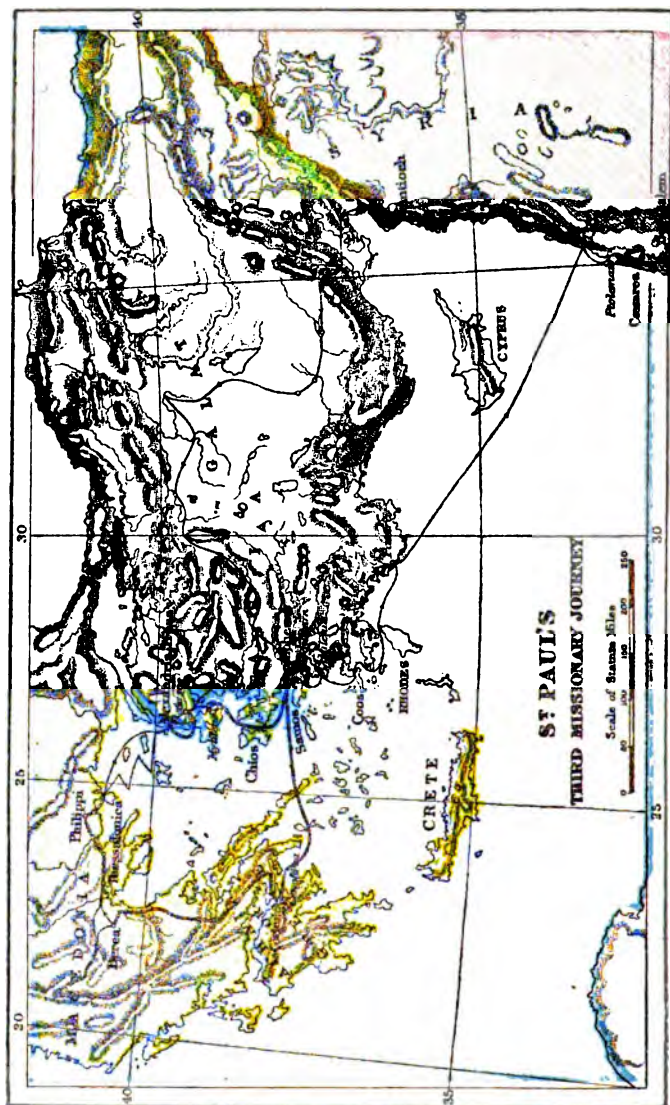
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A
COMMENTARY:
CRITICAL, PRACTICAL AND EXPLANATORY,
ON
THE OLD AND NEW TESTAMENTS,

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BIBLE DICTIONARY,

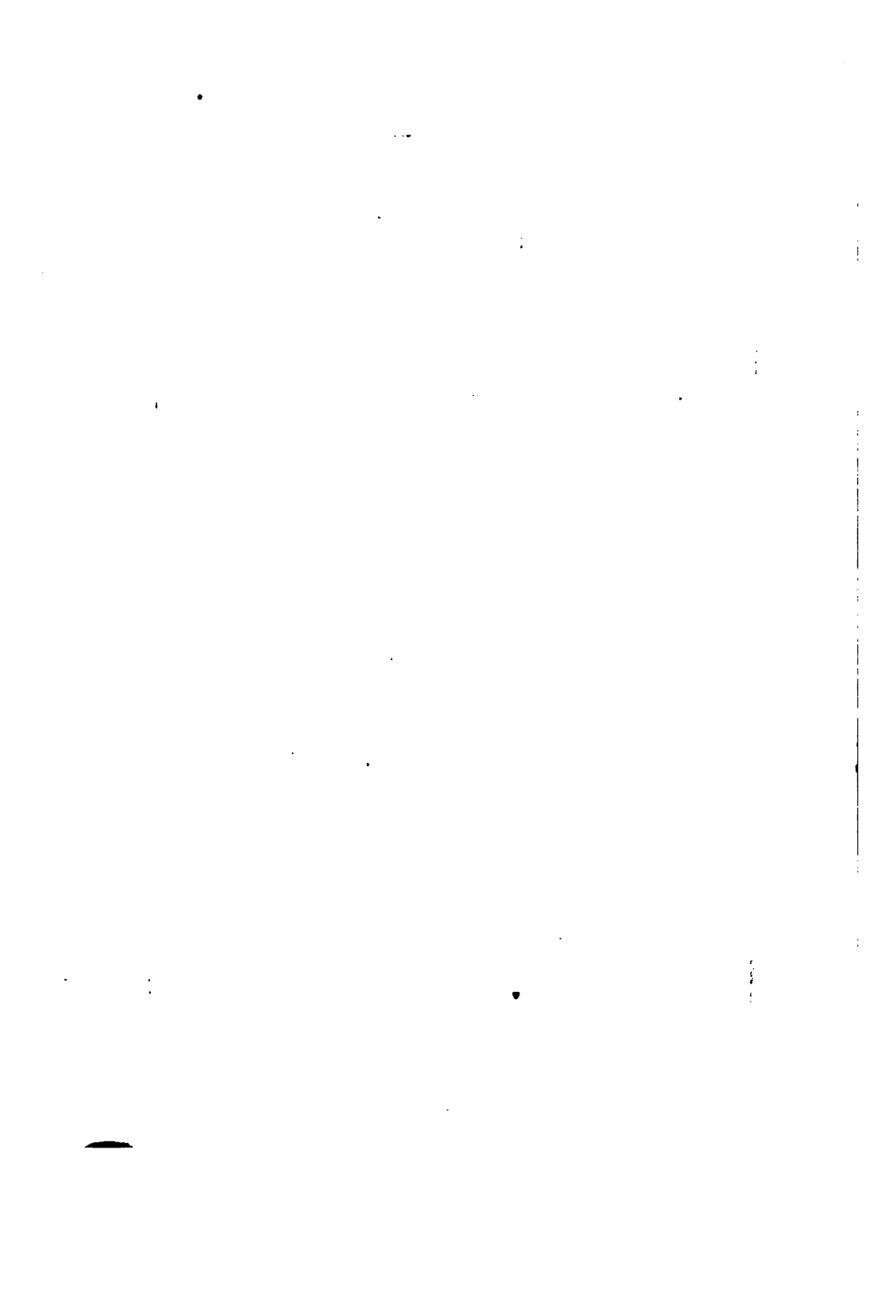
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COPIOUS INDEX,
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NEW TESTAMENT—VOL. II.

GALATIANS—REVELATION.

JEROME B. NAMES & CO.,
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INTRODUCTION.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

THE internal and external evidence for *St. Paul's authorship* is conclusive. The style is characteristically Pauline. The superscription, and allusions to the apostle of the Gentiles in the first person, throughout the epistle, establish the same truth (ch. i. 1, 13-24; 2, 1-14). His authorship is also upheld by the unanimous testimony of the ancient church, Cf. Irenæus *adversus Hæreses*, 3, 7, 2 (Galatians, 3, 19); Polycarp (Philippians, ch. 3) quotes Galatians, 4, 26, and 6, 7; Justin Martyr, or whoever wrote the *Oratio ad Græcos*, alludes to Galatians, 4, 12, and 5, 20.

The epistle was written "TO THE CHURCHES OF GALATIA" (ch. 1, 2), a district of Asia Minor, bordering on Phrygia, Pontus, Bithynia, Cappadocia, and Paphlagonia. The inhabitants (Gallo-græci, contracted into Galati), another form of the name Kelts) were Gauls in origin, the latter having overrun Asia Minor, after they had pillaged Delphi, about B. C. 280, and at last permanently settled in the central parts, thence called Gallogræcia or Galatia. Their character, as shown in this epistle, is in entire consonance with that ascribed to the Gallic race by all writers. Cæsar, B. G., 4, 5, "The infirmity of the Gauls is that they are fickle in their resolves and fond of change, and not to be trusted." So Thierry (quoted by *Alford*), "Frank, impetuous, impressible, eminently intelligent, but at the same time extremely changeable, inconstant, fond of show, perpetually quarrelling, the fruit of excessive vanity." They received St. Paul at first with all joy and kindness; but soon wavered in their allegiance to the gospel and to him, and hearkened as eagerly now to Judaizing teachers, as they had before to him (ch. 4, 14-16). The apostle himself had been the first preacher among them (Acts, 16, 6; Galatians, 1, 8; 4, 13 [see Note: "on account of infirmity of flesh I preached unto you at the first:"] implying that sickness detained him among them), 19; and had then probably founded churches, which at his subsequent visit he "strengthened" in the faith (Acts, 18, 23). His first visit was about A. D. 51, during his second missionary journey. Josephus, *Antiquities*, 16, 62, testifies that many Jews resided in Ancyra in Galatia. Among these and their brethren, doubtless, as elsewhere, he began his preaching. And though subsequently the majority in the Galatian churches were Gentiles (ch. 4, 8, 9), yet these were soon infected by Judaizing teachers, and almost suffered themselves to be persuaded to undergo circumcision (ch. 1, 6; 3, 1, 3; 5, 2, 3; 6, 12, 13). Accustomed as the Galatians had been, when heathen, to the mystic worship of Cybele (prevalent in the neighboring region of Phrygia), and the theosophic doctrines connected with that worship, they were the more readily led to believe that the full privileges of Christianity could only be attained through an elaborate system of ceremonial symbolism (ch. 4, 9-11; 5, 7-12). They even gave ear to the insinuation that Paul himself observed the law among the Jews, though he persuaded the Gentiles to renounce it, and that his motive was to keep his converts in a subordinate state, excluded from the full privileges of Christianity, which were enjoyed by the circumcised alone. Ch. 5, 11; 4, 16, Cf. with 2, 17; and that in "becoming all things to all men," he was an interested flatterer (ch. 1, 10), aiming at forming a party for himself; moreover, that he falsely represented himself as an apostle divinely commissioned by Christ, whereas he was but a messenger sent by the Twelve and the church at Jerusalem, and that his teaching was now at variance with that of St. Peter and James, "pillars" of the church, and therefore ought not to be accepted.

INTRODUCTION.

His PURPOSE, then, in writing this epistle was (1) to defend his apostolic authority (ch. 1. 11-19; 2. 1-24); (2) to counteract the evil influence of the Judaizers in Galatia (cf. 3 and 4), and to show that their doctrine destroyed the very essence of Christianity, by lowering its spirituality to an outward ceremonial system; (3) to give exhortation for the strengthening of Galatian believers in faith toward Christ, and in the fruits of the Spirit (ch. 5 and 6). He had already, face to face, testified against the Judaizing teachers (ch. 1. 9; 4. 16; Acts, 18. 23); and now that he has heard of the continued and increasing prevalence of the evil, he writes *with his own hand* (ch. 6. 11, a labor which he usually delegated to an amanuensis) this epistle to oppose it. The sketch he gives in it of his apostolic career confirms and expands the account in Acts, and shows his independence of human authority, however exalted. His protest against Peter in ch. 2. 14-21, disproves the figment not merely of papal, but even of that apostle's supremacy; and shows that Peter, save when specially inspired, was fallible like other men.

There is much in common between this epistle and that to the Romans on the subject of justification by faith only, and not by the law. But the epistle to the Romans handles the subject in a didactic and logical mode, without any special reference; this epistle, in a controversial manner, and with special reference to the Judaizers in Galatia.

The STYLE combines the two extremes, sternness (ch. 1; 3. 1-3) and tenderness (ch. 4. 19, 20), the characteristics of a man of strong emotions, and both alike well suited for acting on an impressionable people such as the Galatians were. The beginning is abrupt, as was suited to the urgency of the question and the greatness of the danger. A tone of sadness, too, is apparent, such as might be expected in the letter of a warm-hearted teacher who had just learned, that those whom he loved were forsaking his teachings for those of perverters of the truth, as well as giving ear to calumnies against himself.

THE TIME OF WRITING was *after* the visit to Jerusalem recorded in Acts, 15. 1, &c. *i. e.*, A. D. 50, if that visit be, as seems probable, identical with that in ch. 1. 2, &c. Further, as ch. 1. 9 ("as we said *before*"), and 4. 16 ("Have [*Alford*] I become your enemy?" *etc.*), at my second visit, whereas I was welcomed by you at my first visit), refer to his second visit (Acts, 18. 23), this epistle must have been written after the date of that visit (the autumn of A. D. 54). Ch. 4. 3, "Ye know how . . . I preached . . . at the first" (*Greek*, "at the former time") implies that Paul, at the time of writing, had been *twice* in Galatia; and ch. 1. 6, "I marvel that ye are *so soon* removed," implies that he wrote not long after having left Galatia for the second time; probably in the early part of his residence at Ephesus (Acts 18. 23; 19. 1, &c., from A. D. 54, the autumn, to A. D. 57, Pentecost). [*Alford*,] *Conybeare & Howson*, from the similarity between this epistle and that to the Romans, the same line of argument in both occupying the writer's mind, think it was *not written till his stay at Corinth* (Acts, 20. 2, 3), during the winter of 57-8, whence he wrote his epistle to the Romans; and certainly, in the theory of the earlier writing of it from Ephesus, it does seem unlikely that the two epistles to the Corinthians so dissimilar, should intervene between those so similar as the epistles to the Galatians and Romans; or that the epistle to the Galatians should intervene between the second to the Thessalonians and the first to the Corinthians. The decision between the two theories rests on the words, "so soon." If these be not considered inconsistent with little more than three years having elapsed since his second visit to Galatia, the argument, from the similarity to the epistle to the Romans, seems to me conclusive. This to the Galatians seems written on the urgency of the occasion, tidings having reached him at Corinth from Ephesus of the Judaizing of many of his Galatian converts, in an admonitory and controversial tone, to maintain the great principles of Christian liberty and justification by faith only; that to the Romans is a more deliberate and systematic exposition of the same central truths of theology, subsequently drawn up in writing to a church with which he was personally unacquainted. See *Note*, ch. 1. 6, for *Birk's* view. *Foley (Hore Paulina)* well remarks how perfectly adapted the conduct of the argument is to the historical circumstances under which the epistle was written. Thus, that to the Galatians, a church which Paul had founded, he puts mainly upon *authority*; that to the Romans, to whom he was not personally known, entirely upon *argument*.

GALATIANS.

CHAPTER I.

1-24. SUPERScription. GREETINGS. THE CAUSE OF HIS WRITING IS THEIR SPEEDY FALLING AWAY FROM THE GOSPEL HE TAUGHT. DEFENSE OF HIS TEACHING; HIS APOSTOLIC CALL INDEPENDENT OF MAN. Judaizing teachers had persuaded the Galatians that St. Paul had taught them the new religion imperfectly, and at second hand; that the founder of their church himself possessed only a deputed commission, the seal of truth and authority being in the apostles at Jerusalem; moreover, that, whatever he might profess among them, he had himself at other times, and in other places, given way to the doctrine of circumcision. To refute this, he appeals to the history of his conversion, and to the manner of his conferring with the apostles when he met them at Jerusalem; that so far was his doctrine from being derived from them, or they from exercising any superiority over him, that they had simply assented to what he had already preached among the Gentiles, which preaching was communicated not by them to him, but by himself to them. [PALEY.] Such an apologetic epistle could not be a later forgery, the objections which it meets only coming out incidentally, not being obtruded as they would be by a forger; and also being such as could only arise in the earliest age of the church, when Jerusalem and Judaism still held a prominent place. **1. apostle**—In the earliest epistles, the two to the Thessalonians, through humility, he uses no title of authority; but associates with him "Silvanus and Timotheus;" yet here, though "brethren" (v. 2) are with him, he does not *name* them, but puts his own name and apostleship prominent; evidently because his apostolic commission needs now to be vindicated against deniers of it. **of**—*Greek*, "from." Expressing the *origin* from which his mission came, "not from *men*," but from Christ and the Father (understood) as the source. "By" expresses the immediate operating agent in the call. Not only was the call *from* God as its ultimate source, but *by* Christ and the Father as the immediate agent in calling him (Acts, 22. 15, and 26. 16-18). The laying on of Ananias hands (Acts, 9. 17) is no objection to this; for that was but a sign of the fact not an assisting cause. So the Holy Ghost calls him specially (Acts, 13. 2, 3); he was an apostle *before* this special mission. **man**—singular; to mark the contrast to "Jesus Christ." The opposition between "Christ" and "man," and his name being put in closest connection with God the Father, imply his Godhead. **raised him from the dead**—Implying that, though he had not seen Him in His humiliation as the other apostles (which was made an objection against him), he had seen and been *constituted an apostle by Him in His resurrection power* (Matthew, 28. 18; Romans, 1. 4. 5).

Cf. also as to the ascension, the consequence of the resurrection, and the cause of His giving "apostles," Ephesians, 4. 11. He rose again, too, for our *justification* (Romans, 4. 25); thus St. Paul prepares the way for the prominent subject of the epistle, justification in Christ, not by the law. 2. **all the brethren** — I am not alone in my doctrine; all my colleagues in the gospel-work, traveling with me (Acts, 19. 29, Gaius and Aristarchus at Ephesus; Acts, 20. 4, Sopater, Secundus, Timotheus, Tychicus, Trophymus, some, or all of these), join with me. Not that these were *joint authors* with St. Paul of the epistle; but joined him in the *sentiments* and *salutations*. The phrase, "all the brethren," accords with a date when he had many traveling companions, he and they having to bear jointly the collection to Jerusalem. [CONYBEARE and HOWSON.] **the churches** — Pessinus and Ancyra were the principal cities; but doubtless there were many other churches in Galatia (Acts, 18. 23; 1 Corinthians, 16. 1). He does not attach any honourable title to the churches here, as elsewhere, being displeased at their Judaizing (see 1 Corinthians; 1 Thessalonians, &c.). The first epistle of Peter is addressed to Jewish Christians sojourning in Galatia (1 Peter, 1. 1), among other places mentioned. It is interesting thus to find the apostle of the circumcision, as well as the apostle of the uncircumcision, once at issue (ch. 2. 7-15), co-operating to build up the same churches. 3. **from . . . from** — Omit the second "from." The *Greek* joins God the Father and our Lord Jesus Christ in closest union, by there being but the one preposition. 4. **gave himself** — (ch. 2. 20) — unto death as an offering. Found only in this and the Pastoral Epistles. The *Greek* is different in Ephesians, 5. 25 (*Note*). **for our sins** — which enslaved us to the present evil world. **deliver us from this** — *Greek*, "out of the," &c. The Father and Son are each said to "deliver us," &c. (Colossians, 1. 13); but the Son, not the Father, "*gave Himself for*" us in order to do so, and make us citizens of a better world (Philippians, 3. 20). The Galatians in desiring to return to legal bondage are, he implies, renouncing the *deliverance* which Christ wrought for us. This he more fully repeats, ch. 3. 13. "Deliver" is the very word used by the Lord as to His deliverance of Paul himself (Acts, 26. 17); an undesigned coincidence between St. Paul and Luke. **world** — *Greek*, "age;" *system* or *course* of the world, regarded from a religious point of view. The present *age* opposes the "glory" (v. 5) of God, and is under the authority of the Evil one. The "*ages of ages*" (*Greek*, v. 5) are opposed to "the present evil age." **according to the will of God and the Father** — *Greek*, "Of Him who is at once God [the sovereign Creator] and our Father" (John, 6. 38, 39; 10. 18, end). Without merit of ours. His sovereignty as "GOD," and our filial relation to Him as "OUR FATHER," ought to keep us from blending our own legal notions (as the Galatians were doing) with His will and plan. This paves the way for His argument. 5. **be glory** — rather, as *Greek*, "Be the glory:" the glory which is peculiarly and exclusively His. Cf. Ephesians, 3. 21, *Note*. 6. Without the usual expressions of thanksgiving for their faith, &c., he vehemently plunges into his subject, zealous for the "glory" of

God (v. 5), which was being disparaged by the Galatians falling away from the pure gospel of the "grace" of God. I *marvel*—implying that he had hoped better tidings from them, whence his sorrowful surprise at their turning out so different from his expectations. *so soon*—after my last visit; when I hoped and thought you were untainted by the Judaizing teachers. If this epistle was written from Corinth, the interval would be a little more than three years, which would be "soon" to have fallen away, if they were apparently sound at the time of his visit. Ch. 4. 18, 20, may imply that he saw no symptom of unsoundness *then*, such as he hears of in them *now*. But *English Version* is probably not correct there. See *Note*, also see *Introduction*. If from Ephesus, the interval would be not more than one year. BIRKS holds the epistle to have been written from Corinth after his FIRST visit to Galatia: for this agrees best with the "*so soon*" here: with ch. 4. 18, "It is good to be zealously affected always in a good thing, and not only when I am present with you." If they had persevered in the faith during three years of his first absence, and only turned aside after his second visit, they could not be charged justly with adhering to the truth only when he was present; for his first absence was longer than both his visits, and they would have obeyed longer in his "*absence*" than in his "*presence*." But if their decline had begun immediately after he left them, and before his return to them, the reproof will be just. But see *Note*, ch. 4. 13. *removed*—*translate*, "are being removed," i. e., ye are *suffering yourselves so soon* (whether from the time of my last visit, or from the time of the first temptation held out to you) [PARÆUS] *to be removed* by Jewish seducers. Thus he softens the censure by implying that the Galatians were tempted by seducers from without, with whom the chief guilt lay; and the present, "ye are *being removed*," implies that their seduction was only in process of being effected, not that it was actually effected. WAHL, ALFORD, &c., takes the *Greek* as middle voice, "Ye are removing" or "passing over." "Shifting your ground." [CONYBEARE and HOWSON.] But thus the point of St. Paul's oblique reference to their misleaders is lost; and in Hebrews, 7. 12, the *Greek* is used passively, justifying its being taken so here. On the impulsiveness and fickleness of the Gauls, whence the Galatians sprang (another form of Kel-t-s, the progenitors of the Erse, Gauls, Cymri and Belgians), see *Introduction* and Cæsar, B. G., 3. 19. *from him that called you*—God the Father (v. 15; ch. 5. 8; Romans, 8. 30; 1 Corinthians, 1. 9; 1 Thessalonians, 2. 12; 5. 24). *Into*—rather, as *Greek*, "in the grace of Christ," as the *element* in which, and the *instrument* by which, God calls us to salvation. Cf. *Note*, 1 Corinthians, 7. 15; Romans, 5. 15, "the gift by (*Greek*, 'in') grace (*Greek*, 'the grace') of (the) one man." "The grace of Christ," is Christ's gratuitously purchased and bestowed justification, reconciliation, and eternal life. *another*—rather, as *Greek*, "a second and *different* gospel," i. e., into a *so-called* gospel, different altogether from the only true gospel. 7. *another*—A distinct *Greek* word from that in v. 6. Though I called it a gospel (v. 6), it is not really so. There is really but *one* gospel, and no *other* gospel. *but*—*translate*, "Only that there are some

that trouble you," &c. (ch. 5. 10, 12). All I meant by the "different gospel" was nothing but a perversion by "some" of the one gospel of Christ. **would pervert**—*Greek*, "wish to pervert;" they could not really pervert the gospel, though they could pervert gospel professors (Cf. ch. 4. 9, 17, 21; 6. 12, 13; Colossians, 2. 18). Though acknowledging Christ, they insisted on circumcision and Jewish ordinances, and professed to rest on the authority of other apostles, *vis.*, Peter and James. But Paul recognizes no gospel, save the pure gospel. 8. **But**—However weighty they may seem "who trouble you." *Translate as Greek*, "Even though we," *vis.*, I and the brethren with me, weighty and many as we are (v. 1, 2). The *Greek* implies a case supposed which never has occurred. **angel**—in which light ye at first received me (Cf. ch. 4. 14; 1 Corinthians, 13. 1), and whose authority is the highest possible next to that of God and Christ. A new revelation, even though seemingly accredited by miracles, is not to be received if it contradicts the already existing revelation. For God cannot contradict Himself (Deuteronomy, 13. 1-3; 1 Kings, 13. 18; Matthew, 24. 24; 2 Thessalonians, 2. 9). The Judaizing teachers sheltered themselves under the names of the great apostles, James, John and Peter: "Do not bring these names up to me, for even if an "angel," &c. Not that he means, these apostles really supported the Judaizers; but he wishes to show, when the truth is in question, respect of persons is inadmissible. [CHRY-OSTOM.] **preach**—*i. e.*, "should preach." **any other gospel . . . than**—The *Greek* expresses not so much "any other gospel *different* from what we have preached," as "any gospel *BESIDE* that which we preached." This distinctly opposes the traditions of the church of Rome, which are at once *beside* and *against* (the *Greek* includes both ideas) the written Word, our only attested rule. 9. **said before**—when we were visiting you (so "before" means, 2 Corinthians, 13. 2). Cf. ch. 5. 2, 3, 21. *Translate*, "If any man *preacheth* unto you any gospel *BESIDE* that which," &c. Observe the indicative, not the subjunctive or conditional mood is used, "*preacheth*," *lit.*, "furnisheth you with any gospel." The *fact* is assumed not merely supposed, as a contingency, as in v. 8, "preach" or "should preach." This implies that he had already observed (*vis.*, during his last visit) the machinations of the Judaizing teachers; but his *surprise* (v. 6) *now* at the Galatians being misled by them, implies that they had not apparently been so *then*. As in v. 8, he had said, "which we preached," so here, with an augmentation of the force, "which ye received;" acknowledging that they had truly *accepted* it. **accused**—The opposite appears (ch. 6. 16). 10. **For**—Accounting for the strong language he has just used. **do I now**—Resuming the "now" of v. 9. "Am I *now* persuading men" [ALFORD], *i. e.*, conciliating? Is what I have *just now* said a sample of men-pleasing of which I am accused? His adversaries accused him of being an interested flatterer of men, "becoming all things to all men," to make a party for himself, and so observing the law among the Jews (for instance, circumcising Timothy), yet persuading the Gentiles to renounce it (ch. 5. 11) (in order to flatter

those, really keeping them in a subordinate state, not admitted to the full privileges which the circumcised alone enjoyed). NEANDER explains the "now" thus: Once, when a Pharisee, I was actuated only by a regard to human authority (and to please men, Luke, 16. 15; John, 5. 44), but now I teach as responsible to God alone. (1 Corinthians, 4. 3). **or God?**—Regard is to be had to God alone. **for if I yet pleased men**—The oldest MSS. omit "for." "If I were still pleasing men," &c. (Luke, 6. 26; John, 15. 19; 1 Thessalonians, 2. 4; James, 4. 4; 1 John, 4. 5). On "yet" (Cf. ch. 5. 11). **servant of Christ**—and so pleasing Him in all things. (Titus, 2. 9; Colossians, 3. 22). **II. certify**—I made known to you, as to the gospel which was preached by me, that it is not after man, *i. e.*, not *of, by or from* man (*v. 1, 12*). It is *not according* to man; not influenced by mere human considerations, as it would be if it were of human origin. **brethren**—He not till now calls them so. **12. Translate**, "For *not even* did I *myself* (any more than the other apostles) receive it from man *nor* was I taught it (by man)." "Received it," implies the absence of labour in acquiring it. "Taught it," implies the labour of learning. **by the revelation of Jesus Christ**—*translate*, "By revelation of (*i. e.*, from) Jesus Christ." By His revealing it to me. Probably this took place during the three years, in part of which he sojourned in Arabia (*v. 17, 18*), in the vicinity of the scene of the giving of the law; a fit place for such a revelation of the gospel of grace which superseded the ceremonial law (ch. 4. 25). He, like other Pharisees who embraced Christianity, did not at first recognize its independence of the Mosaic law, but combined both together. Ananias, his first instructor, was universally esteemed for his legal piety and so was not likely to have taught him to sever Christianity from the law. This severance was partially recognized after the martyrdom of Stephen. But St. Paul received it by special revelation (1 Corinthians, 11. 23; 15. 3; 1 Thessalonians, 4. 15). A vision of the Lord Jesus is mentioned (Acts, 22. 18), at his first visit to Jerusalem (*v. 18*); but this seems to have been subsequent to the revelation here meant (Cf. *v. 15-18*), and to have been confined to giving a particular command. The vision "fourteen years before" (2 Corinthians, 12. 1), &c., was in A. D. 43, still later, six years after his conversion. Thus Paul is an independent witness to the gospel. Though he had received no instruction from the apostles, but from the Holy Ghost, yet when he met them his gospel exactly agreed with theirs. **13. heard**—even before I came among you. **conversation**—"my former way of life." **Jews' religion**—The term "Hebrew," expresses the *language*. "Jew," the *nationality*, as distinguished from the Gentiles. "Israelite," the highest title, the religious privileges, as a member of the theocracy. **the church**—Here singular, marking its unity, though constituted of many particular churches, under the one Head, Christ. **of God**—added to mark the greatness of his sinful alienation from God (1 Corinthians, 15. 19). **wasted**—laid it waste: the opposite of "building it up." **14. profited**—*Greek*, "I was becoming a proficient;" "I made progress." **above**—beyond. **my equals**—*Greek*, "Of mine own age, among my countrymen." **traditions of my**

fathers — *vis.*, those of the Pharisees, Paul being "a Pharisee, and son of a Pharisee" (Acts, 23. 6; 26. 5). "MY fathers," shows that it is not to be understood generally of the traditions of the nation.

15. separated — "set me apart:" in the purposes of His electing love (Cf. Acts, 9. 15; 22. 14), in order to show in me His "*pleasure*," which is the farthest point that any can reach in inquiring the causes of his salvation. The actual "separating" or "setting apart" to the work marked out for him is mentioned (Acts, 13. 2; Romans, 1. 1). There is an allusion, perhaps, in the way of contrast, to the derivation of Pharisee from *Hebrew, pharash*, "separated." I was once a so-called Pharisee or *Separatist*, but God had *separated* me to something far better.

from . . . womb — Thus merit in me was out of the question, in assigning causes for His call (Romans, 9. 11). Grace is the sole cause (Psalm 22. 9; 71. 6; Isaiah, 49. 1, 5; Jeremiah, 1. 5; Luke, 1. 15).

called me — on the way to Damascus (Acts, 9). **16. reveal his Son in me** — within me, in my inmost soul, by the Holy Spirit (ch. 2. 20). Cf. 2 Corinthians, 4. 6. "Shined in our hearts." The revealing of His Son by me to the Gentiles (so *transmissible* for "heathen" was impossible, unless He had first revealed His Son *in me*; at first on my conversion, but especially at the subsequent revelation from Jesus Christ (v. 12), whereby I learnt the gospel's independence of the Mosaic law.

that I might preach — The present in the *Greek*, which includes the idea "that I *may* preach Him," implying an office still *continuing*. This was the main commission intrusted to him (ch. 2. 7, 9).

immediately — connected chiefly with "I went into Arabia" (v. 17). It denotes the sudden fitness of the apostle. So Acts, 9. 20. "*Straightway* he preached Christ in the synagogue." **I conferred not** — *Greek*, "I had not further (*vis.*, in addition to revelation) recourse to . . . for the purpose of consulting." The Divine revelation was sufficient for me. [BENGEL].

flesh and blood — (Matthew, 16. 17). **17. went I up** — Some of the oldest MSS. read, "went away." **to Jerusalem** — the seat of the apostles. **into Arabia** — This journey (not recorded in Acts) was during the whole period of his stay at Damascus, called by St. Luke (Acts, 9. 23), "many (*Greek*, a considerable number of) days." It is curiously confirmatory of the legitimacy of taking "many days" to stand for "three years," that the same phrase exactly occurs in the same sense (1 Kings, 2. 38, 39). This was a country of the *Gentiles*; here doubtless he preached, as he did before and after (Acts, 9. 20, 22) at Damascus: thus he shows the independence of his apostolic commission. He also here had that comparative retirement needed, after the first fervor of his conversion, to prepare him for the great work before him. Cf. Moses (Acts, 7. 29, 30). His familiarity with the scene of the giving of the law, and the meditations and revelations which he had there, appear in ch. 4. 24, 25; Hebrews, 12. 18. See *Note*, v. 12. The Lord from heaven communed with him, as He on earth in the days of His flesh communed with the other apostles.

returned again — *Greek*, "returned back again." **18. after three years** — dating from my conversion, as appears by the contrast to "immediately" (v. 16). This is the same visit to Jerusalem as in Acts, 9. 26, and at this visit occurred the vision (Acts, 22, 17, 18). The incident which led to his leaving

Damascus (Acts, 9. 25; 2 Corinthians, 11. 33) was not the main cause of his going to Jerusalem. So that there is no discrepancy in the statement here that he went "to see Peter;" or rather, as *Greek*, "to make the acquaintance of;" "to become personally acquainted with." The two oldest MSS. read, "Cephas," the name given Peter elsewhere in the epistle, the *Hebrew* name; as *Peter* is the *Greek* (John, 1. 42). Appropriate to the view of him here as the apostle especially of the Hebrews. It is remarkable that Peter himself, in his epistles, uses the *Greek* name *Peter*, perhaps to mark his antagonism to the Judaizers who would cling to the *Hebraic* form. He was prominent among the apostles, though James, as bishop of Jerusalem, had the chief authority there (Matthew, 16. 18). **fifteen days** — only fifteen days: contrasting with the long period of *three years*, during which, previously, he had exercised an independent commission in preaching: a fact proving on the face of it, how little he owed to Peter in regard to his apostolical authority or instruction. The *Greek* for "to see," at the same time implies, *visiting a person important to know*, such as Peter was. The plots of the Jews prevented him staying longer (Acts, 9. 29). Also, the vision directing him to depart to the Gentiles, for that the people of Jerusalem would not receive his testimony (Acts, 22. 17, 18), **abode** — or "tarried." [ELLICOTT, &c.] 19. Cf. Acts, 9. 27, 28, wherein Luke, as an historian, describes more generally what St. Paul, the subject of the history, himself details more particularly. The history speaks of "apostles;" and St. Paul's mention of a *second* apostle beside Peter, reconciles the epistle and the history. At Stephen's martyrdom, and the consequent persecution, the other ten apostles, agreeable to Christ's directions, seem to have *soon* (though not *immediately*, Acts, 8. 14), left Jerusalem to preach elsewhere. James remained in charge of the mother church as its bishop. Peter, the apostle of the circumcision, was present during Paul's fifteen days' stay; but he, too, presently after (Acts, 9. 32), went on a circuit through Judea. **James, the Lord's brother** — This designation, to distinguish him from James the son of Zebedee, was appropriate while that apostle was alive. But before St. Paul's second visit to Jerusalem (ch. 2. 1; Acts, 15), he had been beheaded by Herod (Acts, 12. 2). Accordingly, in the subsequent mention of James here (ch. 2. 9, 12), he is not designated by this distinctive epithet: a minute, undesigned coincidence, and proof of genuineness. James was the Lord's brother, not in our strict sense, but in the sense, "cousin," or "kinsman" (Matthew, 28. 10; John, 20. 17). His "brethren" are never called "sons of Joseph," which they would have been, had they been the Lord's brothers strictly. However, Cf. Psalm 69. 8, "I am an alien to *my mother's children*." In John, 7. 3, 5, the "brethren" who believed not in Him may mean His *near relations*, not including the two of His brethren, *i. e.*, relatives (James and Jude) who were among the twelve apostles. Acts, 1. 14, "His brethren," refer to Simon and Joses, and others (Matthew, 13. 55) of His kinsmen, who were not apostles. It is not likely there would be two pairs of brothers named alike, of such eminence as James and Jude, the likelihood is that the apostles James and Jude, are also the writers:

of the epistles, and the brethren of Jesus. James and Josè were sons of Alpheus and Mary, sister of the Virgin Mary. 20. Solemn asseveration that his statement is true that his visit was but for fifteen days, and that he saw no apostle save Peter and James. Probably it had been reported by Judaizers that he had received a long course of instructions from the apostles in Jerusalem from the first; hence his earnestness in asserting the contrary facts. 21. *I came into . . . Syria and Cilicia*—"preaching the faith" (v. 23), and so, no doubt, founding the churches in Syria and Cilicia, which he subsequently confirmed in the faith (Acts, 15. 23, 41). He probably went first to Cæsarea, the main seaport, and thence by sea to Tarsus of Cilicia, his native place (Acts, 9. 30), and thence to Syria; Cilicia having its geographical affinities with Syria, rather than with Asia Minor, as the Tarsus mountains separate it from the latter. His placing "Syria" in the order of words before "Cilicia," is due to Antioch being a more important city than Tarsus, as also to his longer stay in the former city. Also "Syria and Cilicia," from their close geographical connection, became a generic, geographical phrase, the more important district being placed first. [CONYBEARE and HOWSON.] This sea journey accounts for his being "unknown by face to the churches of Judea" (v. 22). He passes by in silence his *second* visit, with alms, to Judea and Jerusalem (Acts, 11. 30); doubtless because it was for a limited and special object, and would occupy but a few days (Acts, 12. 25), as there raged at Jerusalem at the time a persecution in which James, the brother of John, was martyred, and Peter was in prison, and James seems to have been the only apostle present (Acts, 12. 17); so it was needless to mention this visit, seeing that he could not at such a time have received the instruction which the Galatians alleged he had derived from the primary fountains of authority, the apostles. 22. So far was I from being a disciple of the apostles, that I was even *unknown in the churches of Judea* (excepting Jerusalem, Acts, 9. 26-29), which were the chief scene of their labours. 23. *Translate as Greek*, "They were hearing:" tidings were brought them from time to time. [CONYBEARE and HOWSON.] **he which persecuted us in times past**—"our former persecutor." [ALFORD.] The designation by which he was known among Christians still better than by his name "Saul," **destroyed**—*Greek*, "was destroying." 24. *In me*—"in my case." "Having understood the entire change, and that the former wolf is now acting the shepherd's part, they received occasion for joyful thanksgiving to God in respect to me." [THEODORET.] How different, he implies to the Galatians, *their spirit from yours*.

CHAPTER II.

I-21. HIS CO-ORDINATE AUTHORITY AS APOSTLE OF THE CIRCUMCISION RECOGNIZED BY THE APOSTLES. PROVED BY HIS REBUKING PETER FOR TEMPORIZING AT ANTIOCH: HIS REASONING AS TO THE INCONSISTENCY OF JUDAIZING WITH JUSTIFICATION BY FAITH. I. *Translate*, "After fourteen years," viz., from Paul's conversion in-

clusive. [ALFORD.] In the fourteenth year from his conversion. [BIRKS.] The same visit to Jerusalem as in Acts, 15. (A. D. 50), when the council of the apostles and church decided that Gentile Christians need not be circumcised. His omitting allusion to that decree is (1), because his *design* here is to show the Galatians his own independent apostolic authority, whence he was not likely to support himself by their decision. Thus we see that general councils are not above apostles. (2) Because he argues the point upon principle, not authoritative decisions. (3) The decree did not go the length of the position maintained here: the council did not impose Mosaic ordinances; the apostle maintains the Mosaic institution itself is at an end. (4) The Galatians were Judaizing, not because the Jewish law was imposed by authority of the church as *necessary to Christianity*, but because they thought it necessary to be observed by those who aspired to *higher perfection* (ch. 3. 3; 4. 21). The decree would not at all disprove their view, and, therefore, would have been useless to quote. St. Paul meets them by a far more direct confutation, "Christ is of *no effect* upon who-so-ever are justified by the law" (ch. 5. 4). [PALEY.] **Titus . . . also**—Specified on account of what follows as to him in v. 3. Paul and Barnabas and others were deputed by the church of Antioch (Acts, 15. 2) to consult the apostles and elders at Jerusalem on the question of circumcision of Gentile Christians. **2. by revelation**—Not from being absolutely dependent on the apostles at Jerusalem, but by independent Divine "revelation." Quite consistent with his at the same time, being a deputy from the church of Antioch, as Acts, 15. 2, states. He by this *revelation* was led to suggest the sending of the deputation. Cf. the case of Peter being led by vision, and, at the same time, by Cornelius' messengers, to go to Cæsarea (Acts, 10). **I . . . communicated unto them**—*vis.*, "to the apostles and elders" (Acts, 15. 2); to the apostles in particular (v. 9). **privately**—that he and the apostles at Jerusalem might decide previously on the principles to be adopted and set forward before the public council (Acts, 15). It was necessary that the Jerusalem apostles should know beforehand that the gospel Paul preached to the Gentiles was the same as theirs, and had received Divine confirmation in the results it wrought on the Gentile converts. He and Barnabas related to the *multitude*, not the nature of the doctrine they preached (as Paul did privately to the apostles), but only the miracles vouchsafed in *proof* of God's sanctioning their preaching to the Gentiles (Acts, 15. 12). **To them . . . of reputation**—James, Cephas and John and probably some of the "elders;" v. 6, "those who seemed to be somewhat." **lest, &c.**—"lest I should be running, or have run, in vain;" *i. e.*, that they might see that I am not running, and have not run, in vain. Paul does not *himself* fear lest he be running, or had run, in vain; but lest he should if he gave them no explanation, *seem so to them*. His race was the swift-running proclamation of the gospel to the Gentiles (Cf. "run," *Margin*, for "Word . . . have free course," 2 Thessalonians, 3, 1). His running would have been in vain, had circumcision been necessary, since he did not require it of his converts. **3. But**—So far were they from regarding me as running in

vain, that "not even Titus who was with me, who was a Greek (and therefore uncircumcised), was compelled to be circumcised." So the *Greek* should be translated. The "false brethren," v. 4 ("certain of the sect of the Pharisees which believed," Acts, 15. 5), demanded his circumcision. The apostles, however, constrained by the firmness of Paul and Barnabas (v. 5), did not compel or insist on his being circumcised. Thus they virtually sanctioned Paul's course among the Gentiles, and admitted his independence as an apostle; the point he desired to set forth to the Galatians. Timothy, on the other hand, as being a proselyte of the gate, and son of a Jewess (Acts, 16. 1), he circumcised (Acts, 16. 3). Christianity did not interfere with Jewish usages, regarded merely as social ordinances, though no longer having their religious significance in the case of Jews and proselytes, while the Jewish polity and temple still stood; after the overthrow of the latter, those usages naturally ceased. To have insisted on Jewish usages for *Gentile* converts, would have been to make them essential parts of Christianity. To have rudely violated them at first in the case of *Jews*, would have been inconsistent with that charity which (in matters indifferent) is made all things to all men, that by all means it may win some (1 Corinthians, 9. 22; Cf. Romans, 14. 1-7, 13-23). Paul brought Titus about with him as a living example of the power of the gospel upon the uncircumcised heathen. 4. And that—i. e., What I did concerning Titus (*vis.*, my not permitting him to be circumcised) was not from contempt of circumcision, but "on account of the false brethren" (Acts, 15. 1, 24) who, had I yielded to the demand for his being circumcised, would have perverted the case into a proof that I deemed circumcision necessary. **unawares**—"in an underhand manner brought in." **privily**—stealthily. **to spy out**—as foes in the guise of friends, wishing to destroy and rob us of. **our liberty**—from the yoke of the ceremonial law. If they had found that we circumcised Titus through fear of the apostles, they would have made that a ground for insisting on imposing the legal yoke on the Gentiles. **bring us into bondage**—The *Greek* future implies the *certainly* and *continuance* of the bondage as the result. 5. *Greek*, "To whom not even for an hour did we yield by subjection." ALFORD renders the *Greek* article, "with the subjection required of us." The sense rather is, We would willingly have yielded for *love* [BENGEL] (if no principle was at issue), but not in the way of *subjection*, where "the truth of the gospel" (v. 14; Colossians, 1. 5) was at stake (*vis.*, the fundamental truth of justification by faith only, without the works of the law, contrasted with another gospel, ch. 1. 6). Truth precise, unaccommodating, abandons nothing that belongs to itself, admits nothing that is inconsistent with it. [BENGEL] might continue with you—Gentiles. We defended for your sakes your true faith and liberties, which you are now renouncing. 6. *Greek*, "From those who," &c. He meant to complete the sentence with, "I derived no special advantage" but he alters it into "they...added nothing to me." **seemed to be somewhat**—i. e., not that they *seemed* to be what they were not, but "were reputed as persons of some consequence," not insinuating a doubt but that they were justly so reputed. **accepteth**

—so as to show any partiality: “respecteth no man’s person” (Ephesians, 6. 9). **In conference added**—or “imparted;” the same *Greek* as in ch. 1. 16, “I conferred not with flesh and blood.” As I did not by conference impart to them aught at my conversion, so they now did not impart aught additional to me, above what I already knew. This proves to the Galatians his independence as an apostle. 7. **contrariwise**—on the contrary. So far from *adding any new light to me*, THEY gave in THEIR adhesion to the new path on which Barnabas and I, by independent revelation, had entered. So far from censuring, they gave a hearty approval to my independent course, *vis.*, the innovation of preaching the gospel without circumcision to the Gentiles. **when they saw**—from the effects which I showed them, were “wrought” (*v.* 8; Acts, 15. 12). **was committed unto me**—*Greek*, “I was intrusted with, &c., as Peter was with,” &c. **gospel of the uncircumcision**—*i. e.*, of the Gentiles, who were to be converted without circumcision being required. **circumcision . . . unto Peter**—Peter had originally opened the door to the Gentiles (Acts, 10 and 15. 7). But in the ultimate apportionment of the spheres of labour, the Jews were assigned to him (Cf. 1 Peter, 1. 1). So Paul, on the other hand wrote to the Hebrews (Cf. also Colossians, 4. 11), though his main work was among the Gentiles. The non-mention of Peter in the list of names, presciently through the Spirit, given in Romans, 16, shows that Peter’s residence at Rome, much more primacy, was then unknown. The same is palpable from the sphere here assigned to him. 8. **he**—God (1 Corinthians, 12. 6). **wrought effectually**—*i. e.*, made the preached word efficacious to conversion, not only by sensible miracles, but by the secret mighty power of the Holy Ghost. **In Peter**—ELLICOTT, &c., translates, “For Peter.” GROTIUS translates as *English Version*. **to**—with a view to. **was mighty**—translate as before, the *Greek* being the same, “wrought effectually.” **In me**—“for (or ‘in’) me also.” 9. **James**—Placed first in the oldest MSS., even before Peter, as being bishop of Jerusalem, and so presiding at the council (Acts, 15). He was called “the Just,” from his strict adherence to the law, and so was especially popular among the Jewish party, though he did not fall into their extremes; whereas Peter was somewhat estranged from them through his intercourse with the Gentile Christians. To each apostle was assigned the sphere best suited to his temperament: to St. James, who was tenacious of the law, the Jerusalem Jews; to Peter, who had opened the door to the Gentiles, but who was Judaically disposed, the Jews of the dispersion; to Paul, who, by the miraculous and overwhelming suddenness of his conversion, had the whole current of his early Jewish prejudices turned into an utterly opposite direction, the Gentiles. Not separately and individually, but collectively, the apostles together represented Christ, the One Head, in the apostleship. The Twelve foundation stones of various colours are joined together to the great foundation stone on which they rest (1 Corinthians, 3. 11; Revelation, 21. 14, 19, 20). John had got an intimation in Jesus’ life-time of the admission of the Gentiles (John, 12. 30-34). **seemed**—*i. e.*, were reputed to be (*Note, v. 2, 6*) pillars. *i. e.*,

weighty supporters of the church (Cf. Proverbs, 9. 1; Revelation, 3. 12). **perceived the grace . . . given unto me**—(2 Peter, 3. 15). **gave to me and Barnabas the right hands of fellowship**—recognizing me as a *colleague* in the apostleship, and that the gospel I preached by special revelation to the Gentiles was the same as theirs. (Cf. the phrase, Lamentations, 5. 6; Ezekiel, 17. 18). **heathen**—the Gentiles. 10. **remember the poor**—of the *Jewish* Christians in Judea, then distressed. Paul and Barnabas had already done so (Acts, 11. 28-30). **the same**—the very thing. 1. **... was forward**—or "zealous" (Acts, 24. 17; Romans, 15. 25; 1 Corinthians, 16. 1; 2 Corinthians, 8 and 9). Paul was zealous for good works, while denying justification by them. 11. **Peter**—"Cephas" in the oldest MSS. Paul's withstanding Peter is the strongest proof that the former gives of the independence of his apostleship in relation to the other apostles, and upsets the Romish doctrine of St. Peter's supremacy. The apostles were not always inspired; but were so always in *writing* the Scriptures. If then the inspired men who *wrote* them were not invariably at other times infallible, much, less were the uninspired men who kept them. The Christian fathers may be trusted generally as witnesses to facts, but not implicitly followed in matters of opinion. **come to Antioch**—then the citadel of the Gentile church; where first the gospel was preached to *idolatrous Gentiles*, and where the name "Christians" was first given (Acts, 11. 20, 26), and where Peter is said to have been subsequently bishop. The question at Antioch was not whether the Gentiles were admissible to the Christian covenant without becoming circumcised—that was the question settled at the Jerusalem council just before—but whether the Gentile Christians were to be admitted to *social intercourse with the Jewish Christians* without conforming to the Jewish institution. The Judaizers, soon after the council had passed the resolutions recognizing the equal rights of the Gentile Christians, repaired to Antioch, the scene of the gathering in of the Gentiles (Acts, 11. 20-26), to witness, what to Jews would look so extraordinary, the receiving of men to communion of the church without circumcision. Regarding the proceeding with prejudice, they explained away the force of the Jerusalem decision; and probably also desired to watch whether the *Jewish* Christians among the Gentiles violated the law, which that decision did not verbally sanction *them* in doing, though giving the Gentiles latitude (Acts, 15. 19). **to be blamed**—rather, "(self-)condemned;" his act at one time condemning his contrary acting at another time. 12. **certain**—men; perhaps James' view (in which he was not infallible, any more than Peter) was that the Jewish converts were still to observe Jewish ordinances, from which he had decided with the council the *Gentiles* should be free (Acts, 15. 19). NEANDER, however, may be right in thinking these self-styled delegates from James, were not really from him. Acts, 15. 24 favours this. "Certain from James," may mean merely that they came from the church at Jerusalem under James' bishopric. Still James' leanings were to legalism, and this gave him his influence with the Jewish party (Acts, 21. 18-26). **eat with . . . Gentiles**—as in Acts, 10. 10-20, 48, according to the command of the vision (Acts, 11. 3-17).

Yet after all, this same Peter, through fear of man (Proverbs, 29, 25), was faithless to his own so distinctly avowed principles (Acts, 15, 7-11). We recognize the same old nature in him as led him, after faithfully witnessing for Christ, yet for a brief space, to deny him. "Ever the first to recognize, and the first to draw back from great truths." [ALFORD.] An undesigned coincidence between the gospels and the epistle in the consistency of character as portrayed in both. It is beautiful to see how earthly misunderstandings of Christians are lost in Christ. For in 2 Peter, 3, 15, Peter, praises the very epistles of Paul which he knew contained his own condemnation. Though apart from one another, and differing in characteristics, the two apostles were one in Christ. **withdrew**—Greek, "began to withdraw," &c. This implies a *gradual drawing back*, "Separated," *entire severance*. 13. **the other**—Greek, "the rest." **Jews**—Jewish Christians. **dissembled likewise**—Greek, "Joined in hypocrisy," *viz.*, in living as though the law were necessary to justification, through fear of man, though they knew from God their Christian liberty of eating with Gentiles, and had availed themselves of it already (Acts, 11, 2-17). The case was distinct from that in 1 Corinthians, chs. 8-10; Romans, 14. It was not a question of liberty, and of bearing with other's infirmities, but one affecting the essence of the gospel, whether the Gentiles are to be virtually "compelled to live as do the Jews," in order to be justified (v. 14). **Barnabas also**—"Even Barnabas," one least likely to be led into such an error, being with Paul in first preaching to the idolatrous Gentiles: showing the power of bad example and numbers. In Antioch, the capital of Gentile Christianity, and the central point of Christian missions, the controversy first arose, and in the same spot it now broke out afresh; and here Paul had first to encounter the party that afterward persecuted him in every scene of his labours (Acts, 15, 30-35). 14. **walked not uprightly**—*lit.*, "straight:" "were not walking with straightforward steps." Cf. ch. 6. 16. **truth of the gospel**—which teaches that justification by legal works and observances is inconsistent with redemption by Christ. Paul alone here maintained the truth against Judaism, as afterward against heathenism (2 Timothy, 4, 16, 17). **Peter**—"Cephas" in the oldest MSS. **before . . . all**—(1 Timothy, 5, 20). **If thou, &c.**—"If thou, although being a Jew (and therefore one who might seem to be more bound to the law than the Gentiles), livest (habitually, without scruple and from conviction, Acts, 15, 10, 11), as a Gentile (freely eating of every food, and living in other respects also as if legal ordinances in no way justify, v. 12), and not as a Jew, *how* is it that (so the oldest MSS. read, for "why") thou art compelling (virtually, by thine example) the Gentiles to live as do the Jews?" (*lit.*, *to Judaize, i. e.*, to keep the ceremonial customs of the Jews: What had been formerly obedience to the law is now mere *Judaism*). The high authority of Peter would constrain the Gentile Christians to regard Judaizing as necessary to all, since Jewish Christians could not consort with Gentile converts in communion without it. 15, 16. Connect these verses together, and read with most of the oldest MSS. "But" in the beginning of v. 16; "We (I and thou, Peter) by nature (not by pros-

elytism), Jews, and not sinners as (Jewish language termed the Gentiles) from among the Gentiles, YET (*lit.*, BUT) knowing that, &c., even we (resuming the "we" of v. 15, "we also," as well as the Gentile sinners, casting away trust in the law), have believed," &c. **not justified by the works of the law**—as the GROUND of justification. "The works of the law" are those which have the law for their object—which are wrought to fulfill the law. [ALFORD.] **but by**—*translate*, "But only (in no other way save) *through faith in Jesus Christ*," as the MEANS and instrument of justification. **Jesus Christ**—In the second case, read with the oldest MSS., "Christ Jesus," the *Messiahship* coming into prominence in the case of *Jewish* believers, as "Jesus" does in the first case, referring to the general proposition. **Justified by the faith of Christ**—*i. e.*, by Christ, the object of faith, as the ground of our justification. **for by the works of the law shall no flesh be justified**—He rests his argument on this as an axiom in theology, referring to (Psalm 143. 2) "Moses and Jesus Christ: The law and the promise; Doing and believing; Works and faith; Wages and the gift; The curse and the blessing—are represented as diametrically opposed." [BENGEL.] The moral law is, in respect to justification, *more legal* than the ceremonial, which was an elementary and preliminary gospel: So "Sinai" (ch. 4. 24), which is more famed for the Decalogue than for the ceremonial law, is made pre-eminently the type of legal bondage. Thus, justification by the law, whether the moral or ceremonial, is excluded (Romans, 3. 20). 17. *Greek*, "But if, seeking to be justified in (*i. e.*, in believing *union with*) Christ (who has in the gospel theory fulfilled the law for us), we (you and I) ourselves also *were* found (in *your* and *my* former communion with Gentiles) sinners (such as from the Jewish stand-point that now we resume, we should be regarded, since we have cast aside the law, thus having put ourselves in the same category as the Gentiles, who, being without the law, are, in the Jewish view, 'sinners,' v. 15) is therefore Christ the minister of sin?" (Are we to admit the conclusion, in this case inevitable, that Christ having failed to justify us by faith, so has become to us the minister of sin, by putting us in the position of "sinners," as the Judaic theory, if correct, would make us, along with all others who are "without the law," Romans, 2. 14; 1 Corinthians, 9. 21; and with whom, by eating with them, we have identified ourselves?) The Christian mind revolts from so shocking a conclusion, and so, from the theory that would result in it. The whole sin lies, not with Christ, but with him who would necessitate such a blasphemous inference. By his false theory, though "*seeking*" from Christ, we have not "*found*" salvation (in contradiction to Christ's own words, Matthew, 7. 7), but "have been ourselves also (like the Gentiles) *found*" to be "sinners," by having entered into communion with Gentiles (v. 12). 18. *Greek*, "For if the things which I overthrew (by the faith of Christ), those very things I build up again (*viz.*, legal righteousness, by subjecting myself to the law), I prove myself (*lit.*, 'I commend myself') a transgressor." Instead of commending yourself as you sought to do (v. 12, end), you merely commend yourself as

a transgressor. The "I" is intended by Paul for *Peter* to take to himself, as it is *his* case, not Paul's own, that is described. A "transgressor" is another word for "sinner" (in v. 17), for "sin is the *transgression* of the law." You, Peter, by now asserting the law to be obligatory, are proving yourself a "sinner" or "transgressor," in your having set it aside by living as the Gentiles, and with them. Thus you are debarred by transgression from justification by the law, and you debar yourself from justification by Christ, since in your theory He becomes a minister of sin. 19. Here Paul seems to pass from his *exact words* to Peter, to the *general purport* of his argument on the question. However, his direct address to the Galatians seem not to be resumed till ch. 3. 1, "O foolish Galatians," &c. For—But I am not a "transgressor" by forsaking the law, "For," &c. Proving his indignant denial of the consequence that "Christ is the minister of sin" (v. 17), and of the premises from which it would follow. Christ, so far from being the minister of sin and death, is the establisher of righteousness and life. I am entirely in Him. [BENGEL.] I—here emphatical. *Paul himself*, not *Peter* as in the "I" (v. 18). *through the law*—which was my "schoolmaster to bring me to Christ" (ch. 3. 24); both by its terrors (ch. 3. 13; Romans, 3. 20) driving me to Christ as the refuge from God's wrath against sin, and, when spiritually understood, teaching that itself is not permanent, but must give place to Christ whom it prefigures as its scope and end (Romans, 10. 4); and drawing me to Him by its promises (in the prophecies which form part of the Old Testament law) of a better righteousness and of God's law written in the heart (Deuteronomy, 18. 15-19; Jeremiah, 31. 33; Acts, 10. 43). *am dead to the law*—*lit.*, "I died to the law," and so *am* dead to it, *i. e.*, am passed from under its power in respect to non-justification or condemnation (Colossians, 2. 20; Romans, 6. 14; 7. 4, 6); just as a woman once married and bound to a husband, ceases to be so bound to him when death interposes and may be lawfully married to another husband. So by believing union to Christ in His death, we, being considered dead with Him, are severed from the law's past power over us (Cf. ch. 6. 14; 1 Corinthians, 7. 39; Romans, 6. 6-11; 1 Peter, 2. 24). *live unto God*—(Romans, 6. 11; 2 Corinthians, 5. 15; 1 Peter, 4. 1, 2). 20. *I am crucified*—*lit.*, "I have been crucified with Christ." This more particularizes the foregoing, "I am dead" (v. 19; Philippians, 3. 10). *nevertheless I live; yet, not I*—*Greek*, "nevertheless I live, no longer (indeed) I." Though crucified I live (and this) no longer that old man such as I once was (Cf. Romans, 7. 17). No longer Saul the Jew (ch. 5. 24; Colossians, 3. 11, but "another man," Cf. 1 Samuel, 10. 6). ELLICOTT, &c., *translate*, "And it is no longer I that live but Christ that liveth in me." But the plain antithesis between "crucified" and "live," requires the *translation*, "Nevertheless," *the life which I now live*—as contrasted with my life before conversion. *in the flesh*—my life seems to be a mere animal life "in the flesh," but this is not my true life; "it is but the mask of life under which lives another, *viz.*, Christ, who is my true life." [LUTHER.] *I live by the faith, &c.*—*Greek*, "IN faith (*viz.*), that

of (*i. e.*, which rests on) the Son of God." "IN faith," answers by contrast to "in the flesh." *Faith*, not *the flesh*, is the real element in which I live. The phrase, "the Son of God," reminds us that His divine Sonship is the source of His life-giving power. **loved me** — His eternal gratuitous *love* is the link that unites me to the Son of God and His "giving Himself for me" is the strongest proof of that love. **21. I do not frustrate the grace of God** — I do not *make it void* as thou, Peter, art doing, by Judaizing. **for** — justifying the strong expression "frustrate" or "make void." **is dead in vain** — *Greek*, "Christ died needlessly" or "without just cause." Christ's having died shows that the law has no power to justify us; for, if the law can justify or make us righteous, the death of Christ is superfluous. [CHRYSOSTOM.]

CHAPTER III.

1-29. REPROOF OF THE GALATIANS FOR ABANDONING FAITH FOR LEGALISM. JUSTIFICATION BY FAITH VINDICATED: THE LAW SHOWN TO BE SUBSEQUENT TO THE PROMISE: BELIEVERS ARE THE SPIRITUAL SEED OF ABRAHAM, WHO WAS JUSTIFIED BY FAITH. THE LAW WAS OUR SCHOOLMASTER TO BRING US TO CHRIST THAT WE MIGHT BECOME CHILDREN OF GOD BY FAITH. 1. **that ye should not obey the truth** — Omitted in the oldest MSS. **bewitched** — fascinated you so that you have lost your wits. Themistius says the Galatians were naturally very acute in intellect. Hence, St. Paul wonders they could be so misled in this case. **you** — Emphatical. "You, before whose eyes Jesus Christ hath been graphically set forth (*lit., in writing, viz., by vivid portraiture* in preaching) among you, crucified" (so the sense and *Greek* order require rather than *English Version*). As Christ was "crucified," so ye ought to have been by faith "*crucified* with Christ," and so "dead to the law" (ch. 2. 19, 20). Reference to the "eyes" is appropriate, as *fascination* was supposed to be exercised through the eyes. The sight of Christ crucified ought to have been enough to counteract all fascination. 2. "Was it by the works of the law that ye received the Spirit (manifested by outward miracles, *v. 5*; Mark, 16. 17; Hebrews, 2. 4; and by Spiritual graces, *v. 14*; Galatians, 4. 5, 6; Ephesians, 1. 13), or by the hearing of faith?" The "only" implies, "I desire, omitting other arguments, to rest the question on *this alone*." I, who was your *teacher*, desire now to "learn" this one thing from you. The epithet "Holy" is not prefixed to "Spirit," because that epithet is a joyous one, whereas this epistle is stern and reproofing. [BENGEL.] **hearing of faith** — Faith consists not in *working*, but in *receiving* (Romans, 10. 16, 17). 3. **begun** — the Christian life (Philippians, 1. 6). **in the spirit** — Not merely was Christ crucified, "graphically set forth" in my preaching, but also "the Spirit" confirmed the word preached, by imparting His spiritual gifts. "Having thus begun" with the receiving His *Spiritual* gifts, "are ye now *being* made perfect (so the *Greek*), *i. e.*, are ye *seeking* to be made perfect with *fleshly* ordinances of the law?" [EVSRIUS.] Cf. Romans, 2. 28; Philippians, 3. 3; Hebrews,

9. 10. Having begun in the Spirit, *i. e.*, the Holy Spirit ruling your spiritual life as its "essence and active principle" [ELLCOTT], in contrast to "the flesh," the element in which the law works. [ALFORD.] Having begun your Christianity in the Spirit, *i. e.*, in the Divine life that proceeds from faith, are ye seeking after something higher still (the perfecting of your Christianity) in the sensuous and the earthly, which cannot possibly elevate the inner life of the Spirit, *vis.*, outward ceremonies. [NEANDER.] No doubt the Galatians thought that they were going more deeply into the Spirit; for the flesh may be easily mistaken for the Spirit, even by those who have made progress, unless they continue to maintain a pure faith. [BENGEL.]

4. Have ye suffered so many things — *vis.*, persecution from Jews and from unbelieving fellow-countrymen, incited by the Jews, at the time of your conversion. In vain — *fruitlessly, needlessly*; since ye might have avoided them by professing Judaism. [GROTIUS.] Or, shall ye, by falling from grace, lose the reward promised for all your sufferings, so that they shall be "in vain" (ch. 4. 11; 1 Corinthians, 15. 2, 17-19, 29-32; 2 Thessalonians, 1. 5-7; 2 John, 8)? yet — rather, "If it be *really* (or 'indeed') in vain." [ELLCOTT, &c.] "If, as it must be, what I have said, 'in vain,' is really the fact." [ALFORD.] I prefer understanding it as a mitigation of the preceding words. I hope better things of you, for I trust you will return from legalism to grace; if so, as I confidently expect, you will not have "suffered so many things in vain." [ESTIUS.] For "God has given you the Spirit, and has wrought mighty works among you" (v. 5; Hebrews, 10. 32-36). [BENGEL.] 5. He... that ministereth — or "supplieth," God (2 Corinthians, 9. 10). He who supplied and supplies to you the Spirit *still*, to the present time. These miracles do not prove grace to be in the heart (Mark, 9. 38, 39). He speaks of these miracles as a matter of *unquestioned notoriety* among those addressed: an undesigned proof of their genuineness (Cf. 1 Corinthians, 12). *worketh miracles among you* — rather, "IN you," as ch. 2. 8; Matthew, 14. 2; Ephesians, 2. 2; Philippians, 2. 13; at your conversion and since. [ALFORD.] *doeth he it by the works of the law* — *i. e.*, as a consequence *resulting from* (so the *Greek*) the works of the law (Cf. v. 2). This cannot be, because the law was then unknown to you when you received those gifts of the Spirit. 6. The answer to the question in v. 5 is here taken for granted, *It was by the hearing of faith*: following this up he says, "Even as Abraham believed," &c. (Genesis, 15. 4-6; Romans, 4. 3). God supplies unto you the Spirit as the result of faith, not works, just as Abraham obtained justification by faith, not by works (v. 6, 8, 16; ch. 4. 22, 26, 28). Where justification is, there the Spirit is, so that if the former comes by *faith*, the latter must also. 7. *they which are of faith* — as the source and starting point of their spiritual life. The same phrase is in the *Greek* of Romans, 3. 26. *the same* — *these, and these alone*, to the exclusion of all the other descendants of Abraham. *children* — *Greek*, "sons" (v. 29). 8. *And* — *Greek*, "Moreover." *foreseeing* — One great excellency of Scripture is, that in it all points liable ever to be controverted are, with prescient wisdom, decided in the most appropriate language. *would justify* —

rather, "justifieth." Present indicative. It is now, and at all times, God's *one* way of justification. **the heathen**—rather, "the Gentiles;" or "the nations," as the same *Greek* is translated at the end of the verse. God justifieth the *Jews*, too, "by faith, not by works." But he specifies *the Gentiles* in particular here, as it was *their case* that was in question, the Galatians being Gentiles. **preached before the Gospel**—"announced beforehand the gospel." For the "promise" was substantially the gospel by anticipation. Cf. John, 8. 56; Hebrews, 4. 2. A proof that "the old fathers did not look only for transitory promises" (Article VII, Church of England). Thus the gospel, in its essential germ, is older than the law, though the full development of the former is subsequent to the latter. **In thee**—not "in thy seed," which is a point not here raised; but strictly "in thee," as followers of thy faith, it having first shown the way to justification before God [ALFORD]; or "in thee," as father of the promised seed, *vis.*, Christ (*v.* 16); who is the object of faith (Genesis, 22. 18; Psalm 72. 17), and imitating thy faith (see *Note*, *v.* 9). **all nations**—or as above, "all the Gentiles" (Genesis, 12. 3; 18. 18; 22. 18). **be blessed**—an act of grace, not something earned by works. The blessing of justification was to Abraham by faith in the promise, not by works. So to those who follow Abraham, the Father of the faithful, the blessing, *i. e.*, justification, comes purely by faith in Him who is the subject of the promise. 9. **they**—and they alone. **of faith**—*Note*, *v.* 7, beginning. **with**—together with. **faithful**—Implying what it is in which they are "blessed together with him," *vis.*, faith, the prominent feature of his character, and of which the result to all who like Him have it, is justification. 10. Confirmation of *v.* 9. They who depend on the works of the law cannot share the blessing, for they are under the curse "written;" Deuteronomy, 27. 26, LXX. **PERFECT obedience** is required by the words, "in all things." **CONTINUAL obedience** by the word, "continueth." No man renders this obedience (Cf. Romans, 3. 19, 20). It is observable, Paul quotes Scripture to the Jews, who were conversant with it, as in epistle to the Hebrews as *said* or *spoken*; but to the Gentiles as *written*. So Matthew, writing for Jews, quotes it as *said*, or *spoken*; Mark and Luke, writing for Gentiles, as *written* (Matthew, 1. 22; Mark, 1. 2; Luke, 2. 22, 23). [TOWNSON.] 11. **by the law**—*Greek*, "IN the law." Both *in* and *by* are included. The syllogism in this verse and *v.* 12, is according to Scripture, The just shall live by faith. But the law is not of faith, but of doing, or works (*i. e.*, does not make faith, but works the conditional ground of justifying). Therefore "in," or "by the law, no man is justified before God" (whatever the case may be *before men*, Romans, 4. 2).—not even if he could, which he cannot, keep the law, because the Scripture element and conditional mean of justification is *faith*. **The just shall live by faith**—(Romans, 1. 17; Habakkuk, 2. 4). Not as BENGE & ALFORD, "He who is just by faith shall live." The *Greek* supports *English Version*. Also the contrast is between "live by faith" (*vis.*, as the ground and source of his justification), and "live in them," *vis.*, in his doings or works (*v.* 12), as the *conditional element wherein* he is justified. 12. **death**—Many depended

on the law, although they did not keep it; but without doing, saith Paul, it is of no use to them (Romans, 2. 13, 17, 23; 10. 5). 13. Abrupt exclamation, as he breaks away impatiently *from* those who would involve us again in the curse of the *law*, by seeking justification in it, *to "Christ,"* who "has redeemed us from its curse." The "us" refers primarily to the Jews, to whom the law principally appertained, in contrast to "the Gentiles" (v. 14; Cf. ch. 4. 3, 4). But it is not *restricted* solely to the Jews, as ALFORD thinks; for these are the representative people of the world at large, and their "law" is the embodiment of what God requires of the whole world. The curse of its non-fulfillment affects the Gentiles through the Jews; for the law represents that righteousness which God requires of all, and which, since the Jews failed to fulfill, the Gentiles are equally unable to fulfill. Verse 10, "As many as are of the works of the law, are under the curse," refers plainly, not to *the Jews only*, but to all, even Gentiles (as the Galatians), who seek justification by the law. The Jews' law represents the universal law which condemned the Gentiles, though with less clear consciousness on their part (Romans, 2). The revelation of God's "wrath" by the law of conscience, in some degree prepared the Gentiles for appreciating redemption through Christ when revealed. The curse had to be removed from off the heathen, too, as well as the Jews, in order that the blessing, through Abraham, might flow to them. Accordingly, the "we" in "that *we* might receive the promise of the Spirit," plainly refers to both Jews and Gentiles. *redeemed us*—*bought us off* from our former bondage (ch. 4. 5), and "from the curse" under which all lie who trust to the law and the works of the law for justification. The Gentile Galatians, by putting themselves under the law, were involving themselves in the curse from which Christ has redeemed the Jews primarily, and through them the Gentiles. The ransom-price He paid was His own precious blood (1 Peter, 1. 18, 19; Cf. Matthew, 20. 28; Acts, 20. 28; 1 Corinthians, 6. 20; 7. 23; 1 Timothy, 2. 6; 2 Peter, 2. 1; Revelation, 5. 9). *being made—Greek*, "having become." *a curse for us*—Having become what we were, *in our behalf*, "a curse," that we might cease to be a curse. Not merely *occurred* (in the concrete), but *a curse*, in the abstract, *bearing the universal curse of the whole human race*. So 2 Corinthians, 5. 21, "Sin for us," not *sinful*, but bearing the whole sin of our race, regarded as *one vast aggregate of sin*. See *Note* there. "Anathema" means "set apart to God," to His glory, but to the person's own destruction. "Curse," an execration. *written*—Deuteronomy, 21. 23. Christ's bearing the *particular* curse of hanging on the tree, is a sample of the *general* curse which He representatively bore. Not that the Jews put to death malefactors by hanging; but *after* having put them to death otherwise, in order to brand them with peculiar ignominy, they *hung* the bodies on a tree, and such malefactors were accursed by the law (Cf. Acts, 5. 30; 10. 39). God's providence ordered it so that to fulfill the prophecy of the curse and other prophecies, Jesus should be crucified, and so *hang* on the tree, though that death was not a Jewish mode of execution. The Jews accordingly, in contempt, call Him "the

hanged one," *Tolvi*, and Christians, "worshippers of the hanged one," and make it their great objection that He died the accursed death. [TRYPHO, in *Justin Martyr*, p. 249; 1 Peter, 2. 24.] Hung between heaven and earth as though unworthy of either! 14. The intent of "Christ becoming a curse for us," "To the end that upon the Gentiles the blessing of Abraham (*i. e.*, promised to Abraham, *viz.*, justification by faith) might come in Christ Jesus" (Cf. *v.* 8), **that we might receive the promise of the Spirit**—the promised Spirit (Joel, 2. 28, 29; Luke, 24. 49). This clause follows not the clause immediately preceding (for *our receiving the Spirit* is not the result of the *blessing of Abraham coming on the Gentiles*), but "Christ hath redeemed us," &c. **through faith**—not by works. Here he resumes the thought in *v.* 2. "The Spirit from without, kindles within us some spark of faith whereby we lay hold of Christ, and even of the Spirit Himself, that He may dwell within us." [FLACIUS.] 15. **I speak after the manner of men**—I take an illustration from a merely human transaction of every day occurrence. **but a man's covenant**—whose purpose it is far less important to maintain. **If it be confirmed**—when once it hath been ratified. **no man disannulleth**—"none setteth aside," not even the author himself, much less any second party. None does so who acts in common equity. Much less would the righteous God do so. *The law* is here, by personification, regarded as a second person, distinct from and subsequent to, *the promise of God*. *The promise* is everlasting, and more peculiarly belongs to God. *The law* is regarded as something extraneous, afterward introduced, exceptional and temporary (*v.* 17-19; 21-24). **addeth**—none addeth new conditions "making" the covenant "of none effect" (*v.* 17). So legal Judaism could make no alteration in the fundamental relation between God and man, already established by the promises to Abraham; it could not add as a new condition the observance of the law, in which case the fulfillment of the promise would be attached to a condition impossible for man to perform. The "covenant" here is one of free grace, a *promise* afterward carried into effect in the gospel. 16. This verse is parenthetical. The covenant of promise was not "spoken" (so *Greek* for "made") to Abraham alone, but "to Abraham and his seed:" to the latter especially; and this means Christ (and that which is inseparable from Him, the *literal*, *Israel*, and the *spiritual*, His body, the church). Christ not having come when the law was given, the covenant could not have been then fulfilled, but awaited the coming of Him, the Seed, to whom it was spoken. **promises**—plural, because the same promise was often repeated (Genesis, 12. 3, 7; 15. 5, 18; 17. 7; 22. 18), and because it involved many things: earthly blessings to the literal children of Abraham in Canaan, and spiritual and heavenly blessings to his spiritual children; but both promised to Christ, "the seed" and representative Head of the literal and spiritual Israel alike. In the spiritual seed there is no distinction of Jew or Greek; but to the literal seed, the promises still in part remain to be fulfilled (Romans, 11. 26). The covenant was not made with "many" seeds (which if there had been, a pre-text might exist for supposing there was one seed before the law,

another under the law; and that those sprung from one seed, say the Jewish, are admitted on different terms, and with a higher degree of acceptability, than those sprung from the Gentile seed), but with the one seed; therefore, the promise that in Him "all families of the earth shall be blessed" (Genesis, 12. 3), joins in this one Seed, Christ, Jew and Gentile, as fellow-heirs on the same terms of acceptability, *vis.*, by grace through faith (Romans, 4. 13): not to some by promise, to others by the law, but to all alike, circumcised and uncircumcised, constituting but one seed in Christ (Romans, 4. 16). The law, on the other hand, contemplates the Jews and Gentiles as distinct seeds. God makes a covenant, but it is one of promise; whereas the law is a covenant of works. Whereas the law brings in a mediator, a third party (*v.* 19, 20), God makes His covenant of promise with the one seed. Christ (Genesis, 17. 7), and embraces others only as they are identified with, and represented by, Christ. **one... Christ** — not in the exclusive sense, the man Christ *Jesus*, but "Christ" (*Jesus* is not added, which would limit the meaning), including *His people who are part of Himself*, the Second Adam, and Head of redeemed humanity. Verses 28, 29 prove this, "Ye are all **ONE** in Christ Jesus" (Jesus is added here as the person is indicated). "And if ye be Christ's, ye are Abraham's **SEED**, heirs according to the promise." 17. **this I say** — "this is what I mean," by what I said in *v.* 15. **confirmed... of God** — "*ratified by God*" (*v.* 15). **in Christ** — rather, "unto Christ" (Cf. *v.* 16). However, *Vulgate* and the other *Italian* versions translate as *English Version*. But the oldest MSS. omit the words altogether. **the law which was — Greek**, "which came into existence 430 years after" (Exodus, 12. 40, 41). He does not, as in the case of "the covenant," add "enacted by God" (John. 1. 17). The dispensation of "the promise" began with the call of Abraham from Ur into Canaan, and ended on the last night of his grandson Jacob's sojourn in Canaan, the *land of promise*. The dispensation of the law, which engenders bondage, was beginning to draw on from the time of his entrance into Egypt, the land of bondage. It was to Christ in him, as in his grandfather Abraham, and his father Isaac, not to him or them as persons, the promise was spoken. On the day following the last repetition of the promise orally (Genesis, 46. 1-6), at Beersheba, Israel passed into Egypt. It is from the end, not from the beginning of the dispensation of promise, that the interval of 430 years between it and the law is to be counted. At Beersheba, after the covenant with Abimelech, Abraham called on the everlasting God, and the well was confirmed to him and his seed as an everlasting possession. Here God appeared to Isaac. Here Jacob received the promise of the blessing, for which God had called Abraham out of Ur, repeated for the last time, on the last night of his sojourn in the land of promise. **cannot — Greek**, "doth not disannul." **make... of none effect** — The promise would become so, if the power of conferring the inheritance be transferred from it to the law (Romans, 4. 14). 18. **the inheritance** — all the blessings to be inherited by Abraham's literal and spiritual children, according to the promise made to him and to his Seed, Christ, justification and

glorification (ch. 4. 7; Romans, 8. 17; 1 Corinthians, 6. 9). **but God, &c.**—The *Greek* order requires rather, "But to Abraham it was by promise that God hath given it." The conclusion is, *Therefore, the inheritance is not of, or from, the law* (Romans, 4. 14). 19. "Wherefore then serveth the law?" as it is of no avail for justification, is it either useless, or contrary to the covenant of God? [CALVIN.] **added**—to the original covenant of promise. This is not inconsistent with v. 15, "No man addeth thereto;" for there the kind of *addition* meant, and therefore denied, is one that would add *new conditions*, inconsistent with the grace of the covenant of promise. The law, though misunderstood by the Judaizers as doing so, was really added for a different purpose, *viz.*, "because of (or as the *Greek*, 'for the sake of') the transgressions," *i. e.*, to bring out into clearer view *the transgressions* of it (Romans, 7. 7-9); to make men more fully conscious of their *sins*, by being perceived as *transgressions of the law*, and so to make them long for the promised Saviour. This accords with v. 23, 24; Romans, 4. 15. The meaning can hardly be "*to check transgressions*," for the law rather stimulates the corrupt heart to disobey it (Romans, 5. 20; 7. 13). **till the seed**—*during the period up to the time when the seed came*. The law was a preparatory dispensation for the Jewish nation (Romans, 5. 20; *Greek*, "the law came in *additionally* and *incidentally*"), intervening between the promise and its fulfillment in Christ. **come**—(Cf. "*faith came*," v. 23). **the promise**—(Romans, 4. 21). **ordained**—*Greek*, "constituted" or "disposed." **by angels**—as the *instrumental enactors* of the law. [ALFORD.] God delegated the law to angels as something rather alien to Him and severe (Acts, 7. 53; Hebrews, 2. 2, 3; Cf. Deuteronomy, 33. 2, "He came with ten thousand of saints," *i. e.*, angels, Psalm 68. 17). He reserved "the promise" to Himself, and dispensed it according to His own goodness. **in the hand of a mediator**—*viz.*, Moses. Deuteronomy, 5. 5, "I stood between the Lord and you," the very definition of a mediator. Hence the phrase often recurs, "By the hand of Moses." In the giving of the law, the "angels" were representatives of God. Moses, as mediator, represented the people. 20. "Now a mediator cannot be of one (but must be of *two* parties whom he mediates between); but God is one" (not two: owing to His essential *unity* not admitting of an intervening party between Him and those to be blessed; but as the ONE Sovereign, His own representative, giving the blessing *directly* by *promise* to Abraham, and, in its fulfillment, to Christ, "the Seed," without new conditions, and without a mediator such as the law had). The conclusion understood is, *Therefore a mediator cannot appertain to God*; and consequently, the law, with its inseparable appendage of a mediator, cannot be the normal way of dealing of God, the one, and unchangeable God, who dealt with Abraham by *direct* promise, as a sovereign, not as one forming a compact with another party, with conditions and a mediator attached thereto. God would bring man into immediate communion with Him, and not have man separated from Him by a mediator that keeps back from access, as Moses and the legal priesthood did (Exodus, 19. 12, 13, 17, 21-24; Hebrews, 12.

19-24). The law that thus interposed a mediator and conditions between man and God, was an exceptional state limited to the Jews, and parenthetically preparatory to the gospel, God's normal mode of dealing, as He dealt with Abraham, *vis., face to face directly*; by *promise and grace*, and not conditions; *to all nations united by faith in the one seed* (Ephesians, 2. 14, 16, 18), and not to one people to the exclusion and severance from the ONE common Father, of all other nations. It is no objection to this view, that the gospel, too, has a mediator (1 Timothy, 2. 5). For Jesus is not a mediator separating the two parties in the covenant of promise or grace, as Moses did, but ONE in both nature and office with both *God and man* (Cf. "God in Christ," v. 17): representing the whole universal manhood (1 Corinthians, 15. 22, 45, 47), and also bearing in Him "all the fullness of the Godhead." Even His mediatorial office is to cease when its purpose of reconciling all things to God shall have been accomplished (1 Corinthians, 15. 24); and God's ONENESS (Zechariah, 14. 9), as "all in all," shall be fully manifested. Cf. John, 1. 17), where the two mediators—Moses, the severing mediator of legal conditions, and Jesus, the uniting mediator of grace—are contrasted. The Jews began their worship by reciting the *Schemah*, opening thus, "Jehovah our God is ONE Jehovah;" which words their Rabbis (as Jarchius) interpret as teaching not only the unity of God, but the future *universality of His Kingdom* on earth (Zephaniah, 3. 9). St. Paul (Romans, 3. 30) infers the same truth from the ONENESS of God (Cf. Ephesians, 4. 4-6). He, as being One, unites all believers, without distinction, Himself (v. 8. 16, 28; Ephesians, 1. 10; 2. 14; Cf. Hebrews, 2. 11) in direct communion. The unity of God involves the unity of the people of God, and also His dealing directly without intervention of a mediator. 21. "Is the *law* (which involves a mediator) against the promises of God (which are without a mediator, and *rest on God* alone and immediately)? God forbid." **Life**—The law, as an externally prescribed rule, can never internally impart spiritual life to men naturally dead in sin, and change the disposition. If the law had been a law capable of giving *life*, "verily (in very reality, and not in the mere fancy of legalists) righteousness would have been by the law" (for where life is, there righteousness, its *condition*, must also be). But the law does not *pretend* to give life, and therefore not righteousness; so there is no opposition between the law and the promise. Righteousness can only come through the promise to Abraham, and through its fulfillment in the gospel of grace. 22. **But**—as the law cannot give life or righteousness. [ALFORD.] Or the "But" means, So far is *righteousness* from being of the law, that the *knowledge of sin* is rather what comes of the law. [BENGEL.] **the Scripture**—which began to be written after the time of the promise, at the time when the law was given. The *written* letter was needed so as PERMANENTLY to convict man of disobedience to God's command. Therefore he says, "the Scripture," not the "Law." Cf. v. 8, "Scripture," for "the God of the Scripture." **concluded**—"shut up," under condemnation, as in a prison. Cf. Isaiah, 24. 22, "As prisoners gathered in the pit and shut up in the

prison." Beautifully contrasted with "the liberty wherewith Christ makes free," which follows, v. 7, 9, 25, 26; ch. 5. 1; Isaiah, 61. 1. **all**—*Greek* neuter, "the universe of things;" the whole world, man, and all that appertains to him. **under sin**—(Romans, 3. 9, 19; 11. 32.) **the promise**—*the inheritance promised* (v. 18). **by faith of Jesus Christ**—i. e., which is by faith in Jesus Christ. **might be given**—The emphasis is on "given:" that it might be a free gift; not something earned by the works of the law (Romans, 6. 23). **to them that believe**—to them that have "the faith of (in) Jesus Christ" just spoken of. 23. **faith**—*vis.*, that just mentioned (v. 22), of which Christ is the object. **kept**—*Greek*, "kept in ward:" the effect of the "shutting up" (v. 22; ch. 4. 2; Romans, 7. 6). **unto**—with a view to the faith, &c. We were in a manner, morally forced to it, so that there remained to us no refuge but faith. Cf. the phrase, Psalm 78. 50; *Margin*, 31. 8. **which should afterward, &c.**—"which was afterward to be revealed." 24. "So that the law hath been (i. e., hath turned out to be) our school-master (or 'tutor,' *lit.*, 'pedagogue': this term, among the Greeks, meant a faithful servant intrusted with the care of the boy from childhood to puberty, to keep him from evil, physical and moral, and accompany him to his amusements and studies) to guide us unto Christ," with whom we are no longer "shut up" in bondage, but are freemen. "Children" (*lit.*, *infants*) need such *tutoring* (ch. 4. 3). **might be**—rather, "that we may be justified by faith;" which we could not be till Christ, the object of faith, had come. Meanwhile the law, by outwardly checking the sinful propensity which was constantly giving fresh proofs of its refractoriness—as thus the consciousness of the power of the sinful principle became more vivid, and hence the sense of need both of forgiveness of sin and freedom from its bondage was awakened—the law became a "schoolmaster to guide us unto Christ." [NEANDER.] The moral law shows us what we ought to do, and so we learn our inability to do it. In the ceremonial law we seek, by animal sacrifices, to answer for our not having done it, but find dead victims no satisfaction for the sins of living men, and that outward purifying will not cleanse the soul; and that therefore we need an infinitely better sacrifice, the antitype of all the legal sacrifices. Thus delivered up to the judicial law, we see how awful is the doom we deserve: thus the law at last leads us to Christ, with whom we find righteousness and peace. "*Sin, sin!*" is the word heard again and again in the Old Testament. Had it not there for centuries rung in the ear, and fastened on the conscience, the joyful sound, 'grace for grace,' would not have been the watchword of the New Testament. This was the end of the whole system of sacrifices." [THOLUCK.] 25. "But now that faith is come," &c., Moses the lawgiver cannot bring us into the heavenly Canaan, though he can bring us to the border of it. At that point he is superseded by Joshua, the type of Jesus, who leads the true Israel into their inheritance. The law leads us to Christ, and there its office ceases. 26. **children**—*Greek*, "sons." **by**—*Greek*, "through faith." "Ye all" (Jews and Gentiles alike) are no longer *children* requiring a tutor, but sons emancipated and walking at liberty. 27. **baptized**

into Christ—(Romans, 6. 3). **have put on Christ**—ye *did*, in that *very act* of being baptized into Christ, *put on*, or clothe yourselves with, Christ; so the *Greek* expresses. Christ is to you the *logos virilis* (the Roman garment of the full-grown man, assumed when ceasing to be a child). [BENGEL.] GATAKER defines a Christian, "One who has put on Christ." The argument is, By baptism ye have put on Christ; and, therefore, He, being the Son of God, ye become sons by adoption, by virtue of His Sonship by generation. This proves that baptism, *where it answers to its ideal*, is not a mere empty sign, but a means of spiritual transference from the state of legal condemnation to that of living union with Christ, and of sonship through Him in relation to God (Romans, 13. 14). Christ alone can, by baptizing with His Spirit, make the inward grace correspond to the outward sign. But as He promises the blessing in the faithful use of the means, the church has rightly presumed, in charity, that such is the case, nothing appearing to the contrary.

28. There is in this sonship, by faith in Christ, no class privileged above another, as the Jews under the law had been above the Gentiles (Romans, 10. 12; 1 Corinthians, 12. 13; Colossians, 3. 11). **bond nor free**—Christ alike belongs to both by faith; whence he puts "bond" *before* "free." Cf. *Notes*, 1 Corinthians, 7. 21, 22; Ephesians, 6. 8. **Neither male nor female**—rather, as *Greek*, "there is *not* male and female." There is no distinction into male and female. Difference of sex makes no difference in Christian privileges. But under the law the male sex had great privileges. Males alone had in their body circumcision, the sign of the covenant (contrast *baptism* applied to male and female alike); they alone were capable of being kings and priests, whereas all of either sex are now "kings and priests unto God" (Revelations, 1. 6); they had prior right to inheritances. In the resurrection the relation of the sexes shall cease (Luke, 20. 35). **one**—*Greek*, "one man:" masculine, not neuter, *vis.*, "one new man" in Christ (Ephesians, 2. 15). 29. **and heirs**—The oldest MSS. omit "and." Christ is "Abraham's seed" (v. 16); ye are "one in Christ" (v. 28), and one with Christ, as having "put on Christ" (v. 27); therefore ye are "Abraham's seed," which is tantamount to saying (whence the "and" is omitted), ye are "heirs according to the *promise*" (not "by the *law*," v. 18); for it was to Abraham's seed that the inheritance was promised (v. 16). Thus he arrives at the same truth which he set out with (v. 7). But one new "seed" of a righteous succession could be found. One single faultless grain of human nature was found by God Himself, the source of a new imperishable seed: "the seed" (Psalm 22. 30) who receive from Him a new nature and name (Genesis, 3. 15; Isaiah, 53. 10, 11; John, 12. 24.) In Him the lineal descent from David becomes extinct. He died without posterity. But He lives and shall reign on David's throne. No one has a legal claim to sit upon it but Himself, He being the only living, direct representative (Ezekiel, 21. 27). His spiritual seed derive their birth from the travail of His soul, being born again of His word, which is the incorruptible seed (John, 1. 12; Romans, 9. 8; 1 Peter, 1. 23).

CHAPTER IV.

1-31. THE SAME SUBJECT CONTINUED: ILLUSTRATION OF OUR SUBJECTION TO THE LAW ONLY TILL CHRIST CAME, FROM THE SUBJECTION OF AN HEIR TO HIS GUARDIAN TILL HE IS OF AGE. ST. PAUL'S GOOD-WILL TO THE GALATIANS SHOULD LEAD THEM TO THE SAME GOOD-WILL TO HIM AS THEY HAD AT FIRST SHOWN. THEIR DESIRE TO BE UNDER THE LAW, SHOWN BY THE ALLEGORY OF ISAAC AND ISHMAEL TO BE INCONSISTENT WITH THEIR GOSPEL LIBERTY. 1-7. The fact of God's sending His Son to redeem us who were under the law (v. 4), and sending the Spirit of His Son into our hearts (v. 6), confirms the conclusion (ch. 3. 29) that we are "heirs according to the promise." **the heir**—(ch. 3. 29). It is not, as in earthly inheritances, the death of the father, but our Father's sovereign will simply that makes us heirs. **child**—*Greek*, "one under age." **differeth nothing, &c.**—*i. e.*, has no more freedom than a slave (so the *Greek* for "servant" means). He is not at his own disposal. **lord of all**—by title and virtual ownership (Cf. 1 Corinthians, 3. 21, 22). 2. **tutors and governors**—rather, "guardians (of the person) and steward" (of the property). Answering to "the law was our schoolmaster" or "tutor" (ch. 3. 24). **until the time appointed of the Father**—in His eternal purposes (Ephesians, 1. 9-11). The *Greek* is a legal term, expressing a time defined by law, or testamentary disposition. 3. **we**—the Jews primarily, and inclusively the Gentiles also. For the "we" in v. 5, plainly refers to both Jew and Gentile believers. The Jews in their bondage to the law of Moses, as the representative people of the world, include all mankind virtually amenable to God's law (Romans, 2. 14, 15; Cf. ch. 3. 13, 23, *Notes*). Even the Gentiles were under "bondage," and in a state of discipline suitable to nonage, till Christ came as the Emancipator. **were in bondage**—as "servants" (v. 1). **under the elements**—or "rudiments;" rudimentary religious teaching of a non-Christian character; *the elementary lessons of outward things* (*lit.*, "of the [outward] world"); such as the legal ordinances mentioned, v. 10 (Colossians, 2. 8, 20). Our childhood's lessons. [CONYBEARE and HOWSON.] *Lit.*, the letters of the Alphabet (Hebrews, 5. 12). 4. **the fulness of the time**—*vis.*, "the time appointed by the Father" (v. 2). Cf. *Note*, Ephesians, 1. 10; Luke, 1. 57; Acts, 2. 1; Ezekiel, 5. 2. "The church has its own ages." [BENGEL.] God does nothing prematurely, but, foreseeing the end from the beginning, waits till all is ripe for the execution of his purpose. Had Christ come directly after the fall, the enormity and deadly fruits of sin would not have been realized fully by man, so as to feel his desperate state and need of a Saviour. Sin was fully developed. Man's inability to save himself by obedience to the law, whether that of Moses or that of conscience, was completely manifested; all the prophecies of various ages found their common center in *this* particular time; and Providence, by various arrangements in the social and political, as well as the moral, world, had fully prepared the way for the coming Redeemer. God often permits physical evil long before

he teaches the remedy. The small pox for long had committed its ravages before inoculation, and then vaccination, was discovered. It was essential to the honour of God's law to permit evil long before He revealed the full remedy. Cf. "the set time" (Psalm 102. 13). *was come*—Greek, "came." *sent forth*—Greek, "*Sent forth out of heaven from Himself.*" [ALFORD and BENDEL.] The same verb is used of the Father's sending forth the Spirit (v. 6). So in Acts, 7. 12. Cf. with this verse, John, 8. 42; Isaiah, 48. 16. *his*—Emphatical. "*His own Son.*" Not by adoption, as we are (v. 5); nor merely His Son by the anointing of the Spirit which God sends into the heart (v. 6; John, 1. 18). *made of a woman*—"made" is used as in 1 Corinthians, 15. 45. "The first man, Adam, *was made* a living soul," Greek, "made to be (*born*) of a woman." The expression implies a special interposition of God in His birth as man, *vis.*, causing Him to be conceived by the Holy Ghost. So ESTIUS. *made under the law*—"made to be under the law." Not merely as GROTIUS and ALFORD explain, "Born subject to the law as a Jew." But "made" by his Father's appointment and His own free will, "subject to the law" to keep it all, ceremonial and moral, perfectly for us as the Representative Man and to suffer and exhaust the full penalty of our whole race's violation of it. This constitutes the significance of His circumcision, His being presented in the temple (Luke, 2. 21, 22, 27; Cf. Matthew, 5. 17) and His baptism by John, when He said (Matthew, 3. 15), "Thus it becometh us to *fulfill all righteousness.*" 5. *To*—Greek, "*That He might redeem.*" *them*... *under the law*—Primarily the Jews; but as these were the representative people of the world, *the Gentiles*, too, are included in the redemption (ch. 3. 13). *receive*—The Greek implies the *suitableness* of the thing as long ago predestined by God. "Receive as something *destined* or *due*" (Luke, 23. 41; 2 John, 8). Herein God makes of sons of men sons of God, inasmuch as God made of the Son of God the Son of man. [ST. AUGUSTINE on Psalm 52.] 6. *because ye are sons, &c.*—The gift of the Spirit of prayer is the consequence of our adoption. The Gentile Galatians might think, as the Jews were under the law before their adoption, that so they, too, must first be under the law. St. Paul, by anticipation, meets this objection by saying, Ye ARE sons, therefore ye need not to be as children (v. 1) under the tutorship of the law as being, already, in the free state of "sons" of God by faith in Christ (ch. 3. 26), no longer in your nonage (as "children," v. 1). The Spirit of God's only Begotten Son in your hearts sent from, and leading you to cry to, the Father, attests your sonship by adoption; for the Spirit is the "earnest of your inheritance" (Romans, 8. 15, 16; Ephesians, 1. 13). "It is because ye are sons that God sent forth" (the Greek requires this translation, not "*hath sent forth*" into OUR (so the oldest MSS. read for "your," in *English Version*) hearts the Spirit of His Son, crying, "Abba, Father" (John, 1. 12). As in v. 5, he changed from "them," the third person, to "we," the first person, so here he changes from "ye," the second person, to "our," the first person; this he does to identify their case, as Gentiles, with his own and that of his believing fellow-country-

men as Jews. In another point of view, though not the immediate one intended by the context, this verse expresses, "Because ye are sons (already in God's electing purpose of love), God sent forth the Spirit of His Son into your hearts," &c.; God thus, by sending His Spirit in due time, actually conferring that sonship which He already regarded as a present reality ("are") because of His purpose, even before it was actually fulfilled. So Hebrews, 2. 13, where "the children" are spoken of as existing in His purpose before their actual existence. **the Spirit of His Son**—By faith ye are one with the Son, so that what is His is yours; His sonship insures your sonship; His Spirit insures for you a share in the same. "If any man have not the Spirit of Christ he is none of His" (Romans, 8. 9). Moreover, as the Spirit of God proceeds from God the Father, so the Spirit of the Son proceeds from the Son, so that the Holy Ghost, as the creed saith, "proceedeth from the Father and the Son." The Father was not *begotten*; the Son is *begotten* of the Father; the Holy Ghost *proceeding* from the Father and the Son. **crying**—Here the Spirit is regarded as the *agent* in praying and the believer as *His organ*. In Romans, 8. 15, "The Spirit of adoption" is said to be that whereby we cry, "Abba, Father;" but in Romans, 8. 26, "The Spirit itself maketh intercession for us with groanings which cannot be uttered." The believer's prayer is His prayer; hence arises its acceptability with God. **Abba, Father**—The Hebrew says, "Abba" (a Hebrew term) the Greek, "Father" ("Pater," a Greek term in the original), both united together in one sonship and one cry of faith, "Abba, Father." So, "Even so ('Nai,' Greek), Amen" (Hebrew), both meaning the same (Revelation, 1. 7). Christ's own former cry is the believers' cry. "Abba, Father" (Mark, 14. 36). 7. **Wherefore**—Conclusion inferred from v. 4-6. **then**—Individualizing and applying the truth personally to each. Such an individual appropriation of this comforting truth God grants in answer to them who cry, "Abba Father." **heir of God through Christ**—The oldest MSS. read, "an heir through God." This combines on behalf of man, the whole before-mentioned agency of THE TRINITY; the Father sent his Son and the Spirit; the Son has freed us from the law; the Spirit has completed our sonship. Thus the redeemed are heirs THROUGH the Triune God, not through the law, nor through fleshly descent [WINDISCHMANN in ALFORD] (ch. 3. 18 confirms this). **heir**—Confirming ch. 3. 29; Cf. Romans, 8. 17. 8-11. Appeal to them not to turn back from their privileges as free sons, to legal bondage again. **then**—when ye were "servants" (v. 7). **ye knew not God**—Not opposed to Romans, 1. 21. The heathen *originally knew* God, as Romans, 1. 21 states, but did not choose to retain God in their knowledge, and so corrupted the original truth. They *might* still have known Him, in a measure, from His works, but as a matter of fact they knew Him not, so far as his eternity, His power as the Creator, and His holiness, are concerned. **are no gods**—i. e., have no existence, such as their worshippers attribute to them, in the nature of things, but only in the corrupt imaginations of their worshippers (Notes, 1 Corinthians, 8. 4; 10. 19, 20; 2 Chronicles, 13. 9).

Your "service" was a different bondage from that of the Jews, which was a true service. Yet theirs, like yours, was a burdensome yoke; how then is it ye wish to resume the yoke after that God has transferred both Jews and Gentiles to a free service?

9. **known God, or rather known of God**—*They* did not first know and love God, but *God* first, in His electing love, knew and loved them as His, and therefore attracted them to the saving knowledge of Him (Matthew, 7. 23; 1 Corinthians, 8. 3; 2 Timothy, 2. 19; Cf. Exodus, 33. 12, 17; John, 15. 16; Philippians, 3. 12). God's great grace in this made their fall from it the more heinous.

how—expressing indignant wonder at such a thing being possible, and even actually occurring (ch. 1. 6). "How is it that ye turn back again?" &c. **weak**—powerless to *justify*; in contrast to the justifying power of faith (ch. 3. 24; Cf. Hebrews, 7. 18. **beggarly**—contrasted with the *riches* of the inheritance of believers in Christ (Ephesians, 1. 18). The state of the "child" (v. 1) is **weak**, as not having attained manhood; "beggarly" as not having attained the inheritance. **elements**—"rudiments." It is as if a schoolmaster should wish to go back to learning the A B C. [BENGEL.] **again**—There are two *Greek* words in the original. "Ye desire again, *beginning afresh*, to be in bondage." Though the Galatians, as Gentiles, had never been under the Mosaic yoke, yet they had been under "the elements of the world" (v. 3); the common designation for the Jewish and Gentile systems alike, in contrast to the gospel (however superior the Jewish was to the Gentile). Both systems consisted in outward worship, and cleaved to sensible forms. Both were in bondage to *the elements of sense*, as though these could give the justification and sanctification which the inner and spiritual power of God alone could bestow.

ye desire—or "will." *Will-worship* is not acceptable to God (Colossians, 2. 18, 23). 10. To regard the observance of certain days as in itself meritorious as a work is alien to the free spirit of Christianity. This is not incompatible with observing the Sabbath of the Christian Lord's day as obligatory, though *not as a work* (which was the Jewish and Gentile error in their observance of days), but as a holy mean appointed by the Lord for attaining the great end, holiness. The whole life alike belongs to the Lord in the gospel view, just as the whole world, and not the Jews only, belong to Him. But as in Paradise, so now one portion of time is needed wherein to draw off the soul more entirely from secular business to God (Colossians, 2. 16). "Sabbaths, new moons and set feasts" (1 Chronicles, 23. 31; 2 Chronicles, 31. 3), answer to "days, months, times." "Months," however, may refer to the *first* and *seventh* months, which were sacred on account of the number of feasts in them. **times**—*Greek*, "seasons," *viz.*, those of the three great feasts, the Passover, Pentecost and Tabernacles. **years**—The Sabbatical year was about the time of writing this epistle, A. D. 48. [BENGEL.] 11. **lest**—*Greek*, "lest haply." My fear is not for my own sake, but for yours. 12. **be as I am**—"As I have in my life among you cast off Jewish habits, so do ye; for I am become as ye are," *viz.*, in the non-observance of legal ordinances. "The fact of my laying them aside among Gentiles, shows that I

regard them *as not at all contributing to justification or sanctification*. Do you regard them in the same light, and act accordingly." His observing the law among the Jews was not inconsistent with this, for he did so only in order to win them, without compromising principle. On the other hand, the Galatian Gentiles, by adopting legal ordinances, showed that they regarded them as needful for salvation. This St. Paul combats. **ye have not injured me at all** — *viz.*, at the period when I first preached the gospel among you, and when I made myself as you are, *viz.*, living as a Gentile, not as a Jew. *You at that time did me no wrong*; "ye did not despise my temptation in the flesh" (*v.* 14); nay, you "received me as an angel of God." Then in *v.* 16, he asks, "Have I then, *since that time*, become your enemy by telling you the truth?" 13. **how through infirmity** — rather, as *Greek*, "Ye know that *because of an infirmity of my flesh I preached*," &c. He implies that bodily sickness, having detained him among them, contrary to his original intention, was the occasion of his preaching the gospel to them. **at the first** — *lit.*, "at the former time:" implying that at the time of writing he had been *twice* in Galatia. See my *Introduction*; also *v.* 16, and ch. 5. 21, *Notes*. His sickness was probably the same as recurred more violently afterward, "the thorn in the flesh" (2 Corinthians, 12. 7), which also was overruled to good (2 Corinthians, 12. 9, 10), as the "infirmity of the flesh" here. 14. **my temptation** — The oldest MSS. read, "your temptation." My infirmity which was, or might have been, a "temptation," or *trial*, to you, ye despised not, *i. e.*, ye were not tempted by it to despise me and my message. Perhaps, however, it is better to punctuate and explain as LACHMANN, connecting it with *v.* 13. "And (ye know) your temptation (*i. e.*, the temptation to which ye were exposed through the infirmity) which was in my flesh. Ye despised not (through *natural* pride, nor rejected (through *spiritual* pride), but received me," &c. "Temptation does not mean here, as we now use the word, *tendency to an evil habit*, but **BODILY TRIAL**." **as an angel of God** — as a heaven-inspired and sent *messenger* from God: *angel* means messenger (Malachi, 2. 7). Cf. the phrase. 2 Samuel, 19. 27, a Hebrew and oriental one for a person to be received with the highest respect (Zechariah, 12. 8). An angel is free from the *flesh, infirmity and temptation*. **as Christ** — being Christ's representative (Matthew, 10. 40). Christ is Lord of the angels. 15. **Where, &c.** — *Of what value was your congratulation* (so the *Greek* for "blessedness" expresses) of yourselves, on account of your having among you me, the messenger of the gospel, considering how entirely you have veered about since? Once you counted yourselves *blessed* in being favoured with my ministry. **ye would have plucked out your own eyes** — one of the dearest members of the body — so highly did you value me: a proverbial phrase for the greatest self-sacrifice (Matthew, 5. 29). CONYBEARE and HOWSON think that this particular form of proverb was used with reference to a weakness in St. Paul's eyes, connected with a nervous frame, perhaps affected by the brightness of the vision described (Acts, 22. 11; 2 Corinthians, 12. 1-7). "You would have torn out your own eyes to supply the lack of mine." The divine power of Paul's

words and works, contrasting with the feebleness of his person (2 Corinthians, 10. 10), powerfully at first impressed the Galatians, who had all the impulsiveness of the Celtic race from which they sprang. Subsequently they soon changed with the fickleness which is equally characteristic of Kelts. 16. *Translate*, "Am I, then, become your enemy (an enemy in your eyes) by telling you the truth" (ch. 2. 5, 14)? He plainly did not incur their enmity at his first visit, and the words here imply that he had since then, and before his now writing, incurred it; so that the occasion of his telling them the unwelcome truth must have been at his second visit (Acts, 18. 23; see my *Introduction*). The fool and sinner hate a reprover. The righteous love faithful reproof (Psalm 141. 5; Proverbs, 9. 8). 17. **They**—your flatterers; in contrast to Paul himself who tells them *the truth*. **zealously**—zeal in proselytism was characteristic especially of the Jews, and so of Judaizers (ch. 1. 14; Matthew, 23. 15; Romans, 10. 2). **affect you**—*i. e.*, court you (2 Corinthians, 11. 2). **not well**—not in a good way or for a good end. Neither the *cause* of their zealous courting of you, nor the *manner*, is what it ought to be. **they would exclude you**—"they wish to shut you out" from the kingdom of God (*i. e.*, they wish to persuade you that, as uncircumcised Gentiles, you are shut out from it), "that ye may zealously court them," *i. e.*, become circumcised, as zealous followers of themselves. ALFORD explains it, that their wish was to shut out the Galatians from the general community, and attract them as a separate clique to their own party. So the English word, "exclusive," is used. 18. **good to be zealously affected**—rather, to correspond to "zealously court" in *v.* 18, "to be zealously courted." I do not find fault with them for zealously courting you, nor with you for being *zealously courted*; provided it be "in a good cause" (*translate so*), "it is a good thing" (1 Corinthians, 9. 20-23). My reason for saying the "not well" (*v.* 17; the *Greek* is the same as that for "good," and "in a good cause," in *v.* 28), is that their *zealous courting of you* is not in a good cause. The older interpreters, however, support *English Version* (Cf. ch. 1. 14). **always**—*translate* and arrange the words thus, "At all times, and not only when I am present with you." I do not desire that I exclusively should have the privilege of zealously courting you. Others may do so in my absence with my full approval, if only it be in a good cause, and if Christ be faithfully preached (Philippians, 1. 15-18). 19. **My little children**—(1 Timothy, 1. 18; 2 Timothy, 2. 1; 1 John, 2. 1). My relation to you is not merely that of one *zealously courting you* (*v.* 17, 18), but that of a *father to his children* (1 Corinthians, 4. 15). **I travail in birth**—*i. e.*, like a mother in pain till the birth of her child. **again**—a second time. The former time was when I was "present with you" (*v.* 18; Cf. *Note*, *v.* 13). **Christ be formed in you**—that you may live nothing but Christ, and think nothing but Christ (ch. 2. 20), and glory in nothing but Him, and His death, resurrection, and righteousness (Philippians, 3. 8-10; Colossians, 1. 27). 20. *Translate as Greek*, "I could wish." If circumstances permitted (which they do not) I would gladly be with you. [M. STUART.] **now**—as I was twice already. Speaking face to face is so much more effective toward

loving persuasion than writing (2 John, 12; 3 John, 13. 14). **change my voice**—as a mother (v. 19); adapting my tone of voice to what I saw in person your case might need. This is possible to one present, but not to one in writing. [GROTIUS and ESTIUS.] **I stand in doubt of you**—rather, “I am perplexed about you,” *viz.*, how to deal with you, what kind of words to use, gentle or severe, to bring you back to the right path. 21. **desire**—of your own accord madly courting that which must condemn and ruin you. **do ye not hear**—do ye not consider the mystic sense of Moses’ words? [GROTIUS]. The law itself sends you away from itself to Christ. [ESTIUS]. After having sufficiently maintained his point by argument, the apostle confirms and illustrates it by an inspired allegorical exposition of historical facts, containing in them general laws and types. Perhaps his reason for using allegory was to confute the Judaizers with their own weapons: subtle, mystical, allegorical interpretations, unauthorized by the Spirit, were their favorite arguments, as of the Rabbins in the synagogues. Cf. the Jerusalem Talmud, *Tractatu Succa, cap. Hechalil*. St. Paul meets them with an allegorical exposition, not the work of fancy, but sanctioned by the Holy Spirit. History, if properly understood, contains in its complicated phenomena, simple and *continually-recurring Divine laws*. The history of the elect people, like their legal ordinances, had, besides the literal, a typical meaning (Cf. 1 Corinthians, 10. 1-4; 15. 45, 47; Revelation, 11. 8). Just as the extraordinarily-born Isaac, the gift of grace according to promise, supplanted, beyond all human calculations, the naturally-born Ishmael; so the new theocratic race, the spiritual seed of Abraham by promise, the Gentile as well as Jewish believers, were about to take the place of the natural seed, who had imagined that to them exclusively belonged the kingdom of God. 22. (Genesis, 16. 3-16: 21. 2). **Abraham**—whose sons ye wish to be (Cf. Romans, 9. 7-9). **a bond maid . . . a free woman**—rather, as *Greek*, “the bond maid . . . the free woman.” 23. **after the flesh**—born according to the usual course of nature: in contrast to Isaac, who was born “by virtue of the promise” (so the *Greek*), as the efficient cause of Sarah’s becoming pregnant out of the course of nature (Romans, 4. 19). Abraham was to lay aside all confidence in *the flesh* (after which Ishmael was born), and to live by faith alone in *the promise* (according to which Isaac was miraculously born, contrary to all calculations of flesh and blood). 24. **are an allegory**—rather, “are allegorical,” *i. e.*, have another besides the literal meaning. **these are the two covenants**—“these (women) are (*i. e.*, mean. Omit ‘the’ with all the oldest MSS.) two covenants.” As among the Jews the bondage of the mother determined that of the child, the children of the free covenant of promise, answering to Sarah, are free; the children of the legal covenant of bondage are not so. **one from—i. e., taking its origin from Mount Sinai**. Hence, it appears, he is treating of the moral law (ch. 3. 19) chiefly (Hebrews, 12. 18). Paul was familiar with the district of Sinai in Arabia (ch. 1. 17), having gone thither after his conversion. At the gloomy scene of the giving of the law, he learned to appreciate, by contrast, the grace of the gospel, and so to cast off all his past legal dependencies. **which**

gendereth—*i. e.*, bringing forth children unto bondage. Cf. the phrase (Acts, 3. 25), "*children of the covenant* which God made... saying unto Abraham." **Agar**—*i. e.*, Hagar. 25. *Translate*, "For this word, Hagar, is (imports) Mount Sinai in Arabia" (*i. e.*, among the Arabians,—*in the Arabian tongue*). So CHRYSOSTOM explains. Haraut, the traveler, says that to this day the Arabians call Sinai, "Hadschar," *i. e.*, Hagar, meaning a rock or stone. Hagar twice fled into the desert of Arabia (Genesis, 16 and 21): from her the mountain and city took its name, and the people were called Hagarenes. Sinai, with its rugged rocks, far removed from the promised land, was well suited to represent the law which inspires with terror, and the spirit of bondage. **answereth**—*lit.*, "stands in the same rank with;" "she corresponds to," &c. **Jerusalem which now is**—*i. e.*, the Jerusalem of the Jews, having only a present temporary existence in contrast with the spiritual Jerusalem of the gospel, which in germ, under the form of the *promise*, existed ages before, and shall be for ever in ages to come. **and**—The oldest MSS. read, "*For she is in bondage.*" As Hagar was in bondage to her mistress, so Jerusalem that now is, is in bondage to the law, and also to the Romans; her civil state thus being in accordance with her spiritual state. [BEN-GEL.] 26. This verse stands instead of the sentence which we should expect, to correspond to v. 24, "One from Mount Sinai," *viz.*, the other covenant from the heavenly mount above, which is (answers in the allegory to) Sarah. **Jerusalem... above**—Hebrews, 12. 22, "the heavenly Jerusalem." "New Jerusalem which cometh down out of heaven from my God" (Revelation, 3. 12; 21. 2). Here "*the Messianic theocracy*, which before Christ's second appearing is *the church*, and after it, Christ's kingdom of glory." [MEYER.] **free**—as Sarah was: opposed to "she is in bondage" (v. 25). **all**—Omitted in many of the oldest MSS., though supported by some. "Mother of us," *viz.*, *believers* who are already members of the invisible church, the heavenly Jerusalem, hereafter to be manifested (Hebrews, 12. 22). 27. (Isaiah, 54. 1). **thou barren**—Jerusalem above: the spiritual church of the gospel, the fruit of "the promise," answering to Sarah, who bore not "after the flesh;" as contrasted with the law, answering to Hagar, who was fruitful in the ordinary course of nature. Isaiah speaks primarily of Israel's restoration after her long continued calamities; but his language is framed by the Holy Spirit so as to reach beyond this to the spiritual Zion: including not only the Jews, the natural descendants of Abraham and children of the law, but also the *Gentiles*. The spiritual Jerusalem is regarded as "barren" while the law-trammelled Israel, for she then had no spiritual children of the Gentiles. **break forth**—into crying. **cry**—shout for joy. **many more**—*translate as Greek*, "Many are the children of the desolate (the New Testament church made up in the greater part from the Gentiles, who once had not the promise, and so was destitute of God as her husband), more than of her which hath an (*Greek*, THE) husband" (the Jewish church having GOD for her husband, Isaiah 54. 5; Jeremiah, 2. 2). Numerous as were the children of the legal covenant, those of the gospel covenant are more so. The force of the *Greek* article is, "Her who has THE husband of which the other is desti-

tute." 28. **we**—The oldest MSS. and versions are divided between "we" and "ye." "We" better accords with *v.* 26, "Mother of us." **children of promise**—not children *after the flesh*, but through the promise (*v.* 23, 29, 31). "We *are*" so, and ought to wish to continue so. 29. **persecuted**—Ishmael "mocked" Isaac, which contained in it the germ and spirit of persecution (Genesis, 21. 9). His mocking was probably directed against Isaac's piety and faith in God's promises. Being the elder by natural birth, he haughtily prided himself above him that was born by promise: as Cain hated Able's piety. **him . . . born after the Spirit**—The language, though referring primarily to Isaac, born in a spiritual way (*viz.*, by the promise or word of God, rendered by His Spirit efficient out of the course of nature, in making Sarah fruitful in old age), is so framed as especially to refer to believers justified by gospel grace through faith, as opposed to carnal men, Judaizers, and legalists. **even so it is now**—(*ch.* 5. 11; 6. 12, 17; Acts, 9. 29; 13. 45, 49, 50; 14. 1, 2, 19; 17. 5, 13; 18. 5, 6). The Jews persecuted Paul, not for preaching Christianity in opposition to heathenism, but for preaching it as distinct from Judaism. Except in the two cases of Philippi and Ephesus (where the persons beginning the assault were peculiarly interested in his expulsion), he was nowhere set upon by the Gentiles, unless they were first stirred up by the Jews. The coincidence between Paul's epistle and Luke's history (the Acts) in this respect, is plainly undesigned, and so a proof of genuineness (see PALEY'S *Horæ Paulinæ*). 30. Genesis, 21. 10, 12, where Sarah's words are, "Shall not be heir with *my son*, even with Isaac." But what was there said literally, is here by inspiration expressed in its allegorical, spiritual import, applying to the New Testament believer, who is antitypically "the son of the free woman." In John, 8. 35, 36, Jesus refers to this. **cast out**—from the house and inheritance: literally, Ishmael; spiritually, the carnal and legalist. **shall not be heir**—The *Greek* is stronger, "*must not* be heir," or "inherit." 31. **So then**—The oldest MSS. read, "Wherefore." This is the conclusion inferred from what precedes. In *ch.* 3. 29, and 4. 7, it was established that we, New Testament believers, are "heirs." If, then, we are heirs, "we are not the children of the bond woman (whose son, according to Scripture, was 'not to be heir,' *v.* 30), but of the free woman" (whose son was, according to Scripture, to be heir). For we are not "cast out" as Ishmael, but accepted as sons and heirs.

CHAPTER V.

I-26. PERORATION. EXHORTATION TO STAND FAST IN THE GOSPEL LIBERTY, JUST SET FORTH, AND NOT TO BE LED BY JUDAIZERS INTO CIRCUMCISION, OR LAW-JUSTIFICATION: YET THOUGH FREE, TO SERVE ONE ANOTHER BY LOVE: TO WALK IN THE SPIRIT, BEARING THE FRUIT THEREOF, NOT IN THE WORKS OF THE FLESH. 1. The oldest MSS. read, "In liberty (so ALFORD, MOBERLEY, HUMPHREY & ELLICOTT. But as there is no *Greek* for 'in,' as there is, I Corinthians, 16. 13; Philippians, 1. 27; 4. 1, I prefer translating

'It is **FOR** freedom that') Christ hath made us free (not *in*, or *for*, a state of bondage). Stand fast, therefore, and be not entangled again *in* a yoke of bondage" (*viz.*, the law, ch. 4. 24; Acts, 15. 10.) On "again," see *Note*, ch. 4. 9. 2. **Behold**—*i. e.*, Mark what I say. **I, Paul**—Though you now think less of my authority, I nevertheless give my name and personal authority as enough by itself to refute all opposition of adversaries. **if ye be circumcised**—Not as ALFORD, "If you will *go on being* circumcised." Rather, "If ye suffer yourselves to be circumcised," *viz.*, under the notion of its being necessary to *justification* (v. 4; Acts, 15. 1). Circumcision here is not regarded simply by itself (for, viewed as a mere *national* rite, it was practiced for conciliation's sake by Paul himself, Acts, 16. 3), but as the symbol of *Judaism* and *legalism in general*. If this be necessary, then the gospel of grace is at an end. If the latter be the way of justification, then Judaism is in no way so. **Christ . . . profit . . . nothing**—(ch. 2. 21). For righteousness of works and justification by faith cannot co-exist. "He who is circumcised (for justification), is so as fearing the law, and he who fears, disbelieves the power of grace, and he who disbelieves can profit nothing by that grace which he disbelieves. [CHRYSTOSTOM.] 3. **For**—*Greek*, "Yea, more:" "Moreover." **I testify . . . to every man**—as well as "unto you" (v. 2). **that is circumcised**—that submits to be circumcised. Such a one became a "proselyte of righteousness." **the whole law**—impossible for man to keep even in part, much less *wholly* (James, 2. 10); yet none can be justified by the law, unless he keep it *wholly* (ch. 3. 10). 4. *Lit.*, "Ye have become void from Christ," *i. e.*, your connection with Christ has become void (v. 2). Romans, 7. 2, "*Loosed from the law*," where the same *Greek* occurs as here. **whosoever of you are justified**—"are being justified," *i. e.*, are *endeavouring* to be justified. **by the law**—*Greek*, "in the law," as the element in which justification is to take place. **fallen from grace**—ye no longer "*stand*" in grace (Romans, 5. 2). Grace and legal righteousness cannot co-exist (Romans, 4. 4, 5; 11. 6). Christ, by circumcision (Luke, 2. 21), undertook to obey all the law, and fulfill all righteousness for us; any, therefore, that now seeks to fulfill the law for himself in any degree for justifying righteousness, severs himself from the grace which flows from Christ's fulfillment of it and becomes "a debtor to do the whole law" (v. 3). The decree of the Jerusalem council had said nothing so strong as this; it had merely decided that Gentile Christians were not bound to legal observances. But the Galatians, while not pretending to be so *bound*, imagined there was an efficacy in them to merit a higher degree of *perfection* (ch. 3. 3). This accounts for St. Paul not referring to the decree at all. He took much higher ground. See PALEY'S *Horæ Paulinæ*. The natural mind loves outward fetters and is apt to forge them for itself to stand in lieu of holiness of heart. 5. **For**—Proof of the assertion, "fallen from grace," by contrasting with the case of *legalists* the "hope" of *Christians*. **through the Spirit**—*Greek*, rather, "by the Spirit;" in opposition to *by the flesh* (ch. 4. 29), or *fleshly* ways of justification as circumcision and legal ordinances.

"We" is emphatical and contrasted with "whosoever of you would be justified by the law" (v. 4). **the hope of righteousness** — "We wait for the (realization of the) hope (which is the fruit) of the righteousness (i. e., justification which comes) by (*lit., from — out of*) faith" (Romans, 5. 1, 4, 5; 8. 24, 25), "*Hope . . . we with patience wait for it.*" This is a farther step than being "justified;" not only are we this, but "wait for the hope" which is connected with it and is its full consummation. "Righteousness," in the sense of justification is, by the believer, once for all already attained; but the consummation of it in future perfection above, is the object of *hope* to be *waited for*; "the crown of righteousness laid up" (2 Timothy, 4. 8); "the hope laid up for you in heaven" (Colossians, 1. 5; 1 Peter, 1. 3). 6. **For** — Confirming the truth that it is "by faith" (v. 5). **In Jesus Christ** — *Greek*, "in Christ Jesus." In union with *Christ* (the ANOINTED SAVIOUR), that is, *Jesus* of Nazareth. **nor uncircumcision** — This is leveled against those who, being not legalists or Judaizers, think themselves Christians on this ground alone. **faith which worketh by love** — *Greek*, "working," &c. This corresponds to "a new creature" (ch. 6. 15), as its definition. Thus in v. 5, 6, we have the three, "faith," "hope" and "love." The *Greek* expresses, "Which effectually worketh;" which exhibits its *energy* by love (so 1 Thessalonians, 2. 13). *Love* is not joined with *faith* in justifying but is the principle of the works which follow after justification by faith. Let not legalists, upholding circumcision, think that the essence of the law is set at nought by the doctrine of justification by faith only. Nay, "all the law is fulfilled in one word — love," which is the principle on which "faith worketh" (v. 14). Let them, therefore, seek this "faith" which will enable them truly to fulfill the law. Again, let not those who pride themselves on uncircumcision think that, because the law does not justify, they are free to walk after "the flesh" (v. 13). Let them, then, seek that "love" which is inseparable from true faith (James, 2. 8, 12-22). Love is utterly opposed to the enmities which prevailed among the Galatians (v. 15, 20). The Spirit (v. 5) is a Spirit of "faith" and "love" (Cf. Romans, 14. 17; 1 Corinthians, 7. 19). 7. **Trans-late**, "Ye were running well" in the gospel race (1 Corinthians, 9. 24-26; Philippians, 3. 13, 14). **who, &c.** — none whom you ought to have listened to [BENGEL]; alluding to the Judaizers (Cf. ch. 3. 1). **hinder** — The *Greek* means (*lit.*, "hinder by breaking up a road.") **not obey the truth** — not submit yourselves to the true gospel way of justification. 8. **This persuasion** — *Greek*, "The persuasion," *vis.*, to which you are yielding. There is a play on words in the original, the *Greek* for *persuasion* being akin to "*obey*" (v. 7). This persuasion which ye have *obeyed*. **cometh not of** — i. e., from: Does not emanate from Him, but from an enemy. **that calleth you** — (v. 13; ch. 1. 6; Philippians, 3. 14; 1 Thessalonians, 5. 24). The calling is the rule of the whole race. [BENGEL.] 9. **A little leaven** — The *false teaching* of the Judaizers. A small portion of legalism, if it be mixed with the gospel, corrupts its purity. To add legal ordinances and works in the least degree to justification by faith, is to undermine

"the whole." So "heaven" is used of *false doctrine* (Matthew, 16. 12; Cf. 13. 33). In 1 Corinthians, 5. 6, it means the corrupting influence of one bad *person*; so BENGEI understands it here to refer to the person (v. 7, 8, 10) who misled them. Ecclesiastes, 9. 18, "One sinner destroyeth much good" (1 Corinthians, 15. 33). I prefer to refer it to false *doctrine*, answering to "persuasion" (v. 8). 10. *Greek*, "I (emphatical; 'I on my part') have confidence IN the Lord *with regard to* you (2 Thessalonians, 3. 4), that ye will be none otherwise minded" (than what by this epistle I desire you to be, Philippians, 3. 15). **but he that troubleth you**—(ch. 1. 7; Acts, 15. 24; Joshua, 7. 25; 1 Kings, 18. 17, 18). Some one, probably, was prominent among the seducers, though the denunciation applies to them all (ch. 1. 7; 4. 17). **shall bear**—as a heavy burden. **his**—*his due and inevitable* judgment from God. St. Paul distinguishes the case of the seduced, who were misled through thoughtlessness, and who, now that they are set right by him, he confidently hopes, in God's goodness, will return to the right way, from that of the seducer who is doomed to judgment. **whosoever he be**—whether great (ch. 1. 8) or small. 11. *Translate*, "If I am still preaching (as I did before conversion) circumcision, why am I still persecuted?" The Judaizing troubler of the Galatians had said, "Paul himself preaches circumcision," as is shown by his having circumcised Timothy (Acts, 16. 3; Cf. also Acts, 20. 6; 21. 24). Paul replies by anticipation of their objection, As regards myself, the fact that I am still persecuted by the Jews, shows plainly that I do *not* preach circumcision; for it is just because I preach Christ crucified, and not the Mosaic law, as the sole ground of justification, that they persecute me. If for conciliation he lived as a Jew among the Jews, it was in accordance with his principle enunciated (1 Corinthians, 7. 18, 20; 9. 20). Circumcision, or uncircumcision, are things indifferent in themselves; their lawfulness or unlawfulness depends on the *animus* of him who uses them. The Gentile Galatians' animus in circumcision could only be their supposition that it influenced favourably their standing before God. Paul's living as a Gentile among Gentiles, plainly showed that, if he lived as a Jew among Jews, it was not that he thought it meritorious before God, but as a matter indifferent, wherein he might lawfully conform as a *Jew by birth* to those with whom he was, in order to put no needless stumbling block to the gospel in the way of his countrymen. **then**—Presuming that I did so, "then," in that case, "the offense of (stumbling block, 1 Corinthians, 1. 23, occasioned to the Jews by) the cross has become done away." Thus the Jews' accusation against Stephen was, not that he preached Christ crucified, but that "he spake blasphemous words against this holy place and *the law*." They would, in some measure, have borne the former, if he had mixed with it justification in part by circumcision and the law, and if he had, through the medium of Christianity, brought converts to Judaism. But if justification in any degree depended on legal ordinances, Christ's crucifixion in that degree was unnecessary, and could profit nothing (v. 2. 4). Worldly Wiseman of the town of Carnal Policy, turns Christian out of the narrow way of the cross, to the house of Le-

gality. But the way to it was up a mountain, which, as Christian advanced, threatened to fall on him and crush him, amid flashes of lightning from the mountain (*Pilgrim's Progress*; Hebrews, 12. 18-21). 12. **they . . . which trouble you** — *translate*, as the *Greek* is different from *v.* 10, "They who are *unselling* you." **were even cut off** — even as they desire your foreskin to be *cut off* and cast away by circumcision, so would that *they were even cut off* from your communion, being worthless as a castaway foreskin (ch. 1. 7, 8; Cf. Philippians, 3. 2). The fathers, JEROME, AMBROSE, AUGUSTINE and CHRYSOSTOM, explain it, "Would that they would even cut themselves off," *i. e.*, cut off not merely the foreskin, but the whole member: if *circumcision* be not enough for them, then let them have *excision* also: an outburst hardly suitable to the gravity of an apostle. But *v.* 9, 10, plainly point to *excommunication* as the judgment threatened against the troublers; and danger of the bad "leaven" spreading, as the reason for it. 13. The "ye" is emphatical, from its position in the *Greek*, "Ye brethren," &c.: as opposed to those legalists "who trouble you." **unto liberty** — The *Greek* expresses, "on a footing of liberty." The *state* or *condition* in which ye have been called to salvation, is one of liberty. Gospel liberty consists in three things, freedom from the Mosaic yoke, from sin, and from slavish fear. **only, &c.** — *translate*, "only turn not *your* liberty into an occasion for the flesh." Do not give the flesh the handle or pretext (Romans, 7. 8, "occasion") for its indulgence which it eagerly seeks for: do not let it make Christian "liberty" its pretext for indulgence (*v.* 16. 17; 1 Peter, 2. 16; 2 Peter, 2. 19; Jude, 4). **but by love serve one another** — *Greek*, "Be servants (be in bondage) to one another." If ye must be *servants*, then be *servants to one another in love*. While *free* as to legalism, be *bound* by Love (the article in the *Greek* personifies love in the abstract) to serve one another" (1 Corinthians, 9. 19). Here he hints at their unloving strifes springing out of lust of power. "For the lust of power is the mother of heresies." [CHRYSOSTOM.] 14. **all the law** — *Greek*, "the whole law," *viz.*, the Mosaic law. *Love to God* is pre-supposed as the root from which *love to our neighbour* springs: and it is in this sense the latter *precept* (so "word" means here) is said to be the fulfilling of "*all the law*" (Leviticus, 19. 18). Love is "the law of Christ" (ch. 6. 2; Matthew, 7. 12; 22. 39, 40; Romans, 13. 9, 10). **is fulfilled** — Not as received text "is being fulfilled," but as the oldest MSS. read, "has been fulfilled;" and so "receives its full perfection," as rudimentary teachings are fulfilled by the more perfect doctrine. The law only united Israelites together; the gospel unites all men, and that in relation to God. [GROTIUS.] 15. **bite** — *backbite* the character. **devour** — the substance, by injuring, extortion, &c. (Habakkuk, 1. 13; Matthew, 23. 14; 2 Corinthians, 11. 20). **consumed, &c.** — Strength of soul, health of body, character and resources, are all consumed by broils. [BENGEL.] 16. **This I say then** — Repeating in other words, and explaining the sentiment in *v.* 13, "What I mean is this." **Walk in the Spirit** — *Greek*, "By (the rule of) the (Holy) Spirit." Cf. *v.* 16-18, 22, 25; ch. 6. 1-8, with Romans, 7. 22; 8. 11. The best way

to keep tares out of a bushel is to fill it with wheat. **the flesh** — the natural man, out of which flow the evils specified (v. 19-21). The spirit and the flesh mutually exclude one another. It is promised, not that we should have no evil lusts, but that we should "not fulfill" them. If the spirit that is in us can be at ease under sin, it is not a spirit that comes from the Holy Spirit. The gentle dove trembles at the sight even of a hawk's feather. 17. **For** — the reason why walking by the Spirit will exclude fulfilling the lusts of the flesh, *viz.*, their mutual contrariety. **the Spirit** — not "lusteth," but "tendeth (or some such word is to be supplied) against the flesh." **so that ye cannot do the things that ye would** — The Spirit strives against the flesh and its evil influence; the flesh against the Spirit and His good influence, *so that neither the one nor the other can be fully carried out into action.* "But" (v. 18) where "the Spirit" prevails, the issue of the struggle no longer continues doubtful (Romans, 7. 15-20). [BENGEL.] The Greek is, "that ye may not do the things that ye would." The flesh and Spirit are contrary one to the other," *so that you must distinguish what proceeds from the Spirit, and what from the flesh; and you must not fulfill what you desire according to the carnal self, but what the Spirit within you desires.* [NEANDER.] But the antithesis of v. 18 ("But," &c.), where the conflict is *decided*, shows, I think, that here v. 17 contemplates the inability both for fully accomplishing the *good* we "would," owing to the opposition of the *flesh*, and for doing the *evil* our flesh would desire, owing to the opposition of the *Spirit* in the awakened man (such as the Galatians are assumed to be), until we yield ourselves wholly by the Spirit to "walk by the Spirit" (v. 16, 18). 18. "If ye are led (give yourselves up to be led) by (Greek) the Spirit, ye are not under the law." For ye are not working the works of the flesh (v. 16 19-21) which brings one "under the law" (Romans, 8. 2, 14). The "Spirit makes free from the law of sin and death" (v. 23). The law is made for a fleshly man, and for the works of the flesh (1 Timothy. 1. 9), "not for a righteous man" (Romans, 6. 14, 15) 19-23 Confirming v. 18, by showing the contrariety between the works of the flesh and the fruit of the Spirit. **manifest** — The hidden *fleshly* principle betrays itself palpably by its works, so that these are not hard to discover, and leave no doubt that they come not from the Spirit. **which are these** — Greek, "such as," for instance **Adultery** — Omitted in the oldest MSS. **lasciviousness** — rather, "wantonness," petulance, capricious insolence: it may display itself in "lasciviousness," but not necessarily and constantly so (Mark, 7. 21, 22, where it is not associated with fleshly lusts). [TRENCH.] "Works" (in the plural) are attributed to the "flesh," because they are divided, and often at variance with one another, and even when taken each one by itself, betray their fleshly origin. But the "*fruit* of the Spirit" (v. 23) is singular, because, however manifold the results, they form one harmonious whole. The results of the flesh are not dignified by the name "fruit;" they are but "works" (Ephesians, 5. 9, 11). He enumerates those fleshly *works* (committed against our neighbour, against God, and against ourselves) to which the Galatians were most prone (the Kelts have always been prone to dis-

putations and internal strifes); and those manifestations of the *fruit* of the Spirit most needed by them (*v.* 13, 15). This passage shows that "the flesh" does not mean merely *sensuality*, as opposed to *spirituality*; for "divisions" in the catalogue here do not flow from sensuality. The identification of "the natural (*Greek, animal-souled*) man," with the "carnal" or *fleshly* man (1 Corinthians, 2. 14), shows that "the flesh" expresses *human nature as estranged from God*. TRENCH observes, as a proof of our fallen state, how much richer is every vocabulary in words for sins than in those for graces. St. Paul enumerates *seventeen* "works of the flesh," only *nine* manifestations of "the fruit of the Spirit" (Cf. Ephesians, 4. 31). 20. **witchcraft**—sorcery; prevalent in Asia (Acts, 19. 19; Cf. Revelation, 21. 8). **hatred**—*Greek*, "hatreds." **variance**—*Greek*, "strife;" singular in the oldest MSS. **emulations**—In the oldest MSS. singular, "emulation," or rather, "jealousy;" for the sake of one's own advantage. "Envyings" (*v.* 21) are even without advantage to the person itself. [BENGEL.] **wrath**—*Greek*, plural, "passionate outbreaks." [ALFORD.] **strife**—rather as *Greek*, "factions," "cabals;" derived from a *Greek* root, meaning "a worker for hire;" hence, *unworthy means for compassing ends, faction practices*. **seditions**—"dissensions," as to secular matters. **heresies**—as to sacred things (*Note*, 1 Corinthians, 11. 19). Self-constituted *parties*: from a *Greek* root, to *choose*. A *schism* is a more recent split in a congregation from a difference of opinion. *Heresy* is a schism become inveterate. [AUGUSTINE, *Con. Crescon. Don.* 2. 7.] 21. **tell**... **before**—*viz.*, before the event. **I... told you in time past**—when I was with you. **you**—who, though maintaining justification by the law, are careless about keeping the law (Romans, 2. 21-23). **not inherit... kingdom of God**—(1 Corinthians, 6. 9, 10; Ephesians, 5. 5). 22. **love**—the leader of the band of graces (1 Corinthians, 13). **gentleness**—*Greek*, "benignity" conciliatory to others; whereas "goodness," though ready to do good, has not such *suavity* of manner. [JEROME.] ALFORD translates, "kindness." **faith**—"faithfulness;" opposed to "heresies." [BENGEL.] ALFORD refers to 1 Corinthians, 13. 7, "Believeth all things:" *faith* in the widest sense, toward God and man. "Trustfulness." [CONYBEARE & HOWSON.] 23. **temperance**—The *Greek* root implies *self-restraint* as to one's desires and lusts. **against such**—not *persons*, but *things*, as in *v.* 21. **no law**—Confirming *v.* 18, "Not under the law" (1 Timothy, 1. 9, 10). The law itself commands love (*v.* 14): so far is it from being "against such." 24. The oldest MSS. read, "They that are of Christ Jesus:" they that belong to Christ Jesus: being "led by (His) Spirit" (*v.* 18). **have crucified the flesh**—They nailed it to the cross once for all when they became Christ's, on believing and being baptized (Romans, 6. 3, 4); they keep it *now* in a state of crucifixion (Romans, 6. 6): so that the Spirit can produce in them, comparatively uninterrupted by it, "the fruit of the Spirit" (*v.* 22). "Man, by faith, is dead to the former standing-point of a sinful life, and rises to a new life (*v.* 25) of communion with Christ (Colossians, 3. 3). The act by which *they have crucified the flesh with its lust*, is already accomplished ideally in principle. But the practice, or outward conformation of the life, must har-

monize with the tendency given to the inward life" (v. 25). [NEANDER.] We are to be executioners, dealing cruelly with the body of sin, which has caused the acting of all cruelties on Christ's body. **with the affections**—*translate*, "with its passions." Thus they are dead to the law's condemning power, which is only for the fleshly and their lusts (v. 23). 25. **in . . . in**—rather, as *Greek*, "if we live (*Note*, v. 24) **BY** the Spirit, let us also walk (v. 16; ch. 6. 16) **BY** the Spirit." Let our life in practice correspond to the ideal inner principle of our spiritual life, *viz.*, our standing by faith as dead to, and severed from, sin, and the condemnation of the law. "Life by (or in) the Spirit," is not an occasional influence of the Spirit, but an abiding state, wherein we are continually alive, though sometimes sleeping and inactive. 26. *Greek*, "Let us not **BECOME**." While not asserting that the Galatians are "*vain-glorious*" now, he says they are liable to *become* so. **provoking one another**—an effect of "*vain-gloriousness*" on the *stronger*: as "*envying*" is its effect on the *weaker*. A danger common both to the orthodox and Judaizing Galatians.

CHAPTER VI.

I-18. EXHORTATION CONTINUED: TO FORBEARANCE AND HUMILITY: LIBERALITY TO TEACHERS AND IN GENERAL. POSTSCRIPT AND BENEDICTION. 1. **Brethren**—An expression of kindness to conciliate attention. *Translate* as *Greek*, "If a man *even* be overtaken" (*i.e.*, caught in the very act [ALFORD and ELLICOTT], **BEFORE** he expects—unexpectedly). BENDEL explains the "**before**" in the *Greek* compound verb, "If a man *even* be overtaken in a fault *before* ourselves." If another has *really* been overtaken in a fault, *the first*: for often he who is *first* to find fault, is the very one who has *first* transgressed. **a fault**—*Greek*, "a transgression," "a fall:" such as a falling back into legal bondage. Here he gives monition to those who have not so fallen, "the spiritual" to be not "*vain-glorious*" (ch. 5. 26), but forbearing to such (Romans, 15. 1). **restore**—The *Greek* is used of a dislocated limb, reduced to its place. Such is the tenderness with which we should treat a fallen member of the church in restoring him to a better state. **the spirit of meekness**—*the meekness* which is the gift of the *Holy Spirit* working in our spirit (ch. 5. 22, 25). "**Meekness**" is that temper of spirit toward God, whereby we accept His dealings without disputing them, toward men, whereby we endure meekly their provocations, and do not withdraw ourselves from the burdens which their sins impose upon us. [TRENCH.] **considering thyself**—Transition from the plural to the singular. When congregations are addressed collectively, each individual should take home the monition *to himself*. **thou also be tempted**—as is likely to happen those who reprove others without meekness (Cf. Matthew, 7. 2-5; 2 Timothy, 2. 25; James, 2. 13). 2. If ye, legalists, must "bear burdens," then, instead of legal burdens (Matthew, 23. 4), "bear one another's burdens," *lit.*, "weights." Distinguished by BENDEL from "burden," v. 4 (a different *Greek* word, "load"): "weights" exceed the strength of those under them; "burden" is

proportioned to the strength. **so fulfill**—or, as other old MSS. read, "So ye will fulfill," *Greek*, "fill up," "thoroughly fulfill." **the law of Christ**—*viz.*, "love" (ch. 5. 14). Since ye desire "the law," then fulfill the law of Christ, which is not made up of various minute observances, but whose sole "burden" is "love" (John, 13. 34; 15. 12). Romans, 15. 3, gives Christ as the example in the particular duty here. 3. Self-conceit, the chief hindrance to forbearance and sympathy toward our fellow-men, must be laid aside. **some thing**—possessed of some spiritual pre-eminence, so as to be exempt from the frailty of other men. **when he is nothing**—The *Greek* is subjective: "Being, if he would come to himself, and look on the real fact—nothing" [ALFORD] (v. 2. 6; Romans, 12. 3; 1 Corinthians, 8. 2). **deceiveth himself**—*lit.*, "he mentally deceives himself." Cf. James, 1. 26, "deceiveth his own heart." 4. **his own work**—not merely his own *opinion* of himself. **have rejoicing in himself alone**—*translate*, "Have his (matter for) glorying in regard to himself alone, and not in regard to another" (*viz.*, not in regard to his neighbour, by comparing himself with whom, he has fancied, he has matter for boasting as that neighbor's superior). Not that really a man by looking to "himself alone" is likely to find cause for glorying in himself. Nay, in v. 5, he speaks of a "burden" or *load*, not of matter for glorying, as what really belongs to each man. But he refers to *the idea those whom he censures had of themselves*: they *thought* they had cause for "glorying" in themselves, but it all arose from unjust, self-conceited comparison of themselves with others, instead of looking at home. The only true glorying, if glorying it is to be called, is in the testimony of a good conscience, glorying in the cross of Christ. 5. For (by this way, v. 4, of proving himself, not depreciating his neighbour by comparison) each man shall bear his own "burden," or rather "*load*" (*viz.*, of sin and infirmity), the *Greek* being different from that in v. 2. This verse does not contradict v. 2. There he tells them to bear with others' "burdens" of infirmity in sympathy; here, that self-examination will make a man to feel he has enough to do with "his own load" of sin, without comparing himself boastfully with his neighbour. Cf. v. 3. Instead of "thinking himself to be something," he shall feel the "*load*" of his own sin; and this will lead him to bear sympathetically with his neighbour's burden of infirmity. *Æsop* says a man carries two bags over his shoulder, the one with his own sins hanging behind, that with his neighbour's sins in front. 6. From the mention of bearing one another's burdens, he passes to one way in which those burdens may be borne—by ministering out of their earthly goods to their spiritual teachers. The "*but*" in the *Greek*, beginning of this verse, expresses this: I said, Each shall bear his own burden; BUT I do not intend that he should not think of others, and especially of the wants of his ministers. **Communicate unto him**—"impart a share unto his teacher:" *lit.*, *him that teacheth catechetically*. **In all good things**—in every kind of the good things of *this life*, according as the case may require (Romans, 15. 27; 1 Corinthians, 9. 11, 14). 7. **God is not mocked**—The *Greek* verb is *lit.*, to sneer with the nostrils

drawn up in contempt. God does not suffer himself to be imposed on by empty words: He will judge according to works, which are seeds sown for eternity of either joy or woe. Excuses for illiberality in God's cause (*v.* 6) seem valid before men, but are not so before God (Psalm 50. 21). **soweth**—especially of his resources (2 Corinthians, 9. 6). **that**—*Greek*, "this;" this and nothing else. **reap**—at the harvest, the end of the world (Matthew, 13. 39). 8. *Translate*, "He that soweth unto his own flesh," with a view to fulfilling its desires. He does not say, "*His Spirit*," as he does say, "*His flesh*." For in ourselves we are not spiritual, but carnal. The flesh is devoted to *selfishness*. **corruption**—*i. e.*, destruction (Philippians, 3. 19). Cf. as to the deliverance of believers from "corruption" (Romans, 8. 21). The use of the term "corruption" instead, implies that *destruction* is not an *arbitrary* punishment of fleshly-mindedness, but is its *natural* fruit: the corrupt flesh producing corruption, which is another word for destruction: corruption is the fault, and corruption the punishment (*Note*, 1 Corinthians, 3. 17; 2 Peter, 2. 12). Future life only expands the seed sown here. Men cannot mock God, because they can deceive themselves. They who sow tares cannot reap wheat. They alone reap life eternal who sow to the Spirit (Psalm 126. 6; Proverbs, 11. 18; 22. 8; Hosea, 8. 7; 10. 12; Luke, 16. 25; Romans, 8. 11; James, 5. 7). 9. (2 Thessalonians, 3. 13). And when we do good, let us also persevere in it without fainting. **in due season**—in its own proper season, God's own time (1 Timothy, 6. 15). **faint not**—*lit.*, "be relaxed." Stronger than "be not weary." *Wary of well-doing* refers to the will; "faint," to relaxation of the powers. [BENGEL.] No one should faint, as in an earthly harvest sometimes happen. 10. *Translate*, "So then, according as (*i. e.*, in proportion as) we have *season* (*i. e.*, opportunity), let us *work* (a distinct *Greek* verb from that for "do," in *v.* 9) *that which is* (in each case) *good*." As thou art able, and while thou art able, and when thou art able (Ecclesiastes, 9. 10). We have now the "season," for *sowing*, as also there will be hereafter the "due season" (*v.* 9) for *reaping*. The whole life is, in one sense, the "seasonable opportunity" to us; and, in a narrower sense, there occur in it more especially convenient seasons. The latter are sometimes lost in looking for still more convenient seasons (Acts, 24. 25). We shall not always have the opportunity "we have" now. Satan is sharpened to the greater zeal in injuring us, by the shortness of his time (Revelation, 12. 12). Let us be sharpened to the greater zeal in well-doing by the shortness of our's. **them who are of the household**—Every right-minded man does well to the members of his own family (1 Timothy, 5. 8); so believers are to do to those of the household of faith, *i. e.*, those whom *faith* has made members of "the household of God" (Ephesians, 2. 19): "the house of God" (1 Timothy, 3. 15; 1 Peter, 4. 17). 11. Rather, "See in *how large letters* I have written." The *Greek* is translated, "how great," Hebrews, 7. 4, the only other passage where it occurs in the New Testament. Owing to his weakness of eyes (ch. 4. 15) he wrote in large letters. So JEROME. All the oldest MSS. are written in uncial, *i. e.*, capital letters, the *cursive*, or small letters, being of

more recent date. St. Paul seems to have had a difficulty in writing, which led him to make the uncial letters larger than ordinary writers did. The mention of these is a token by which they would know that he wrote the whole epistle with his own hand; as he did also the pastoral epistles, which this epistle resembles in style. He usually dictated his epistles to an amanuensis, excepting the concluding salutation, which he wrote himself (Romans, 16. 22; 1 Corinthians, 16. 21). This letter, he tells the Galatians, he writes with his own hand, no doubt in order that they may see what a regard he had for them, in contrast to the Judaizing teachers (*v.* 12) who sought only their own ease. If *English Version* be retained, the words, "how large a letter" (*lit.*, "in how large letters"), will not refer to the length of the epistle *absolutely*, but that it was a large one for *him* to have written with his own hand. NEANDER supports *English Version*, as more appropriate to the earnestness of the apostle, and the tone of the epistle: "How *large*" will thus be put for "how *many*." 12. Contrast between his zeal in their behalf, implied in *v.* 11, and the zeal for self on the part of the Judaizers. **make a fair show** — (2 Corinthians, 5. 12). **in the flesh** — in outward things. **they** — it is "these" who, &c. **constrain you** — by example (*v.* 13) and importuning. **only lest** — "only that they may not," &c. (Cf. ch. 5. 11). **suffer persecution** — They escaped in a great degree the Jews' bitterness against Christianity and the offense of the cross of Christ, by making the Mosaic law a necessary preliminary; in fact, making Christian converts into Jewish proselytes. 13. *Translate*, "For not even do they who submit to circumcision keep the law themselves (Romans, 2. 17-23), but they wish you (emphatical) to be circumcised," &c. They arbitrarily selected circumcision out of the whole law, as though observing it would stand instead of their non-observance of the rest of the law. **that they may glory in your flesh** — *vis.*, in the outward change (opposed to an *inward change wrought by the SPIRIT*) which they have effected in bringing you over to their own Jewish-Christian party. 14. *Translate*, "But as for me (in opposition to those gloriers 'in your flesh,' *v.* 13), God forbid that I," &c. **in the cross** — the atoning death on the cross. Cf. Philippians, 3. 3, 7, 8, as a specimen of his glorying. The "cross," the great object of shame to them, and to all carnal men is the great object of glorying to me. For by it, the worst of deaths, Christ has destroyed all kinds of death. [AUGUSTINE, *tract*, 36, on John, sec. 4.] We are to testify the power of Christ's death working in us, after the manner of crucifixion (ch. 5. 24; Romans, 6. 5, 6). **our** — He reminds the Galatians by this pronoun, that *they* had a share in the "Lord Jesus Christ" (the full name is used for greater solemnity), and therefore ought to glory in Christ's cross, as he did. **the world** — inseparably allied to the "flesh" (*v.* 13). Legal and fleshly ordinances are merely outward, and "elements of the world" (ch. 4. 3). **is** — rather, as *Greek*, "has been crucified to me" (ch. 2. 20). He used "crucified" for *dead* (Colossians, 2. 20, "dead with Christ"), to imply his oneness with Christ *crucified* (Philippians, 3. 10): "the fellowship of his sufferings being made conformable unto His death." 15. **avalleth** — The oldest MSS. read, "is" (Cf. ch. 5. 6). Not only are they of

no *avail*, but they are *nothing*. So far are they from being matter for "glorying," that they are "nothing." But Christ's cross is "all in all," as a subject for glorying, in "the new creature" (Ephesians, 2. 10, 15, 16). **new creature**—(2 Corinthians, 5. 17). A *transformation by the renewal of the mind* (Romans, 12. 2). 16. **as many**—Contrasting with the "as many," *v.* 12. **rule**—*lit.*, a straight rule, to detect crookedness; so a rule of life. **peace**—from God (Ephesians, 2. 14-17; 6. 23). **mercy**—(Romans, 15. 9). **Israel of God**—not the Israel after the flesh, among whom those teachers wish to enroll you; but the spiritual seed of Abraham by faith (ch. 3. 9, 29; Romans, 2. 28, 29; Philippians, 3. 3). 17. **let no man trouble me**—by opposing my apostolic authority, seeing that it is stamped by a sure seal, *viz.*, "I (in contrast to the Judaizing teacher who gloried in the flesh) bear" (as a high mark of honour from the King of kings). **the marks**—properly, marks branded on slaves to indicate their owners. So St. Paul's scars of wounds received for Christ's sake indicate to whom he belongs, and in whose free and glorious service he is (2 Corinthians, 11. 23-25). The Judaizing teachers gloried in the circumcision mark in the flesh of *their followers*: St. Paul glories in the marks of suffering for Christ on *his own body* (Cf. *v.* 14; Philippians, 3. 10; Colossians, 1. 24). **the Lord**—Omitted in the oldest MSS. 18. **Brother**—Place it, as *Greek*, *last* in the sentence, before the "Amen." After much rebuke and monition, he bids them farewell with the loving expression of *brotherhood* as his last parting word (*Note*, ch. 1. 6). **be with your spirit**—which, I trust, will keep down the *flesh* (1 Thessalonians, 5. 23; 2 Timothy, 4. 22; Philemon, 25).

INTRODUCTION.

THE EPISTLE OF PAUL THE APOSTLE TO THE

EPHESIANS.

THE heading (ch. 1. 1), and ch. 3. 1, show that this epistle claims to be that of St. Paul. This claim is confirmed by the testimonies of Irenæus, *Hær.* 5. 2, 3, and 1. 8, 5; Clemens, *Alex. Strom.* 4. sec. 65; and *Ped.* 1., sec. 8; Origen, *adv. Cel.* 4. 211. It is quoted by Valentinus (120 A.D.), *vis.*, ch. 3. 14-18, as we know from Hippolytus' *Refut. of Hær.*, p. 193. Polycarp, *Ep. Philipp.*, ch. 12, testifies to its canonicity. So Tertullian *adv. Maricon*, 5. 17. Ignatius, *Ep. Eph.* 12, which alludes to the frequent and affectionate mention made by St. Paul, of the Christian state, privileges, and persons of the Ephesians, in his Epistle.

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Two theories, besides the ordinary one, have been held on the question, *to whom* the Epistle is addressed. GROTTUS, after the heretic Marcion, maintains that it was addressed to the Church at Laodicea, and that *it* is the Epistle to which St. Paul refers, Colossians 4. 16. But the Epistle to the Colossians was probably written *before* that to the Ephesians, as appears from the parallel passages in Ephesians bearing marks of being expanded from those in Colossians; and Marcion seems to have drawn his notion, as to our Epistle, from St. Paul's allusion (Colossians 4. 16) to an Epistle addressed by him to the Laodiceans. ORIGEN and CLEMENT of Alexandria, and even TERTULLIAN, who refers to Marcion, give no sanction to his notion. No single MS. contains the heading, "to the saints that are at Laodicea." The very resemblance of the Epistle to the Ephesians to that to the Colossians, is against the theory; for if the former were really the one addressed to Laodicea (Colossians 4. 16), St. Paul would not have deemed it necessary that the churches of Colosse and Laodicea should interchange Epistles. The greetings, moreover (Colossians 4. 15), which he sends *through the Colossians to the Laodiceans*, are quite incompatible with the idea that Paul wrote an Epistle *to the Laodiceans* at the same time, and by the same bearer, Tychicus (the bearer of our Epistle to the Ephesians, as well as of that to Colosse); for who, under such circumstances, but would send the greetings *directly* in the letter to the party saluted? The letter to Laodicea was evidently written some time *before* that to Colosse. Archbishop USHER has advanced the second theory: That it was an *encyclical* letter headed, as in MS. B., "to the saints that are . . . and to the faithful," the name of each Church being inserted in the copy sent to it; and that its *being sent to Ephesus first*, occasioned its being entitled, as now, the epistle to the Ephesians. ALFORD makes the following objections to this theory: (1.) It is at variance with the spirit of the Epistle, which is clearly addressed to one set of persons throughout, co-existing in one place, and as one body, and under the same circumstances. (2.) The improbability that the apostle, who in two of his Epistles (2 Corinthians and Galatians) has so plainly specified their encyclical character, should have here omitted such specification. (3.) The still greater improbability that he should have, as on this hypothesis must be assumed, written a circular Epistle to a district, of which Ephesus was the commercial capital, addressed to various churches within that district, yet from its very contents (as by the opponent's hypothesis) not admitting of application to the Church of that metropolis, in which he had spent so long a time, and to which he was so affectionately bound. (4.) The inconsistency of this hypothesis with the address of the Epistle, and the universal testimony of the ancient Church. The absence of personal greetings is not an argument for either of the two theories; for similarly there are none in Galatians, Philippians, 1 and 2 Thessalonians, 1 Timothy. The better he knows the parties addressed, and the more general and solemn the subject, the less he seems to give of these individual notices. Writing, as he does in our Epistle, on the constitution and prospects of Christ's universal Church, he refers the Ephesians, as to personal matters, to the bearer of the Epistle, Tychicus (ch. 6. 21, 22). As to the omission of "which are at Ephesus" (ch. 1. 1), in MS. B., so "in Rome" (Romans 1. 7) is omitted in some old MSS.: it was probably done by churches *among whom it was read*, in order to generalize the reference of its contents, and especially where the subject of the Epistle is catholic. The words are found in the margin of B., from a first hand; and are found in all the oldest MSS. and versions.

St. Paul's first visit to Ephesus (on the sea coast of Lydia, near the river Cayster) is related in A. 18. 19-21. The work begun by his disputations with the Jews in his short visit, was carried on by Apollos (A. 18. 24-26), and Aquila and Priscilla (26). At his second visit, after his journey to Jerusalem, and thence to the east regions of Asia Minor he remained at Ephesus "three years" (A. 19. 10, the "two years" in which verse are only *part* of the time, and A. 20. 31; so that the founding and rearing of this church occupied an unusually large portion of the apostle's time and care; whence his language in this epistle shows a warmth of feeling, and a free outpouring of thought, and a union in spiritual privileges and hope between him and them (ch. 1. 3, &c.), such as are natural from one so long and so intimately associated with those whom he addresses. On his last journey to Jerusalem, he sailed by Ephesus and summoned the elders of the Ephesian church to meet him at Miletus, where he delivered his remarkable farewell charge (A. 20. 18-35).

Our epistle was addressed to the Ephesians during the early part of his imprisonment at Rome, immediately after that to the Colossians, to which it bears a close resemblance in many passages, the apostle having in his mind generally the same great truths in writing both. It is an undesigned proof of genuineness that the two

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Epistles, written about the same date, and under the same circumstances, bear a closer mutual resemblance than those written at distant dates, and on different occasions. Cf. ch. 1. 7, with Col. 1. 14; ch. 1. 10, with Col. 1. 20; ch. 3. 2, with Col. 1. 25; ch. 5. 19, with Col. 3. 16, ch. 6. 22, with Col. 4. 8; ch. 1. 19, 2. 5, with Col. 2. 12, 13; ch. 4. 2-4, with Col. 3. 12-15; ch. 4. 16, with Col. 2. 19; ch. 4. 32, with Col. 3. 13; ch. 4. 22-24, with Col. 3. 9, 10; ch. 5. 6-8, with Col. 3. 6-8; ch. 5. 15, 16, with Col. 4. 5; ch. 6. 19, 20, with Col. 4. 3, 4; ch. 5. 22-23; 6. 1-9, with Col. 3. 18; ch. 4. 24, 25, with Col. 3. 9; ch. 5. 20-22, with Col. 3. 17, 18. Tychicus and Onesimus were being sent to Colosse, the former bearing the two epistles to the two churches respectively, the latter furnished with a letter of recommendation to Philemon, his former master, residing at Colosse. The date was probably about four years after his parting with the Ephesian elders at Miletus (A. 20), about 62 A.D., before his imprisonment had become of the more severe kind, which appears in his epistle to the Philippians. From ch. 6. 19, 20, it is plain he had at the time, though a prisoner, some degree of freedom in preaching, which accords with A. 28. 23, 30, 31, where he is represented as receiving at his lodgings all inquirers. His imprisonment began in February 61 A.D., and lasted "two whole years" (A. 28. 30) at least, and perhaps longer.

The church of Ephesus was made up of converts partly from the Jews and partly from the Gentiles (A. 19. 8-10). Accordingly, the epistle addresses a church so constituted (ch. 2. 14-22). Ephesus was famed for its idol temple of Artemis or Diana, which, after its having been burnt down by Herostratus, on the night that Alexander the Great was born (B.C. 355), was rebuilt at enormous cost, and was one of the wonders of the world. Hence, perhaps, have arisen his images in this epistle drawn from a beautiful temple: the church being in true inner beauty that which the temple of the idol tried to realize in outward show (ch. 2. 19-22). The epistle (ch. 4. 17; 5. 1-13) implies the prodigality for which the Ephesian heathen were notorious. Many of the same expressions occur in the epistle, as in St. Paul's address to the Ephesian elders. Cf. ch. 1. 6, 7, and 2. 7, as to "grace," with A. 20. 24, 32; this may well be called "the epistle of the grace of God." [A. 19.] Also, as to his "bonds," ch. 3. 1, and 4. 1, with A. 20. 22, 23. Also ch. 1. 11, as to "the counsel of God," with A. 20. 27. Also ch. 1. 14, as to "the redemption of the purchased possession," with A. 20. 28. Also ch. 1. 14, 18; ch. 2. 20, and ch. 5. 5, as to "building up" the "inheritance," with A. 20. 32.

The object of the Epistle is "to set forth the ground, the course, and the aim and end of the Church of the faithful in Christ. He speaks to the Ephesians as a type or sample of the Church universal." [ALFORD.] Hence, "the Church" throughout the Epistle is spoken of in the singular, not in the plural, "churches." The Church's foundation, its course, and its end, are his theme alike in the larger and smaller divisions of the whole Epistle. "Everywhere the foundation of the Church is in the will of the Father; the course of the Church is by the satisfaction of the Son; the end of the Church is the life in the Holy Spirit." [ALFORD.] Cf. respectively ch. 1. 11; ch. 2. 5; ch. 3. 16. This having been laid down as a matter of doctrine (this part closing with a sublime doxology, ch. 3. 14-21), is then made the ground of practical exhortations. In these latter also (from ch. 4. 1, onward), the same threefold division prevails, for the Church is represented as founded on the counsel of "God the Father, who is above all, through all, and in all," reared by the "one Lord," Jesus Christ, through the "one Spirit" (ch. 4. 4-6, &c.), who give their respective graces to the several members. These last are therefore to exercise all these graces in the several relations of life, as husbands, wives, servants, children, &c. The conclusion is that we must put on "the whole armour of God." (ch. 6. 13).

The sublimity of the style and language corresponds to the sublimity of the subjects, and exceeds almost that of any part of his Epistles. It is appropriate that those to whom he so wrote were Christians long grounded in the faith. The very sublimity is the cause of the difficulty of the style, and the presence of peculiar expressions occurring, not found elsewhere.

EPHESIANS.

CHAPTER I.

Ver. 1-23. INSCRIPTION: ORIGIN OF THE CHURCH IN THE FATHER'S ETERNAL COUNSEL, AND THE SON'S BLOODSHEDDING: THE SEALING OF IT BY THE SPIRIT. THANKSGIVING AND PRAYER THAT THEY MAY FULLY KNOW GOD'S GRACIOUS POWER IN CHRIST TOWARDS THE SAINTS. 1. *by*—rather, "*through* the will of God:" called to the apostleship through that same "will" which originated the church (v. 5. 9, 11; cf. Galatians, 1. 4). *which are at Ephesus*—See *Introduction*. *to the saints . . . and to the faithful*—The same persons are referred to by both designations, as the *Greek* proves: "to those who are saints, and faithful in Christ Jesus." The *sanctification* by God is here put before man's *faith*. The twofold aspect of salvation is thus presented, God's grace in the first instance *sanctifying* us (*i.e.*, setting us apart in His eternal purposes as holy unto Himself); and our faith, by God's gift, laying hold of salvation (2 Thessalonians, 2. 13; 1 Peter, 1. 2). 2. (Romans, 1. 7; 1 Corinthians, 1. 3; 2 Corinthians, 1. 2; Galatians, 1. 3.) 3. The doxologies in almost all the epistles imply the real sense of grace experienced by the writers and their readers (1 Peter, 1. 3). From v. 3, to 14, sets forth summarily the gospel of the grace of God: the FATHER's work of love, v. 3 (choosing us to *holiness*, v. 4; to *sonship*, v. 5; to *acceptance*, v. 6); the SON's v. 7 (*redemption* v. 7; *knowledge of the mystery of His will*, v. 9; *an inheritance*, v. 11); the HOLY SPIRIT's v. 13 *sealing* v. 13; *giving an earnest of the inheritance*, v. 14). *the God and Father of . . . Christ*—and so the God and Father of us who are in Him (John, 20. 17). God is "the God" of the *man* Jesus, and "the Father" of the *Divine Word*. The *Greek* is, "*Blessed* us," not "*hath blessed* us," referring to the past original counsel of God. As in creation (Genesis, 1. 22), so in redemption (Genesis, 12. 3; Matthew, 5. 3-11; 25. 34) God "*blesses*" his children; and that not in mere *words*, but in *acts*. *us*—all Christians. *blessings*—*Greek*, "*blessing*." "*All*," *i.e.*, "*every possible blessing* for time and eternity, which *the Spirit* has to bestow" (so "spiritual" means: not "spiritual," as the term is now used, as opposed to *bodily*.) *in heavenly places*—A phrase five times found in this epistle, and not elsewhere (v. 20; ch. 2. 6; 3. 10; 6. 12); *Greek*, in "*in the heavenly places*." Christ's ascension is the means of introducing us into the heavenly places, which by our sin were barred against us. Cf. the change made by Christ, Colossians, 1. 20; ch. 1. 20. Whilst Christ in the flesh was in the form of a *servant*, God's people could not realize fully their heavenly privileges as *sons*. Now "*our citizenship* (*Greek*) is in heaven" (Philippians, 3. 20), where our High Priest is ever "*blessing*" us. Our "*treasures*" are there (Matthew, 6. 20, 21); our aims and affections (Colossians, 3. 1, 2); our hope (Colossians, 1. 5; Titus, 2. 13); our inheritance (1 Peter, 1. 4). The gift of the Spirit itself, the source of the "*spiritual blessing*," is by virtue of Jesus having ascended thither (ch. 4. 8). *in Christ*—the centre and source of all blessing to us. 4. *hath chosen us*—*Greek* "*chose us out for Himself*" (*viz.*, *out of the world*. Galatians, 1. 4);

referring to His original choice, spoken of as *past*. **in him**—The repetition of the idea, “in Christ” (v. 3), implies the paramount importance of the truth that it is *in Him*, and by virtue of union to Him, the Second Adam, the Restorer ordained for us from everlasting, the Head of redeemed humanity, believers have all their blessings (ch. 3. 11.) **before the foundation of the world**—This assumes the eternity of the Son of God (John, 17. 5, 24), as of the election of believers in Him (2 Timothy, 1. 9; 2 Thessalonians, 2. 13). **that we should be holy**—Positively (Deuteronomy, 14. 2). **without blame**—Negatively (ch. 5. 27; 1 Thessalonians, 3. 13.) **before him**—It is to Him the believer looks, walking as in His presence, before whom he looks to be accepted in the judgment (Colossians 1. 22; cf. Revelation, 7. 15.) **in love**—Joined by BENDEL, &c., with v. 5, “In love having predestinated us,” &c. But *English Version* is better. The words qualify the whole clause, “that we should be holy . . . before Him.” Love, lost to man by the fall, but restored by redemption, is the root and fruit and sum of all holiness (ch. 5. 2; 1 Thes. 3. 12, 13). **5. Predestinated**—More special in respect to the *end* and precise *means* than “chosen” or *elected*. We are “chosen” *out of the rest of the world*; “predestinated” *to all things that secure the inheritance* for us (v. 11; Rom. 8. 29). **“Foreordained.” by Jesus**—Greek, “through Jesus.” **to himself**—the Father (Col. 1. 20). ALFORD explains, “adoption . . . into Himself,” i.e., so that we should be *partakers of the divine nature* (2 Peter, 1. 4). LACHMANN reads, “unto Him.” The context favors the explanation of CALVIN, &c.: God has regard to *Himself* and the glory of His grace (v. 6, 12, 14) as His ultimate end. He had one only begotten Son, and he was pleased, *for His own glory*, to choose out of a lost world many to become His adopted sons. *Translate*, “unto Himself.” **the good pleasure of his will**—So the Greek (Matthew, 11. 26; Luke, 10. 21). We cannot go beyond “the good pleasure of His will” in searching into the causes of our salvation, or of any of His works (v. 9). [Job, 33. 13.] Why needest thou philosophize about an imaginary world of optimism? Thy concern is to take heed that thou be not bad. There was nothing in us which deserved His love (v. 1, 9. 11). [BENDEL.] **6.** (Ver. 7, 17, 18.) The end aimed at (Psalm 50. 23), i.e., That the glory of His grace may be praised by all His creatures, men and angels. **wherein**—Some of the oldest MSS. read, “*which*.” Then *translate*, “which He graciously bestowed on us.” But *English Version* is supported by good MSS. and the oldest versions. **us accepted**—A kindred Greek word to “grace;” *Charitos, echaritosen*: *translate*, “graciously accepted;” “made us subjects of His grace,” “embraced us in the arms of His grace” (Romans, 3. 24; 5. 15). **in the Beloved**—Pre-eminently so called (Matthew, 3. 17; 17. 5; John, 3. 35; Colossians, 1. 13). Greek, “Son of His love.” It is only “IN HIS BELOVED” that He loves us (v. 3; 1 John, 4. 9, 10). **7. in whom**—“the Beloved” (v. 6; Romans, 3. 24). **we have**—as a *present* possession. **redemption**—Greek, “*our (lit., the) redemption*.” THE redemption which is the grand subject of all revelation, and especially of the New Testament (Romans, 3. 24), *vis.* from the power, guilt, and penal consequences of sin (Matthew, 1. 21). If a man were unable to redeem himself from being a bond servant, his kinsman might redeem him (Leviticus, 25. 48). Hence,

antitypically the Son of God became the Son of man, that as our kinsman He might redeem us (Matthew, 20. 28). Another "redemption" follows, *vis.*, that "of the purchased possession" hereafter (v. 14). **through his blood**—(ch. 2. 13)—as the instrument; the propitiation, *i. e.*, the consideration (devised by His own love) for which He, who was justly angry (Isaiah, 12. 1), becomes propitious to us; the expiation, the price paid to Divine justice for our sin (Acts, 20. 28; Romans, 3. 25; 1 Corinthians, 6. 20; Colossians, 1. 20; 1 Peter, 1. 18, 19). **the forgiveness of sins**—*Greek*, "the remission of our transgressions," not merely "*pretermision*," as the *Greek* (Romans, 3. 25) ought to be translated. This "remission," being the explanation of "redemption," includes not only deliverance from sin's penalty, but from its pollution and enslaving power, negatively; and the reconciliation of an offended God, and a satisfaction unto a just God, positively. **riches of His grace**—(ch. 2. 7)—"the exceeding riches of His grace." Cf. v. 18, and ch. 3. 16, "according to the riches of His glory:" so that "grace" is His "glory." **8.** Rather, "Which He made to abound toward us," **all wisdom and prudence**—"Wisdom" in devising the plan of redeeming mankind; "prudence" in executing it by the means, and in making all the necessary arrangements of providence for that purpose. St. Paul attributes to the gospel of God's grace "all" possible "wisdom and prudence," in opposition to the boasts of wisdom and prudence which the unbelieving Jews and heathen philosophers, and false apostles arrogated for their teachings. Christ crucified, though esteemed "foolishness" by the world, is "the wisdom of God" (1 Corinthians, 1. 18-30). Cf. ch. 3. 10, "the manifold wisdom of God." **9.** "He hath abounded," or "made (grace) to abound toward us" (v. 8), *in that He made known* to us, *vis.*, experimentally, in our hearts. **the mystery**—God's purpose of redemption hidden heretofore in His counsels, but now revealed (ch. 6. 19; Romans, 16. 25; Colossians, 1. 26, 27). This "mystery" is not like the heathen mysteries which were imparted only to the initiated few. All Christians are the initiated. Only unbelievers are the uninitiated. **according to his good pleasure**—Showing the cause why "He hath made known to us the mystery," *vis.*, His own loving "good pleasure" toward us; also the *time* and *manner* of His doing so, are according to His good pleasure. **purposed**—(v. 11.) **in himself**—God the Father. BENDEL takes it, "in Him," *i. e.*, Christ, as v. 3. 4. But the proper name, "in Christ," v. 10, immediately after, is inconsistent with His being here meant by the pronoun. **10.** Translate, "Unto the dispensation of the fulness of the times," *i. e.*, "which He purposed in Himself" (v. 9) *with a view to* the economy of (the gracious administration belonging to) the fulness of the times (*Greek*, "fit times," "seasons"). More comprehensive than "the fulness of the time" (Galatians, 4. 4). The whole of the gospel times (plural) is meant, with the benefits to the church *dispensed* in them severally and successively. Cf. "the ages to come" (ch. 2. 7). "The ends of the ages" (*Greek*, 1 Corinthians, 10. 11); "the times (same *Greek* as here, 'the seasons' or 'fitly appointed times') of the Gentiles" (Luke, 21. 24); "the seasons which the Father hath put in His own power" (Acts, 1. 7); "the times of restitution of all things which God hath spoken by the prophets since the world began" (Acts, 3. 20, 21).

The coming of Jesus at the first advent, "in the fulness of time," was one of these "times." The descent of the Holy Ghost "when Pentecost was *fully come*" (Acts, 2. 1), was another. The testimony given by the apostles to Him "in due time" ("in its own seasons," *Greek*) (1 Timothy, 2. 6), was another. The conversion of the Jews "when the *times* of the Gentiles are fulfilled," the second coming of Christ, the "restitution of all things," the millennial kingdom, the new heaven and earth, shall be severally instances of "the dispensation of the fulness of the times," *i. e.*, "the dispensation of" the gospel events and benefits belonging to their respective "times," when severally filled up or completed. God the Father, according to His own good pleasure and purpose, is the Dispenser both of the gospel benefits, and of their several fitting times (Acts, 1. 7). **gather together in one**—*Greek*, "sum up under one head," "recapitulate." The "good pleasure which He purposed," was "to sum up all things (*Greek*, 'THE whole range of things') in Christ" (*Greek*, "the Christ," *i. e.*, His Christ). [ALFORD.] God's purpose is to sum up the whole creation in Christ, the Head of angels, with whom He is linked by His in invisible nature, and of men with whom he is linked by His humanity; of Jews and Gentiles; of the living and the dead (ch. 3. 15); of animate and inanimate creation. Sin has disarranged the creature's relation of subordination to God. God means to gather up all together in Christ; or as Colossians, 1. 20 saith, "By Him to reconcile all things unto Himself, whether things in earth or things in heaven." ALFORD well says, "The church of which the apostle here mainly treats, is subordinated to Him in the highest degree of conscious and joyful union; those who are not His spiritually, in mere subjugation, yet consciously; the inferior tribes of creation unconsciously; but objectively, all are summed up in Him." II. **In whom**—By virtue of union to whom. **obtained an inheritance**—*lit.*, "We were made to have an inheritance." [WAHL.] Cf. *v.* 18, "His inheritance in the saints." As His inheritance is there said to be *in them*, so *theirs* is here said to be *in Him* (Acts 26. 18). However, *v.* 12, "That we should **BE** to . . . His glory" (not "that we should *have*"), favors the translation of BENGEL, ELLICOTT, &c., "We were *made* an inheritance." So the literal Israel (Deuteronomy, 4. 20; 9. 29; 32. 9). "Also" does not mean "we also," nor as *English Version*, "in whom also;" but, besides His having "made known to us His will," we were also "made His inheritance," or "we have also obtained an inheritance." **predestinated**—(*v.* 5.) The foreordination of Israel as the elect nation, answers to that of the spiritual Israelites, believers, to an eternal inheritance, which is the thing meant here. The "we" here and in *v.* 12, means *Jewish* believers (whence the reference to the election of Israel nationally arises), as contrasted with "you" (*v.* 13) *Gentile* believers. **purpose**—Repeated from "purposed" (*v.* 9; ch. 3. 11). The church existed in the mind of God eternally, before it existed in creation. **counsel of his . . . will**—*v.* 5, "the good pleasure of His will." Not arbitrary caprice, but infinite wisdom ("counsel") joined with sovereign will. Cf. his address to the same Ephesians, Acts, 20. 27, "All the counsel of God" (Isaiah, 28. 29.) Alike in the natural and spiritual creations, God is not an agent constrained by necessity, "whosoever counsel is, there is election, or else it is vain ;

where a will, there must be freedom, or else it is weak." [PEARSON.] 12. (Ver. 6. 14.) **who first trusted in Christ**—rather [we Jewish Christians], "who have before hoped in *the Christ*:" who before the Christ came, looked forward to His coming, waiting for the consolation of Israel. Cf. Acts, 26. 7, "I am judged for *the hope of the promise made of God unto our fathers: unto which our twelve tribes, instantly serving God day and night, hope to come.*" Acts, 28. 20, "*the hope of Israel.*" [ALFORD.] Cf. v. 18; ch. 2. 12; 4. 4. 13. **In whom ye also**—Ye Gentiles. Supply as *English Version*, "trusted," from v. 12; or "are." The priority of us Jews, does not exclude you Gentiles, from sharing in Christ (cf. Acts, 13. 46). **the word of truth**—the instrument of sanctification, and of the new birth (John, 17. 17; 2 Timothy, 2. 15; James, 1. 18). Cf. Colossians, 1. 5, where also, as here, it is connected with "hope." Also ch. 4. 21. **sealed**—as God's confirmed children, by the Holy Spirit as the seal (Acts, 19. 1-6; Romans, 8. 16, 23; *Note*, 2 Corinthians, 1. 22; 1 John, 3. 24). A seal impressed on a document gives undoubted validity to the contract in it (John, 3. 33; 6. 27; cf. 2 Corinthians, 3. 3). So the sense of "the love of God shed abroad in the heart by the Holy Ghost" (Romans, 5. 5), and the sense of adoption given through the Spirit at regeneration (Romans, 8. 15, 16), assure believers of God's good will to them. The Spirit, like a seal, impresses on the soul at regeneration the image of our Father. The "sealing" by the Holy Spirit is spoken of as *past* once for all. The witnessing to our hearts that we are the children of God, and heirs (v. 11), is the Spirit's *present* testimony, the "earnest of the (coming) inheritance" (Romans, 8. 16-18). **that Holy Spirit of promise**—rather, as the *Greek*, "The Spirit of promise, even the Holy (Spirit):" The *Spirit promised* both in the Old and New Testaments (Joel, 2. 28; Zechariah, 12. 10; John, 7. 38, 39). "The word" *promised* the Holy Spirit. Those who "believed the word of truth" were sealed by the Spirit accordingly. 14. **earnest**—the first instalment paid as a pledge that the rest will follow (Romans, 8. 23; 2 Corinthians, 1. 22). **until**—rather, "*Unto the redemption,*" &c.; joined thus, "ye were sealed (v. 13) unto," *i.e., for the purpose of, and against the accomplishment of "the redemption," viz., not the redemption in its first stage, made by the blood of Christ which secures our title, but, in its final completion, when the actual possession shall be ours, the full redemption of the body*" (Romans, 8. 23) as well as of the soul, from every infirmity (ch. 4. 30). The deliverance of the creature (the body, and the whole visible creation) from the bondage of corruption, and from the usurping prince of this world, into the glorious liberty of the children of God (Romans, 8. 12-23; 2 Peter, 3. 13). **of the purchased possession**—God's people *purchased* (acquired, *Greek*) as His *peculiar* (*Greek*) possession by the blood of Christ (Acts, 20. 28). We value highly that which we pay a high price for; so God, His church (ch. 5. 25, 26; 1 Peter, 1. 18; 2. 9; Malachi, 3. 17, *Margin*, "my special treasure"). 15. **Wherefore**—Because ye are in Christ and sealed by His Spirit (v. 13, 14.) **I also**—on my part, in return for God's so great benefits to *you*. **after I heard**—ever since I have heard. Not implying that he had only *heard* of their conversion: an erroneous argument used by some against the address of this epistle to the Ephesians (*Note*, v. 1): but referring to the report he had

heard *since* he was with them, as to their Christian graces. So in the case of Philemon, his "*beloved fellow-laborer*" (Philemon, 1), he uses the same words (Philemon, 4. 5). **your faith**—rather, as *Greek* "the faith among you," *i.e.*, which many (not all) of you have. **love unto all the saints**—of whatever name, simply because they are saints. A distinguishing characteristic of true Christianity (ch. 6. 24). "*Faith and love* he often joins together. A wondrous pair." [CHRYSOSTOM.] *Hope* is added, *v.* 18. **16.** (Colossians, 1. 9.) **of you**—Omitted in the oldest MSS. Then the *translation* may be as *English Version* still, or as ALFORD, "Making mention of *them*" (your "faith and love"). **17.** A fit prayer for all Christians. **the God of our Lord Jesus**—Appropriate title here; as in *v.* 20-22, he treats of *God's* raising *Jesus* to be Head over all things to the church. Jesus Himself called the Father "*My God*" (Matthew, 27. 46). **the Father of glory**—(cf. Acts, 7. 2.) The Father of that infinite glory which shines in the face of Christ, who is "the glory" (the true Shekinah): through whom also "the glory of the inheritance" (*v.* 18) shall be ours (John, 17. 24; 2 Corinthians, 3. 7. to 4. 6). **the spirit of wisdom**—whose attribute is infinite wisdom, and who works wisdom in believers (Isaiah, 11. 2). **and revelation**—whose function it is to *reveal* to believers spiritual mysteries (John, 16. 14; 1 Corinthians, 2. 10). **In the knoweldge**—rather, as *Greek* (see *Note*, 1 Corinthians, 13. 12), "in the *full knowledge* of Him," *viz.*, God. **18. understanding**—The oldest MSS., versions and fathers, read "heart." Cf. the contrary state of the unbelieving, the *heart* being in fault (ch. 4. 18; Matthew, 13. 15). *Translate*, "Having the eyes of your heart enlightened" (ch. 5. 14; Matthew 4. 16). The first effect of the Spirit moving in the new creation, as in the original physical creation (Genesis, 1. 3; 2 Corinthians, 4. 6). So THEOPHILUS to AUTOLYCUS, 1. 3, "the ears of the heart." Where spiritual *light* is, there is *life* (John, 1. 4). The heart is "the core of life" [HARLESS], and the fountain of the thoughts; whence "the heart" in Scripture includes the *mind*, as well as the inclinations. Its "eye," or inward vision, both receives and contemplates the light (Matthew, 6. 22, 23). The eye is the symbol of intelligence (Ezekiel, 1. 18). **the hope of his calling**—the hope appertaining to His having called you; or, to the calling wherewith He has called you. **and**—Omitted in the oldest MSS. and versions. **riches of the glory, &c.**—(Coossians, 1. 27.) **his inheritance in the saints**—The inheritance which He has in store in the case of the saints. I prefer explaining, "The inheritance which He has in his saints." (See *Note*, *v.* 11; Deuteronomy, 32. 9.) **19. exceeding**—"surpassing." **power to us-ward who believe**—The whole of the working of his grace which He is carrying on, and will carry on, in us who believe. By the term "saints" (*v.* 18), believers are regarded as *absolutely perfected*, and so as being God's inheritance; in this verse, as in the course of *fighting* the good fight of faith. **ac-cording to**—in accordance with what might be expected from. **work-ing**—*Greek*, "the energizing;" *translate*, "the effectual working" (ch. 3. 7). The same superhuman power was needed and exerted to make us believe, as was needed and exerted to raise Christ from the dead (*v.* 20). Cf. Philippians, 3. 10, "the power of His resurrection" (Colossians, 2. 12; 1 Peter, 1. 3-5). **of His mighty power**—*Greek*, "of the strength of his might." **20 In Christ**—as our "first fruits" of the

resurrection, and Head, in virtue of God's mighty working in whom His power to us-ward is made possible and actual. [ALFORD.] **when he raised him**—"in that He raised Him." The raising of Christ is not only an earnest of our bodies being hereafter raised, but has a spiritual power in it involving (by virtue of our living union with Him, as members with the Head) the resurrection, spiritually of the believer's soul, now, and consequently of his body hereafter (Romans, 6. 8-11; 8. 11). The Son, too, as God (though not as man), had a share in raising His own human body (John, 2. 19; 10. 17, 18). Also the Holy Spirit (Romans, 1. 4; 1 Peter, 3. 18). **set him**—*Greek*, "made Him sit." The glorious spirits stand about the throne of God, but they do not *sit at God's right hand* (Hebrews, 1. 13). **at his own right hand**—(Psalm 110. 1.) Where He remains till all His enemies have been put under His feet (1 Corinthians, 15. 24.). Being appointed to "rule in the midst of His enemies" during their rebellion (Psalm 110. 2). He shall resign His commission after their subjection [PEARSON] (Mark, 16. 19; Hebrews, 1. 3; 10. 12). **in the heavenly places**—(v. 3.) As Christ has a literal body, heaven is not merely a state, but a *place*; and where He is, there His people shall be (John, 14. 3). **21. *Greek***, "Far (or high) above all (ch. 4. 10) principality (or rule, 1 Corinthians, 15. 24), and authority, and power (Matthew, 28. 18), and dominion (or lordship)." Cf. Philippians, 2. 9; Colossians, 1. 16; Hebrews, 7. 26; 1 Peter, 3. 22. Evil spirits (who are similarly divided into various ranks. ch. 6. 12), as well as angels of light, and earthly potentates, are included (cf. Romans, 8. 38). Jesus is "King of kings, and Lord of Lords" (Revelation, 19. 16.) The higher is His honor, the greater is that of His people, who are His members joined to Him the Head. Some philosophizing teachers of the school of Simon Magus, in western Asia Minor, had, according to Irenæus and Epiphanius, taught their hearers these names of various ranks of angels. St. Paul shows that the truest wisdom is to know Christ as reigning above them all. **every name**—every being whatever. "Any other creature" (Romans, 8. 39.) **in this world**—*Greek*, "age," *i.e.*, the present *order of things*. "Things present . . . things to come" (Romans, 8. 38). **that . . . to come**—Names which now we know not, but shall know hereafter in heaven. We know that the Emperor goes before all, though we cannot enumerate all the satraps and ministers of his court; so we know that Christ is set above all, although we cannot *name* them all." [BENGEL.] **22. put . . . under**—*Greek*, "put in subjection under" (Psalm 8. 6; 1 Corinthians, 15. 27). **gave . . . to the church**—for her special advantage. The *Greek* order is emphatic: "HIM He gave as Head over all things to the church." Had it been any one save HIM, her Head, it would not have been the boon it is to the church. But as *He* is Head over all things (who is also her Head and she the body), all things are hers (1 Corinthians, 3. 21-23). He is OVER ("far above") all things: in contrast to the words, "*to the church*," *viz.*, *for her advantage*. The former are subject; the latter is joined with Him in His dominion over them, "Head" implies not only His dominion, but our union; therefore, while we look upon Him at the right hand of God, we see ourselves in heaven (Revelation, 3. 21). For the Head and body are not severed by anything intervening, else the body would cease to be the

body, and the Head cease to be the Head. [PEARSON from CHRYSOSTOM.] 23. **his body**—His mystical and spiritual, not literal, body. Not, however, merely figurative or metaphorical. He is really, though spiritually, the church's Head. His life is her life. She shares His crucifixion and His consequent glory. He possesses everything, His fellowship with the Father, His fulness of the Spirit, and His glorified manhood, not merely for Himself, but *for her*, who has a membership of His body, of His flesh, and of His bones (ch. 5. 30). **fulness**—"the filled up receptacle." [EADIE.] The church is *dwelt in and filled by Christ*. She is the receptacle, not of His inherent, but of His *communicated, plenitude* of gifts and graces. As His is the "fulness" (John, 1. 16; Colossians, 1. 19; 2. 9) inherently, so she is His "fulness" by His impartation of it to her, in virtue of her union to Him (ch. 5. 18; Colossians, 2. 10). "The *full manifestation* of His being, because penetrated by His life." [CONYBEARE & HOWSON.] She is the continued revelation of His Divine life in human form; the *fullest representative of His plenitude*. Not the angelic hierarchy, as false teachers taught (Colossians, 2. 9, 10, 18), but Christ Himself is the "fulness of the God-head," and she represents Him. KOPPE *translates* less probably, "the whole universal multitude." **Filleth all in all**—Christ as the Creator, Preserver, and Governor of the world, constituted by God (Colossians, 1. 16, &c.), *fills all* the universe of things *with all* things. "Fills all creation with whatever it possesses." [ALFORD.] The *Greek* is "Filleth for Himself."

CHAPTER II.

Ver. 1-22. GOD'S LOVE AND GRACE IN QUICKENING US, ONCE DEAD, THROUGH CHRIST. HIS PURPOSE IN DOING SO: EXHORTATION BASED ON OUR PRIVILEGES AS BUILT TOGETHER, AN HOLY TEMPLE, IN CHRIST, THROUGH THE SPIRIT. 1. **And you**—"You also," among those who have experienced His mighty power in enabling them to believe (v. 19-23). *hath he quickened*—Supplied from the *Greek* (v. 5). **dead**—spiritually (Colossians, 2. 13). A living corpse; without the gracious presence of God's Spirit in the soul, and so unable to think, will, or do aught that is holy. **In trespasses . . . sins**—*in* them, as the element in which the unbeliever is, and through which he is dead to the true life. Sin is the death of the soul. Isaiah, 9. 2; John, 5. 25, "dead" (spiritually), 1 Timothy, 5. 6. "Alienated from the *life* of God" (ch. 4. 18). *Translate, as Greek, "in your trespasses,"* &c. "Trespass" in *Greek*, expresses a FALL or LAPSE; such as the transgression of Adam whereby he fell. "Sin" *Greek, "Hamartia"* implies innate *corruption* and ALIENATION from God (*lit., erring of the mind from the rule of truth*), exhibited in *acts* of sin (*Greek, "Hamartemata"*). BENDEL refers "trespasses" to the Jews who had the law, and yet revolted from it; "sins," to the Gentiles who know not God. 2. **the course of this world**—the career (*lit., "the age,"* cf. Galatians, 1. 4), or present system of *this* world (1 Corinthians, 2. 6. 12; 3. 18, 19, as opposed to "the world to come"); alien from God, and lying in the wicked one (1 John, 5. 19). "The age" (which is something more internal and ethical) regulates "the world" (which is something more external). **the prince of the power of the air**—the unseen God who lies underneath guiding "the course of this world" (2 Corinthians, 4. 4); ranging through the *air* around us; cf.

Mark, 4. 4, "towsls of the air" (*Greek*, "heaven") *i.e.* (v. 15), "Satan" and his demons. Cf. ch. 6. 12; John, 12. 31. Christ's ascension seems to have cast Satan out of heaven (Revelation, 12. 5, 9, 10, 12, 13), where he had been heretofore the accuser of the brethren (Job, 1.). No longer able to accuse *in heaven* those justified by Christ, the ascended Savior (Romans, 8. 33, 34), he assails them on earth with all trials and temptations; and "we live in an atmosphere poisonous and impregnated with deadly elements." But a mighty purification of the air will be effected by Christ's coming" [AUBERLEN], for Satan shall be bound (Revelation, 12. 12, 13, 15, 17; 20. 2, 3). "The power" is here used collectively for the "powers of the air;" in apposition with which "powers" stand the "spirits," comprehended in the singular, "the spirit," taken also collectively: the aggregate of the "seducing spirits" (1 Timothy, 4. 1) which "work now (*still*); not merely, as in your case, 'in time *past*') in the sons of disobedience (a Hebraism: men who are not merely by accident disobedient, but who are essentially *sons of disobedience* itself: cf. Matthew, 3. 7), and of which Satan is here declared to be the prince." The Greek does not allow "the spirit" to refer to *Satan*, "the prince" himself, but to "the powers of the air" of which he is prince. The powers of the air are the embodiment of that evil "spirit" which is the ruling principle of unbelievers, especially the heathen (Acts, 26. 18), as opposed to the spirit of the children of God (Luke, 4. 33). The potency of that "spirit" is shown in the "disobedience" of the former. Cf. Deuteronomy 32. 20, "children in whom is no faith" (Isaiah, 30. 9; 57. 4). They disobey the gospel both in faith and practice (2 Thessalonians, 1. 8; 1 Corinthians, 2. 12). 3. *also we*—*i.e.*, *we also*. St. Paul here joins himself in the same category with them, passing from the second person (v. 1, 2) to the first person here. *all*—Jews and Gentiles. *our conversation*—"our way of life" (2 Corinthians, 1. 12; 1 Peter, 1. 18). This expression implies an outwardly more *decorous* course, than the open "walk" in *gross sins* on the part of the majority of Ephesians in times past, the Gentile portion of whom may be specially referred to in v. 2. Paul and his Jewish countrymen, though outwardly more seemly than the Gentiles (Acts, 26. 4, 5, 18), had been essentially like them in living to the unrenewed flesh, without the Spirit of God. *fulfilling*—*Greek* "doing." *mind*—*Greek*, "our thoughts." Mental suggestions and purposes (independent of God), as distinguished from the blind impulses of "the flesh." *and were by nature*—He intentionally breaks off the construction, substituting "and we were" for "and being," to mark emphatically his and their *past* state by nature, as contrasted with their present state by grace. Not merely is it, we had our way of life fulfilling our fleshly desires, *and so being* children of wrath; but *we were by nature* originally "children of wrath," and so consequently had our way of life fulfilling our fleshly desires. "Nature," in *Greek*, implies that which has *grown* in us as the peculiarity of our being, growing with our growth, and strengthening with our strength, as distinguished from that which has been wrought on us by mere external influences; what is inherent, not acquired (Job, 14. 4; Psalm 51. 5). An incidental proof of the doctrine of original sin. *children of wrath*—not merely "sons," as in the *Greek*, "sons of disobedience" (v. 2), but "children" *by generation*; not merely *by adoption*,

as "sons" might be. The *Greek* order more emphatically marks this innate corruption: "Those who in their (very) nature are children of wrath;" *v.* 5. "grace" is opposed to "nature" here: and *salvation* (implied in *v.* 5. 8, "saved") to "wrath." Cf. Article IX. Church of England Common Prayer Book. "Original, or birth-sin, standeth not in the following of Adam, but is the fault, and corruption of the nature of every man, naturally engendered of Adam [Christ was *supernaturally* conceived by the Holy Ghost of the virgin], whereby man is very far gone from original righteousness, and is of his own nature inclined to evil; and therefore, in every person born into this world, it deserveth God's wrath and damnation." St. Paul shows that even the Jews, who boasted of their birth from Abraham, were by natural birth equally children of wrath as the Gentiles, whom the Jews despised on account of their birth from idolaters (Romans, 3. 9; 5. 12-14.). "*Wrath* abideth" on all who disobey the gospel in faith and practice) John, 3. 36). The phrase, "children of wrath." is a Hebraism, *i.e.*, objects of God's wrath from childhood, in our natural state, as being born in sin which God hates. So "son of death" (*Masgin*, 2 Samuel, 12. 5); "son of perdition" (John, 17. 12; 2 Thessalonians, 2. 3). **as others**—*Greek*, "as the rest" of mankind are (1 Thessalonians, 4. 13). **4. God who is rich**—*Greek*, "(as) being rich in mercy." *for*—*i. e.*, "because of His great love." This was the special ground of God's saving us; as "rich in mercy" (cf. *v.* 7; ch. 1. 7; Romans, 2. 4; 10. 12) was the general ground. "*Mercy* takes away misery; *love* confers salvation." [BENGL.] **5. dead in sins**—The best reading is in the *Greek*, "dead in our (*lit. the*) *transgressions*." quickened—"vivified" spiritually, and by consequence hereafter, corporally. There must be a spiritual resurrection of the soul, before there can be a comfortable resurrection of the body [PEARSON.] (John, 11. 25, 26; Romans, 8. 11). **together with Christ**—The Head being seated at God's right hand, the body also sits there with Him. [CHRYSOSTOM.] We are already seated there *IN* him ("in Christ Jesus," *v.* 6.) and hereafter shall be seated *by* Him; *IN* Him already as in our Head, which is the ground of our hope; *by* Him hereafter, as by the conferring cause, when hopes shall be swallowed up in fruition. [PEARSON.] What God wrought in Christ, He wrought (by the very fact) in all united to Christ, and one with Him. **by grace ye are saved**—*Greek*, "Ye are in a saved state." Not merely "ye are being saved," but ye "are passed from death unto life" (John 5. 24). Salvation is to the Christian not a thing to be waited for hereafter, but already realized (1 John, 3. 14.) The parenthetic introduction of this clause here (cf. *v.* 8) is a burst of St. Paul's feeling, and in order to make the Ephesians feel that *grace* from first to last is the sole source of salvation; hence, too, he says, "ye," not "we." **6. raised us up together**—with Christ. The "raising up" pre-supposes previous quickening of Jesus in the tomb, and of us in the grave of our sins. **made us sit together**—with Christ, *viz.*, in His ascension. Believers are bodily in heaven in point of right, and virtually so in Spirit, and have each their own place assigned there, which in due time they shall take possession of (Philippians, 3. 20, 21). He does not say "*on the right hand* of God," a prerogative reserved to Christ peculiarly; though they shall share His

throne (Revelation, 3. 21). In **Christ Jesus**—Our union with Him is the ground of our present spiritual, and future bodily, resurrection and ascension. "Christ Jesus" is the phrase mostly used in this epistle, in which the *Office* of the Christ, the Anointed prophet, priest, and king, is the prominent thought; when the Person is prominent, "Jesus Christ" is the phrase used. 7. *Greek*, "That He might show forth (middle reflexive voice: for His own glory, ch. 1. 6, 12, 14) in the ages which are coming on," *i.e.*, the blessed ages of the gospel which supercede "the age (*Greek*, for 'course') of this world" (v. 2), and the past "ages" from which the mystery was hidden (Colossians, 1. 26, 27). These good ages, though beginning with the first preaching of the gospel, and *thenceforth continually succeeding one another*, are not consummated till the Lord's coming again (cf. ch. 1. 21; Hebrews, 6. 5). The words, "coming on," do not exclude the time *then present*, but imply simply the ages *following* upon Christ's "raising them up together" spiritually (v. 6). **kindness**—"benignity," **through Christ**—rather, as *Greek*, "in Christ:" the same expression as is so often repeated, to mark that all our blessings centre "IN HIM." 8. **For**—Illustrating "the exceeding riches of His grace in kindness." *Translate* as in v. 5, "Ye are in a saved state." **through faith**—The effect of the power of Christ's resurrection (ch. 1. 19, 20; Philippians, 3. 10) whereby we are "raised together" with Him (v. 6; Colossians, 2. 12). Some of the oldest MSS. read, "through your (*lit.*, 'the') faith." The instrument or mean of salvation on the part of the person saved; Christ alone is the *meritorious* agent, and that—*viz.*, *the act of believing*, or "faith." "Of yourselves" stands in opposition to, "it is the gift of God" (Philippians, 1. 29). "That which I have said, 'through faith,' I do not wish to be understood so as if I excepted *faith* itself from *grace*." [ESTIUS.] "God justifies the believing man, not for the worthiness of his belief, but for the worthiness of Him in whom he believes." [HOOKER.] The initiation, as well as the increase, of faith, is from the Spirit of God, not only by an external proposal of the word, but by internal illumination in the soul. [PEARSON.] Yet "faith" cometh by the means which man must avail himself of, *viz.*, "hearing the word of God" (Romans, 10. 17), and prayer (Luke, 11. 13), though the blessing is wholly of God (1 Corinthians, 3. 6, 7). 9. **Not of works**—This clause stands in contrast to "by grace," as is confirmed by Romans, 4. 4, 5; 11. 6. **lest**—rather, as *Greek*, "that no man should boast" (Romans, 3. 27; 4. 2). 10. **workmanship**—*lit.*, "a thing of His making;" "handiwork." Here the spiritual creation, not the physical, is referred to (v. 8. 9). **created**—having been created (ch. 4. 24; Psalm 102. 18; Isaiah, 43. 21; 2 Corinthians, 5. 5, 17). **unto**—"for good works." "Good works" cannot be performed until we are new "created unto" them. St. Paul never calls the works of the law "good works." We are not *saved by*, but *created unto*, good works. **before ordained**—*Greek*, "before made ready" (cf. John, 5. 36). God marks out for each in His purposes beforehand, the particular good works, and the time and way which he sees best. God both makes ready by His Providence the opportunities for *the works*, and makes *us* ready for their performance (John, 15. 16; 2 Timothy, 2. 21). **that we should walk in them**—not "be saved" by them. Works do not justify, but the justified, **man works** (Galatians, 5. 22-25.) 11. The *Greek* order in the oldest

MSS. is, "That in time past (*lit., once*) ye," &c. Such remembrance sharpens gratitude and strengthens faith (v. 19). [BENGEL.] **Gentiles in the flesh**—*i.e.*, Gentiles in respect to circumcision. **called Uncircumcision**—The Gentiles were called [in contempt], and *were*, the Uncircumcision; the Jews were called, but were not truly, the Circumcision. [ELLICOTT.] **In the flesh made by hands**—as opposed to the true "circumcision of the heart in the Spirit, and not the letter" (Romans, 2. 29), "made without hands in putting off the body of the sins of the flesh by the circumcision of Christ" (Colossians, 2. 11.) **12. without Christ**—*Greek*, "separate from Christ;" having no part in Him; far from Him. A different *Greek* word (*ancu*) would be required to express, "Christ was not present with you." [TITTM.] **aliens**—*Greek*, "alienated from." Not merely "separated from." The Israelites were cut off from the commonwealth of God, but it was as being self-righteous, indolent, and unworthy, not as *aliens* and *strangers*. [CHRYSOSTOM.] The expression, "alienated from," takes it for granted that the Gentiles, before they had apostatized from the primitive truth, had been sharers in light and life (cf. ch. 4. 18. 23). The hope of redemption through the Messiah, on their subsequent apostasy, was embodied into a definite "commonwealth" or *polity, viz.*, that "of Israel," from which the Gentiles were alienated. Contrast v. 13. ch. 3. 6; 4. 4, 5, with Psalm 147. 20. **covenants of promise**—rather, "... of the promise," *viz.*, "to thee and thy seed will I give this land" (Romans, 9. 4. Galatians, 3. 16.) The plural implies the several renewals of the covenant with Abraham, Isaac and Jacob, and with the whole people at Sinai. [ALFORD.] "The promise" is singular, to signify that the covenant, in reality, and substantially, is one and the same at all times, but only different in its accidents and external circumstances (cf. Hebrews, 1. 1, "at sundry times and in divers manners"). **without . . . hope**—beyond this life (1 Corinthians, 15. 19). The CONJECTURES of heathen philosophers as to a future life were at best vague, and utterly unsatisfactory. They had no Divine "promise," and therefore no sure ground of "hope." Epicurus and Aristotle did not believe in it at all. The Platonists believed the soul passed through perpetual changes, now happy, and then again miserable. The Stoics, that it existed no longer than till the time of the general burning up of all things. **without God**—*Greek*, "atheists," *i.e.*, they had not "God" in the sense we use the word, the Eternal Being who made and governs all things (cf. Acts, 14. 15, "Turn from these vanities unto the *living God* who made heaven, and earth, and the sea, and all things therein"), whereas the Jews had distinct ideas of God and immortality. Cf. also Galatians, 4. 8, "Ye knew not God . . . ye did service unto them which are no gods" (1 Thessalonians, 4. 5). So also pantheists are atheists, for an impersonal God is NO GOD, and an ideal immortality no immortality. [THOLUCK.] **In the world**—In contrast to belonging to "the commonwealth of Israel." Having their portion and their all in this godless vain world (Psalm 17. 14), from which Christ delivers His people (John, 15. 19; 17. 14; Galatians, 1. 4). **13. now**—In contrast to "at that time" (v. 12). **In Christ Jesus**—"*Jesus*" is here added, whereas the expression before (v. 12) had been merely "Christ," to mark that they know Christ as the *personal* Savior, "*Jesus*." **sometimes**—*Greek*, "aforetime." **far off**—The

Jewish description of the Gentiles. Far off from God and from the people of God (v. 17; Isaiah, 57. 19; Acts. 2. 39). *are*—Greek, "have been." *by*—Greek, "in." Thus "the blood of Christ is made the seal of a covenant IN which their nearness to God consists. In ch. 1. 7, where the blood is more directly spoken of as the *instrument*, it is "through His blood." [ALFORD.] 14. *he*—Greek, "Himself" alone, pre-eminently, and none else. Emphatical. *our peace*—not merely "Peacemaker," but "Himself" the price of our (Jews' and Gentiles' alike) peace with God, and so the bond of union between "both" in God. He took both into Himself, and reconciled them, united, to God, by His assuming our nature and our penal and legal liabilities (v. 15; Isaiah, 9. 5, 6; 53. 5; Micah, 5. 5; Colossians, 1. 20). His title, "Shiloh," means the same (Genesis, 49. 10). *the middle wall of partition*—Greek, "... of the partition" or "fence;" the *middle wall* which *parted* Jew and Gentile. There was a balustrade of stone which separated the court of the Gentiles from the holy place, which it was death for a Gentile to pass. But this, though incidentally alluded to, was but a symbol of the partition itself, *viz.*, "the enmity" between "*both*" and God (v. 15), the real cause of separation from God, and so the mediate cause of their separation from one another. Hence there was a two-fold wall of partition, one the inner wall, severing even the Jewish people from entrance to the holy part of the temple where the priests officiated, the other the outer wall, separating the Gentile proselytes from access to the court of the Jews (cf. Ezekiel, 44. 7; Acts, 21. 28). Thus this twofold wall represented the Sinaitic law, which *both* severed all men, even the Jews, from access to God (through sin, which is the violation of the law), and also separated the Gentiles from the Jews. As the term "wall" implies the *strength* of the partition; so "fence" implies that it was easily removed by God when the due time came. 15. Rather, make "enmity" an apposition to "the middle wall of partition:" "Hath broken down the middle wall of partition (not merely as *English Version*, 'between us,' but also *between all men and God*), to wit, the enmity (Romans, 8. 7) by his flesh" (cf. v. 16; Romans, 8. 3). *the law of commandments contained in*—Greek, "the law of the commandments [consisting] in ordinances." This law was "the partition" or "fence," which embodied the expression of the "enmity" (the "wrath" of God against our sin, and our enmity to Him, v. 3) (Romans, 4. 15; 5. 20; 7. 10, 11; 8. 7). Christ has in, or by, His crucified flesh, abolished it, so far as its condemning and enmity-creating power is concerned (Colossians, 2. 14), substituting for it the law of love, which is the everlasting spirit of the law, and which flows from the realization in the soul of His love in His death for us. *Translate* what follows, "That He might make the two (Jews and Gentiles) into one new man." Not that He might merely reconcile the two to each other, but incorporate the two, reconciled in Him to God, into one new man: the old man to which both belonged, the enemy of God, having been slain in His flesh on the cross. Observe, too, *ONE* new man: we are all in God's sight but one in Christ, as we are but one in Adam; [ALFORD.] *making peace*—primarily between all and God, secondarily between Jews and Gentiles: He being "our peace." This "peace-making" precedes its publication (v. 17.) 16. *Translate*, "Might altogether reconcile them both in one

body (the church, Col. 3. 15) unto God through His cross." The *Greek* for "reconcile" (*apocatalaxe*), found only here and Col. 1. 20, expresses not only a return to favor with one (*catallage*), but so to lay aside enmity that complete amity follows; to pass *from* enmity to *complete reconciliation*. [TITM.] **slain the enmity**—*vis.*, that had been between man and God; and so that between Jew and Gentile which had resulted from it. By His being *slain*, He *slew* it (cf. Hebrews, 2. 14). **thereby**—*Greek*, "therein," "in" or "by the cross," *i.e.*, His crucifixion (Colossians. 2. 15). **17. Translate**, "He came and announced glad tidings of peace." "He came" of His own free love, and "announced peace" with His own mouth to the apostles (Luke, 24. 36; John, 20. 19, 21, 26); and by them to others, through His Spirit present in His church (John, 14. 18). Acts, 26. 23 is strictly parallel: after His resurrection "He showed light to the people ('them that were nigh') and to the Gentiles" ("you that were afar off"), by His Spirit in His ministers (cf. 1 Peter, 3. 19). **and to them**—The oldest MSS. insert "peace" again; "And peace to them." The repetition implies the joy with which both alike would dwell again and again upon the welcome word "peace." So Isaiah, 57. 19. **18. Translate**, "For it is through Him (John, 14. 6; Hebrews, 10. 19) that we have *our* access (ch. 3. 12; Romans, 5. 2), both of us, in (*i.e.*, united in, *i.e.*, by, 1 Corinthians, 12. 13, *Greek* one Spirit to the Father," *viz.*, as our common Father, reconciled to both alike; whence flows the removal of all separation between Jew and Gentile. The *oneness* of "the Spirit," through which we both have our access, is necessarily followed by *oneness* of the body, the church (v. 16). The distinctness of persons in the Divine Trinity appears in this verse. It is also fatal to the theory of sacerdotal priests in the gospel through whom alone the people can approach God. All alike, people and ministers, can draw nigh to God through Christ their ever-living Priest. **19. Now therefore**—rather, "So then." [ALFORD.] **foreigners**—rather, "sojourners:" opposed to "members of the household," as "strangers" is to "fellow-citizens." Philippians, 3. 19, 20, "conversation," *Greek*, "citizenship." **but**—The oldest MSS. add, "are." **with the saints**—"the commonwealth of (spiritual) Israel" (v. 12). **of God—THE FATHER**; as JESUS CHRIST appears in v. 20, and THE SPIRIT in v. 22. **20. Translate as Greek**, "Built up upon," &c., (participle: *having been built up upon*; omit, therefore, "and are"). Cf. 1 Corinthians, 3. 11, 12. The same image in ch. 3. 18, recurs in his address to the Ephesian elders (Acts, 20. 32), and in his epistle to Timothy at Ephesus (1 Timothy, 3. 15; 2 Timothy, 2. 19), naturally suggested by the splendid architecture of Diana's temple; the glory of the Christian temple is internal and real, not mere idolatrous gaud. The image of a building is appropriate also to the Jew-Christians; as the temple at Jerusalem was the strong hold of Judaism; as Diana's temple, of Paganism. **foundation of the apostles, &c.**—*i.e.*, upon their ministry and living example (cf. Matthew, 16. 18). Christ Himself, the only true foundation, was the grand subject of their ministry, and spring of their life. As one with Him and His fellow-workers, they, too, in a secondary sense, are called "foundations" (Revelation, 21. 14). The "prophets" are joined with them closely; for the expression is here not "*foundations* of the apostles and the prophets," but *foundation* of

the apostles and *prophets*." For the doctrine of both was essentially *one* (1 Peter, 1. 10, 11; Revelation, 19. 10). The apostles take the precedence (Luke, 10. 24). Thus he appropriately shows regard to the claims of Jews and Gentiles: "the prophets" representing the old Jewish dispensation, "the apostles" the new. The "prophets" of the new also are included. BENDEL & ALFORD refer the meaning solely to these (ch. 3. 5; 4. 11). These passages imply, I think, that the New Testament prophets are not excluded; but the apostle's plain reference to Psalm 118. 22, "the head stone of the corner," proves that the Old Testament prophets are a prominent thought. David is called a "prophet" in Acts, 2. 30. Cf. also Isaiah, 28. 16: another prophet present to the mind of St. Paul, which prophecy leans on the earlier one of Jacob (Genesis, 49. 24). The sense of the context, too, suits this: Ye were once aliens from the commonwealth of Israel (in the time of her *Old Testament Prophets*;) but now ye are members of the true Israel, built upon the foundation of her New Testament apostles, and Old Testament prophets. St. Paul continually identifies his teaching with that of Israel's old prophets (Acts, 26. 22; 28. 23). The costly foundation stones of the temple (1 Kings, 5. 17) typified the same truth (cf. Jeremiah, 51. 26). The same stone is at once the corner stone, and the foundation stone on which the whole building rests. St. Paul supposes a stone or rock so large and so fashioned as to be both at once; supporting the whole as the foundation, and in part rising up at the extremities, so as to admit of the side walls meeting in it, and being united in it as the corner stone. [ZANCHIUS.] As the corner stone, it is conspicuous, as was Christ (1 Peter, 2. 6), and coming in men's way may be stumbled over, as the Jews did at Christ (Matthew, 21. 42; 1 Peter, 2. 7). **21. in whom**—as holding together the whole. **fitly framed**—so as exactly to fit together. **growth**—"is growing" continually. Here an additional thought is added to the image; the church has the *growth* of a living organism, not the mere *increase* of a building. Cf. 1 Peter, 2. 5, "*lively* stones . . . built up a spiritual house." Cf. ch. 4. 16; Zechariah, 6. 12, "The *Branch* shall build the temple of the Lord," where similarly the growth of a branch and the building of a temple are joined. **holy**—as being the "*habitation of God*" (v. 22). So "in the Lord" (Christ) answers to "through the Spirit" (v. 22; cf. ch. 3. 16, 17). "Christ is the inclusive Head of all the building, the element in which it has its being and its growth." [ALFORD.] **22. are builded together**—*translate*, "Are being builded together." **through**—*Greek*, "*In the Spirit*." God, by His Spirit *in* believers, has them for His habitation (1 Corinthians, 3. 16, 17; 6. 19; 2 Corinthians, 6. 16.)

CHAPTER III.

Ver. 1-21. HIS APOSTOLIC OFFICE TO MAKE KNOWN THE MYSTERY OF CHRIST REVEALED BY THE SPIRIT: PRAYER THAT BY THE SAME SPIRIT THEY MAY COMPREHEND THE VAST LOVE OF CHRIST: DOXOLOGY ENDING THIS DIVISION OF THE EPISTLE. As the first chapter treated of THE FATHER's office; and the second, THE SON's, so this, that of THE SPIRIT. **I. of Jesus Christ**—*Greek*, "Christ Jesus." The office is the prominent thought in the latter arrangement; the person in the former. He here marks the *Messiahship* of "Christ," maintained by him as the origin of his being a "prisoner," owing to the

jealousy of the Jews being roused at his preaching it to *the Gentiles*. His very bonds were profitable to ("for" or "in behalf of you") Gen. (v. 13; 2 Timothy, 2. 10). He digresses at "For this cause," and does not complete the sentence which he had intended, until v. 14. where he resumes the words, "For this cause," viz., because I know this your call of God as Gentiles (ch. 2. 11-22), to be "fellow-heirs" with the Jews (v. 6), "I bow my knees to" the Father of our common Saviour (v. 14, 15) to confirm you in the faith by His Spirit). "I Paul," expresses the agent employed by the Spirit to enlighten them, after he had been first enlightened himself by the same Spirit (v. 3-5, 9). 2. *If*—The *Greek* does not imply doubt: "Assuming (what I know to be the fact, viz.) that ye have heard." &c. "If, as I presume," &c. The indicative in the *Greek*, shows that no doubt is implied: "Seeing that doubtless," &c. He by this phrase delicately reminds them of their having heard from himself, and probably from others subsequently, the fact. See *Introduction*, showing that these words do not disprove the address of this epistle to *the Ephesians*. Cf. Acts, 20. 17-24. **the dispensation**—"The office of dispensing, as a steward, the grace of God which was (not 'is') given me to you-ward," viz., to dispense to you. 3. **he made known**—The oldest MSS., &c., read, "That by revelation *was* the mystery (viz., of the admission of the Gentiles, v. 6; ch. 1. 9) *made known* unto me" (Galatians, 1. 12). **as I wrote afore**—viz., in this epistle (ch. 1. 9. 10), the words of which he partly repeats. 4. **understand my knowledge**—"perceive my understanding." [ALFORD] or "intelligence." "When ye read," implies that, deep as are the mysteries of this epistle, the way for all to understand them is to *read* it (2 Timothy, 3. 15, 16). By *perceiving his understanding* of the mysteries they, too, will be enabled to understand, **the mystery of Christ**—The "mystery" is Christ Himself, once hidden, but now revealed (Colossians, 1. 27). 5. **in other ages**—*Greek*, "generations." **not made known**—He does not say, "Has not been revealed." Making known by *revelation*, is the source of making known by preaching. [BENGEL.] The former was vouchsafed only to the prophets, in order that they might make known the truth so revealed to men in general. **unto the sons of men**—men in their state by birth, as contrasted with those illuminated "by the Spirit" *Greek*, "IN the Spirit," cf. Revelation, 1. 10, Matthew, 16. 17. **as**—The mystery of the call of the Gentiles (of which Paul speaks here) was not unknown to the Old Testament prophets (Isaiah, 56. 6, 7; 49. 6. But they did not know it with the same explicit distinctness "As" it has been now known (Acts, 10. 15, 20; 11. 18-21). They probably did not know that the Gentiles were to be admitted without circumcision, or that they were to be on a level with the Jews in partaking of the grace of God. The gift of "the Spirit" in its fullness was reserved for the New Testament, that Christ might thereby be glorified. The epithet "holy," marks the special consecration of the New Testament "prophets" (who are here meant) by the Spirit, compared with which even the Old Testament prophets were but "sons of men" (Ezekiel, 2. 3, and elsewhere). 6. *Translate*, "That the Gentiles are" &c., "and fellow-members of the same body, and fellow-partakers of the (so the oldest MSS. read, not 'His') promise, in Christ Jesus (added in the oldest MSS). *through* the gospel." It

is "in Christ Jesus" that they are made "fellow heirs in the inheritance of God: "of the same body" under the Head, CHRIST JESUS; and "fellow-partakers of the promise, in the communion of the HOLY SPIRIT (ch. i. 13; Hebrews, 6. 4). The Trinity is thus alluded to, as often elsewhere in this epistle (ch. 2. 19, 20, 22). **7. Whereof**—"of which" gospel. **according to**—in consequence of, and in accordance with, "the gift of the grace of God." **given**—"which (gift of grace) was given to me by (*Greek, according to*, as v. 20; ch. i. 19: as the result of, and in proportion to) the effectual working (*Greek, 'energy,' or 'in (working)'* of His power." **8. am**—Not merely *was* I in times past, but I still *am* the least worthy of so high an office (cf. i Timothy, i. 15; end). **least of all saints**—not merely "of all *apostles*" (i Corinthians, 15. 9, 10). **is**—*Greek*, "has been given." **among**—Omitted in the oldest MSS. *Translate*, "To announce to the Gentiles the glad tidings of the unsearchable (Job, 5. 9) riches," &c., *viz.*, of Christ's *grace* (ch. i. 7; 2. 7); Romans, 11. 33, "unsearchable" as a mine inexhaustible, whose treasures can never be fully explored (v. 18, 19). **to make all men see**—*Greek*, "to enlighten all" (ch. i. 18; Psalm 18. 28; Hebrews, 6. 4). "All" (cf. Colossians, i. 28). **fellowship**—The oldest MSS. read, "economy," or "dispensation" (cf. Colossians, i. 25, 26; and *Note*, ch. i. 10. above). "To make all see how it hath seemed good to God at this time to *dispense* (through me and others, His *stewards*) what heretofore was a mystery." ELLICOTT explains it, "the arrangement," or "regulation" of the mystery (the union of Jews and Gentiles in Christ) which was now to be humbly traced and acknowledged in the fact of its having secretly existed in the counsel of God, and now having been revealed to the heavenly powers by means of the church. **from the beginning of the world**—*Greek*, "from (the beginning of) ages." Cf. ch. i. 4; Romans 16. 25; i Corinthians, 2. 7. The "ages" are the vast successive periods of time, marked by successive stages of creation and orders of beings. **In God**—"hidden in" His counsels (ch. i. 9). **created all things by Jesus Christ**—God's creation of the world and all things therein, is the foundation of the rest of the "economy," which is freely dispensed according to the universal power of God. [BENGEL.] As God created "the whole range of things" (so the *Greek*), physical and spiritual alike, He must have an absolute right to adjust all things as He will. Hence, we may see his right to keep the mystery of world-wide salvation in Christ "hidden in Himself," till His own good time for revealing it. The oldest MSS., &c., omit "by Jesus Christ." **10. The design of God in giving St. Paul grace to proclaim to the Gentiles the mystery of salvation heretofore hidden. now**—first; opposed to "hidden from the beginning of the world" (v. 5). **unto the principalities and [Greek adds "the"] powers**—unto the various orders of *good* angels primarily, as these dwell "in the heavenly places" in the highest sense; "known" to their adoring joy (i Timothy, 3. 16; i Peter, i. 12). Secondly, God's wisdom in redemption is made known to *evil* angels, who dwell "in heavenly places" in a lower sense, *viz.*, the air (cf. ch. 2. 2, with 6. 12); "known" to their dismay (i Corinthians, 15. 24; Colossians, 2. 15). **might be known**—*translate*, "may be known." **by the church**—"by means of," or "through the church," which is the "theatre" for the display of God's manifold wis-

dom (Luke, 15. 10; 1 Corinthians, 4. 9): "a spectacle (*Greek*, 'theatre') to angels." Hence, angels are but our "fellow-servants" (Revelation, 19. 10). **manifold wisdom**—though essentially one, as Christ is one, yet varying the economy in respect to places, times, and persons (Isaiah, 55. 8, 9; Hebrews, 1. 1). Cf. 1 Peter, 4. 10, "stewards of the manifold grace of God." Man cannot understand aright its single acts, till he can survey them as a connected whole (1 Corinthians, 13. 12). The call of the church is no hap-hazard remedy, or afterthought, but part of the eternal scheme, which, amidst manifold varieties of dispensation, is one in its end. **II. which he purposed—Greek, "made."** ELLICOTT translates, "wrought." **12. Translate, "Our boldness and our access (ch. 2. 18) in confidence through our faith in Him."** ALFORD quotes as an instance, Romans, 8. 38, &c. "The access" (*Greek*) implies the formal introduction into the presence of a monarch. **13. "I entreat you not to be dispirited."** **for you**—in your behalf. **which is**—rather, "**which are** your glory," *viz.*, inasmuch as showing that God loved you so much, as both to give His Son for you, and to permit His apostles to suffer "tribulations" for you [CHRYSOSTOM] in preaching the gospel to the Gentiles. *Note*, v. 1, "prisoner for you Gentiles." My tribulations are your spiritual "glory," as your faith is furthered thereby (1 Corinthians, 4. 10). **14. For this cause**—Resuming the thread of v. 1, "For this cause." Because ye have such a standing in God's church. [ALFORD.] **bow my knees**—the proper attitude in humble prayer. Posture affects the mind, and is not therefore unimportant. See Paul's practice, Acts, 20. 36; and that of the Lord Himself, on earth, Luke, 22. 41. **unto the Father**—The oldest MSS. omit "of our Lord Jesus Christ." But *Vulgate* and some very old authorities retain them: v. 15, "From whom," in either case, refers to "the Father" (*Pater*), as "family" (*patria*, akin in sound and etymology) plainly refers to Him. Still the foundation of all sonship is in Jesus Christ. **15. the whole family**—ALFORD, MIDDLETON, &c., translate, "every family;" alluding to the several families in heaven and in earth supposed to exist (THEOPHYLACT, EUCUMENIUS, &c., in Suicer 2. 633), the apostle thus being supposed to imply that God, in his relation of Father to us his adopted children, is the great prototype of the paternal relation wherever found. But the idea that "the holy angels are bound up in spiritual families or compaternities," is nowhere else in Scripture referred to. And Acts, 2. 36, where the article is similarly omitted, and yet the translation is, "*All the house of Israel*," shows that in New Testament Greek the translation is justifiable, "*all the family*," or "*the whole family*:" which accords with Scripture views, that angels and men, the saints militant and those with God, are one holy family joined under the one Father in Christ, the mediator between heaven and earth (ch. 1. 10; Philippians, 2. 10). Hence, angels are termed our "brethren" (Revelation, 19. 10), and "sons of God" by creation, as we are by adoption (Job, 38. 7). The church is part of the grand family, or kingdom, which comprehends, besides men, the higher spiritual world, where the archetype, to the realization of which redeemed man is now tending, is already realized. This universal idea of the "kingdom" of God as one divine community, is presented to us in the Lord's prayer. By sin men were estranged, not only from

God, but from that higher spiritual world in which the kingdom of God is already realized. As Christ when he reconciled men to God united them to one another in a divine community (joined to Himself, the one Head), breaking down the partition wall between Jew and Gentile (ch. 2. 14), so also He joins them in communion with all those who have already attained that perfection in the kingdom of God, to which the church on earth is aspiring (Colossians I. 20). [NEANDER.] **is named**—derives its *origin* and its *name* as sons of God. To be named, and to be, are one with God. To bear God's name is to *belong to* God as *His own* peculiar people (Numbers, 6. 27; Isaiah, 43. 7; 44. 5; Romans, 9. 25, 26). **16. according to**—*i.e.*, in abundance consonant to the riches of His glory; not "according to" the narrowness of our hearts. Colossians I. 11, "Strengthened with *all might according to His glorious power.*" **by**—*Greek*, "*through.*" "*by means of His Spirit.*" **In**—The *Greek* implies "infused *into.*" **the inner man**—(ch. 4. 22, 24; I Peter, 3. 4), "the hidden man of the heart." Not predicated of unbelievers, whose inward and outward man alike are carnal. But in believers, the "inner (new) man," their true self, stands in contrast to their old man, which is attached to them as a body of death daily being mortified, but not their true self. **17. That**—So that. **dwelt**—abidingly make His abode (John, 14. 23). Where the Spirit is, there Christ is (John, 14. 16, 18). **by faith**—*Greek*, "*through faith,*" which opens the door of the heart to Jesus (John, 3. 20). It is not enough that he be on the tongue, or flit through the brain: the heart is His proper seat. [CALVIN.] "You being rooted and grounded in love" (cf. v. 19), is in the *Greek* connected with this clause, not with the clause, "that ye may be able to comprehend." "Rooted" is an image from a *tree*; "grounded" (*Greek*, "founded," "having your foundations resting on") from a *building* (cf. *Note*, ch. 2. 20, 21; Colossians, I. 23; 2. 7). Contrast Matthew, 13. 6, 21. "Love," the first fruit of the Spirit flowing from Christ's love realized in the soul, was to be the basis on which should rest their further comprehension of all the vastness of Christ's love. **18. may be able**—even still further. *Greek*, "May be *fully* able." **breadth . . . length . . . depth . . . height**—*viz.*, the full dimensions of the spiritual temple, answering to "the fulness of God" (v. 19), to which the church, according to its capacity, ought to correspond (cf. ch. 4. 10, 13) as to "the fulness of Christ." The "breadth" implies Christ's world-wide love, embracing all men; the "length," its being extended through all ages (v. 21); the "depth," its profound wisdom which no creature can fathom (Romans, 11. 33), the "height," its being beyond the reach of any foe to deprive us of (ch. 4. 8). [BENGEL.] I prefer to understand "the breadth," &c., to refer to *the whole of the vast mystery of free salvation in Christ for all, Gentile and Jew alike*, of which he had been speaking (v. 5-9), and of which he now prays they may have a fuller comprehension. As subsidiary to this, and the most essential part of it, he adds, "and to know *the love of Christ*" (v. 19). GROTIUS understands *depth* and *height* of God's goodness raising us from the lowest depression to the greatest height. **19. passeth**—surpasseth, exceeds. The paradox "to know . . . which passeth knowledge," implies that when he says "know," he does not mean that we can *adequately* know; all we know is, that His love exceeds far our knowledge of it, and with even our fresh ac-

cessions of knowledge hereafter, will still exceed them. Even as God's power exceeds our thoughts (v. 20). **filled with**—rather, as *Greek*, "filled even *unto* all the fulness of God" (this is the grand goal), *i.e.*, filled, each according to your capacity, with the divine wisdom, knowledge and love; *even as God is full*, and as Christ who dwells in your hearts, hath "all the fulness of the Godhead dwelling in Him bodily" (Colossians, 2. 9). **20. unto him**—Contrasted with *ourselves* and *our needs*. *Translate*, "That is able above all things (what is above all things) to do exceeding abundantly above what we ask or (even) think:" *thought* takes a wider range than *prayers*. The word *above*, occurs thrice as often in St. Paul's writings as in all the rest of the New Testament, showing the warm exuberance of Paul's spirit. **according to the power**—the indwelling Spirit (Romans, 8. 26). He appeals to their and his experience. **21. Translate**, "Unto Him be the glory (*i.e.*, the whole glory of the gracious dispensation of salvation just spoken of) in the church (as the theatre for the manifestation of the glory, v. 10) in Christ Jesus (as in Him all the glory centres, Zechariah, 6. 13) to all the generations of eternal ages." Eternity is conceived as consisting of "ages" (these again consisting of "generations") endlessly succeeding one another.

CHAPTER IV.

Ver. 1-32. EXHORTATIONS TO CHRISTIAN DUTIES RESTING ON OUR CHRISTIAN PRIVILEGES, AS UNITED IN ONE BODY, THOUGH VARYING IN THE GRACES GIVEN TO THE SEVERAL MEMBERS, THAT WE MAY COME UNTO A PERFECT MAN IN CHRIST. **1. Translate**, according to the *Greek* order, "I beseech you, therefore (seeing that such is your calling of grace, chs. 1., 2., 3. 1, 14). I the prisoner in the Lord" (*i.e.*, imprisoned in the Lord's cause). What the world counted ignominy; he counts the highest honor, and glories in his bonds for Christ, more than a king in his diadem. [THEODORET.] His bonds, too, are an argument which should enforce his exhortation. **vocation**—*translate*, "calling" to accord as the *Greek* does, with "called" (v. 4; ch. 1. 18; Romans, 8. 28, 30). Colossians, 2. 15, similarly grounds Christian duties on our Christian "calling." *The exhortations of this part of the epistle are built on the conscious enjoyment of the privileges mentioned in the former part.* Cf. ch. 4. 32, with ch. 1. 7; 5. 1, with 1. 5; 4. 30; with 1. 13; 5. 15, with 1. 8. **2. 3. lowliness**—In classic *Greek* the meaning is *meanness of spirit*: the gospel has elevated the word to express a Christian grace, *vis.*, the esteeming of ourselves small, inasmuch as we are so; the thinking truly, and because truly, therefore lowly, of ourselves. [TRENCH.] **meekness**—that spirit in which we accept God's dealings with us without disputing and resisting; and also the accepting patiently of the injuries done us by men, out of the thought that they are permitted by God for the chastening and purifying of His people (2. Samuel, 16. 11; cf. Galatians, 6. 1; 2 Timothy, 2. 25; Titus, 3. 2.) It is only the *lowly*, humble heart that is also *meek* (Colossians, 3. 12). As "lowliness and meekness" answer to "forbearing one another in love" (cf. "love," v. 15, 16), so "long-suffering" answer to (v. 4) "endeavoring (*Greek*, 'earnestly' or 'zealously giving diligence') to keep (maintain) the unity of the Spirit (the unity between men of different tempers, which flows from the presence of the Spirit, who is Himself 'one' v. 4) in (united in) the bond

of peace" (the "bond" by which "peace" is maintained, *vis.*, "love," Colossians, 3. 14, 15 [BENGEL]; or, peace itself is the "bond" meant, uniting the members of the church [ALFORD]. 4. In the apostles' creed, the article as to THE CHURCH properly follows that as to THE HOLY GHOST. To the Trinity naturally is annexed the church, as the house to its tenant, to God His temple, the state to its founder. [AUGUSTINE, *Enchir.* ad Laurentium, c. 15] There is yet to be a church, not merely potentially, but actually catholic or world-wide; then the church and the world will be co-extensive. Rome falls into inextricable error by setting up a mere man as a visible head, antedating that consummation which Christ, the true visible Head, at His appearing shall first realize. As the "SPIRIT" is mentioned here, so the "LORD" (Jesus), v. 5, and "GOD the Father," v. 6. Thus the Trinity is again set forth. **hope**—here associated with "the Spirit," which is the "earnest of our inheritance" (ch. 1. 13, 14). As "faith" is mentioned, v. 5, so "hope" here, and "love," v. 3. The Holy Spirit, as the common higher principle of life, ch. 2. 18, 22), gives to the church its true unity. Outward uniformity is as yet unattainable; but beginning by having one mind, we shall hereafter end by having "one body." The true "body" of Christ (all believers of every age) is already "one," as joined to the one Head. But its unity is as yet not visible, even as the Head is not visible; but it shall appear when He shall appear (John, 17. 21-23; Colossians, 3. 4). Meanwhile the rule is, "In essentials, unity; in doubtful questions, liberty; in all things, charity." There is more real unity where both go to heaven under different names, than when with the same name one goes to heaven, the other to hell. Truth is the first thing; those who reach it, will at last reach unity, because truth is *one*. Whilst those who seek unity as the first thing, may purchase it at the sacrifice of truth, and so of the soul itself. **of your calling**—the one "hope" *flowing from our "calling"* is the element "IN" which we are "called" to live. Instead of privileged classes, as the Jews under the law, a unity of dispensation was henceforth to be the common privilege of Jew and Gentile alike. Spirituality, universality, and unity, were *designed* to characterize the church; and it shall be so at last (Isaiah, 2. 2-4; 11. 9, 13; Zephaniah, 3. 9; Zechariah, 14. 9. 5. Similarly "faith" and "baptism" (the sacramental seal of faith) are connected (Mark, 16. 16; Colossians, 2. 12). Cf. 1. Corinthians, 12. 13. "Faith" is not here *that which we believe*, but the act of *believing*, the mean by which we apprehend the "one Lord," "Baptism" is specified, being the sacrament whereby we are *incorporated* into the "one body." Not the Lord's supper, which is an act of matured communion on the part of those already incorporate, "a symbol of *union*, not of *unity*." [ELLIOTT.] In 1 Corinthians, 10. 17, where a breach of union was in question, it forms the rallying point. [ALFORD.] There is not added, "One Pope, one council, one form of government." (*Cautions for times*). The church is one in *unity of faith* (v. 5; Jude, 3); *unity of organisation* (ch. 2. 19-21); *unity of sacraments* (v. 5; 1 Corinthians, 10. 17; 12. 13); *unity of "hope"* (v. 4; Titus, 1. 2); *unity of charity* (v. 3); *unity (not uniformity) of discipline and government*: for where there is no order, no ministry with Christ as the Head, there is no church. [PEARSON, *Creed*, article 9] 6. **above**—"over

all." The "one God over all" (in His sovereignty and by His grace) is the grand source and crowning apex of unity (ch. 2. 19, end), **through all**—by means of Christ who "fillet all things" (v. 10; ch. 2. 20, 21), and is "a propitiation" for all men (2 John, 2. 2). **in you all**—The oldest MSS. omit "you." Many of the oldest versions and fathers and old MSS. read, "in *us* all." Whether the pronoun be read or not it must be understood (either from the "ye," v. 4, or from the "us," v. 7); for other parts of Scripture prove that the Spirit is not "in all" men, but only in believers (Romans, 8. 9, 14). God is "Father" both by generation (as Creator) and regeneration (ch. 2. 10; James, 1. 17, 18; 1 John, 5. 1). **7. But**—Though "one" in our common connection with "one Lord, one faith, &c., one God," yet "each one of us" has assigned to him his own particular gift, to be used for the good of the whole: none is overlooked: none therefore can be dispensed with for the edifying of the church (v. 12.) A motive to unity (v. 3). *Translate*, "Unto each one of us was the grace (which was bestowed by Christ at His ascension, v. 8) given according to," &c. **the measure**—*the amount* "of the gift of Christ" (Romans, 12. 3, 6). **8. Wherefore**—"For which reason," *viz.*, in order to intimate that Christ, the Head of the church, is the author of all these different gifts, and that giving of them is an act of His "grace." [ESTIUS.] **he saith**—God, whose word the Scripture is (Psalm 68. 18). **When he ascended**—God is meant in the Psalm, represented by the ark, which was being brought up to Zion in triumph by David, after that "the Lord had given him rest round about from all his enemies" (2 Samuel, 6. 7. 1; 1 Chronicles, 15). St. Paul quotes it of CHRIST ascending to heaven, who is therefore GOD. **captivity**—*i.e.*, a band of captives. In the Psalm, the captive foes of David. In the antitypical meaning, the foes of Christ the Son of David, the devil, death, the curse and sin (Colossians, 2. 15; 2 Peter, 2. 4), led as it were in triumphal procession as a sign of the destruction of the foe. **gave gifts unto men**—In the Psalm, "*received gifts for men*," *Hebrew*, "among men" *i.e.*, Thou hast received gifts *to distribute among men*. As a conqueror distributes in token of his triumph the spoils of foes, as donatives among his people. The impartation of the gifts and graces of the Spirit depended on Christ's ascension (John, 7. 39; 14. 12). St. Paul stops short in the middle of the verse, and does not quote "that the Lord God might dwell *among them*." This, it is true is partly fulfilled in Christians being "an habitation of God through the Spirit" (ch. 2. 22). But the Psalm (v. 16) refers to "the Lord dwelling in Zion *for ever*," the ascension amidst attendant angels having as its counterpart the Second advent amidst "thousands of angels," (v. 17), accompanied by the restoration of Israel (v. 22), the destruction of God's enemies and the resurrection (v. 20. 21, 23), the conversion of the kingdoms of the world to the Lord at Jerusalem (v. 29-34). **9.** St. Paul reasons that (assuming Him to be God) His *ascend* implies a previous *descent*; and that the language of the Psalm can only refer to *Christ*, who first descended, then ascended. For God the Father does not ascend or descend. Yet the Psalm plainly refers to *God* (v. 8. 17, 18). It must therefore be GOD THE SON (John, 6. 33, 62.) As He declares (John, 3. 13), "No man hath ascended up to heaven, *but He that came down from heaven.*" Others, though they

did not previously descend, have ascended; but none save *Christ* can be referred to in the Psalm as having done so; for it is of *God* it speaks. **lower parts of the earth**—The antithesis or contrast to “far above all heavens,” is the argument of ALFORD, &c., to show that this phrase means more than simply the *earth, viz.*, the regions *beneath* it, even as He ascended not merely to the visible heavens, but “far above” them. Moreover, His design “that He might fill *all* things” (v. 10. *Greek*, “the whole universe of things”), may imply the same. But see *Note* on those words. Also the leading “captive” of the “captive band” (“captivity”) of Satanic powers, may imply that the warfare reached to *their habitation itself* (Psalm 63. 9). Christ, as Lord of all, took possession first of the earth and the unseen world beneath it (some conjecture that the region of the lost is in the central parts of our globe), then of heaven (Acts, 2. 27, 28). However, all we *surely* know is, that His soul at death descended to Hades, *i.e.*, underwent the ordinary condition of departed spirits of men. The leading captive of Satanic powers here, is not said to be at His descent, but *at His ascension*; so that no argument can be drawn from it for a descent to the abodes of Satan. Acts, 2. 27, 28, and Romans, 10. 7, favor the view of the reference being simply to His descent to Hades. So PEARSON on Creed (Philippians, 2. 10). **10. all heavens**—*Greek*, “all the heavens” (Hebrews, 7. 26; 4. 14), *Greek*, “passed through the heavens” to the throne of God itself. **might fill**—In *Greek*, the action is continued to the present time, both “*might*” and “*may fill*,” *vis.*, with His Divine presence and Spirit, *not with His glorified body*. “Christ, as God, is present *everywhere*”; as glorified man, He *can* be present *anywhere*.” [ELICOTT.] **11. *Greek*, emphatical. “Himself” by His supreme power. “It is HE that gave,” &c. gave some, apostles—translate, “... some to be apostles, and some to be prophets,” &c. The men who filled the office, no less than the office itself, were a divine gift. [EADIE.] Ministers did not give themselves. Cf. with the list here, 1 Corinthians, 12. 10, 28. As the apostles, prophets, and evangelists, were special and extraordinary ministers: so “pastors and teachers” are the ordinary stated ministers of a particular flock, including, probably, the bishops, presbyters, and deacons. Evangelists were itinerant preachers like our missionaries, as Philip the deacon (Acts, 21. 8); as contrasted with stationary “pastors and teachers” (2 Timothy, 4. 5). The *evangelist* founded the church; the *teacher* built it up in the faith already received. The “pastor” had the *outward rule and guidance* of the church: the bishop. As to revelation, the evangelist testified infallibly of the past; “the prophet,” infallibly of the future. The prophet derived all from the Spirit; the evangelist, in the special case of the Four, recorded matter of fact, cognizable to the senses, under the Spirit’s guidance. No one form of church polity as permanently *unalterable* is laid down in the New Testament, though the apostolical order of bishops, or presbyters, and deacons, superintended by higher overseers (called bishops after the apostolic times), has the highest sanction of primitive usage. In the case of the Jews, a fixed model of hierarchy and ceremonial unalterably bound the people, most minutely detailed in the law. In the New Testament, the absence of minute directions for church government and ceremonies, shows that a fixed model was not designed; the *general rule***

is obligatory as to ceremonies, "Let all things be done decently and in order" (cf. article 34, Church of England;) and that a succession of ministers be provided, not self-called, but "called to the work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard" (Article 23.) That the "pastors" here were the bishops and presbyters of the church, is evident from Acts, 20. 28; 1 Peter, 5. 1, 2, where the *Bishops' and Presbyters'* office is said to be "to feed" the flock. The term "shepherd," or "pastor," is used of guiding and governing and not merely instructing, whence it is applied to kings, rather than prophets or priests (Ezekiel, 34. 23; Jeremiah 23. 4). Cf. the names of princes compounded of *Pharnas, Hebrew, "pastor," Holo-phernes, Tissa-phernes* (cf. Isaiah, 44. 28). 12. **For**—with a view to, the ultimate aim. "Unto." **perfecting**—The *Greek* implies correcting in all that is deficient, *instructing* and completing in number and all parts. **for**—a different *Greek* word: the immediate object (C. Romans, 15. 2, "Let every one . . . please his neighbor *for* his good unto edification." the **ministry**—*Greek*, "ministration:" without the article. The office of the ministry is stated in this verse. The good aimed at in respect to the church (v. 13). The way of growth (v. 14, 15, 16). **edifying**—*i.e.*, *building up* as the temple of the Holy Ghost. 13. **come in**—rather, "attain unto." ALFORD expresses the *Greek order*, "Until we arrive all of us at the unity," &c. **faith and . . . knowledge**—Full unity of *faith* is then found, when all alike thoroughly *know Christ*, the object of faith, and that in His highest dignity as "the Son of God" [DE WETTE] (ch. 3. 17, 19; 2 Peter, 1. 5). Not even St. Paul counted himself to have fully "attained" (Philippians, 3. 12-14). Amidst the variety of the gifts and the multitude of the church's members, its "faith" is to be **ONE**: as contrasted with the state of "children carried about with EVERY WIND OF DOCTRINE" (v. 14). **perfect man**—"unto the *full grown man*" (1 Corinthians, 2. 6; Philippians, 3. 15; Hebrews, 5. 14); the *maturity* of an adult: contrasted with "children" (v. 14) Not "perfect *men*," for the many members constitute but *one* church joined to the one Christ. **stature, &c.**—The standard of spiritual "stature" is "the fullness of Christ," *i.e.*, which Christ has (ch. 1. 23; 3. 19; cf. Galatians 4. 19); that the body should be worthy of the Head, the perfect Christ. 14. **Translate**, "To the end that;" the aim of the bestowal of gifts stated negatively, as in v. 13 it is stated positively. **tossed to and fro**—*inwardly* even without wind: *like billows of the sea*. So the *Greek*. Cf. James, 1. 6. **carried about**—with every wind *from without*. **doctrine**—"teaching." The various *teachings* are the "winds" which keep them tossed on a sea of doubts (Hebrews, 13. 9; cf. Matthew, 11. 7). **by**—*Greek*, "in:" expressing "the evil atmosphere *in* which the varying currents of doctrines exert their force." [ELLCOTT.] **sleight**—*lit.*, "dice-playing." The player frames his throws of the dice so that the numbers may turn up which best suit his purpose. **of men**—Contrasted with *Christ* (v. 13). **and**—*Greek*, "in." **cunning craftiness whereby they lay in wait to deceive**—*translate as Greek*, "craftiness tending to the methodized system of deceit" ("the schemes of error"). [ALFORD.] BENIGL takes "deceit," or "error," to stand for "the parent of error," Satan (cf. ch. 6. 11); referring to his concealed mode

of acting. **15. speaking the truth**—*translate*, "holding the truth;" "following the truth;" opposed to "error" or "deceit" (v. 14). **in love**—"Truth" is never to be sacrificed to so-called "charity;" yet it is to be maintained in charity. Truth in word and act, love in manner and spirit, are the Christian's rule (cf. v. 21, 24). **grow up**—from the state of "children" to that of "full grown men." There is growth only in the spiritually alive, not in the dead. **into him**—so as to be more and more incorporated with Him, and become one with Him. **the head**—(ch. 1. 22.) **16. (Col., 2. 19.) fitly joined together**—"being fitly framed together," as in ch. 2. 21; all the parts being in their proper position, and in mutual relation. **compact**—Implying *firm consolidation*. **by that which every joint supplieth**—*Greek*, "By means of every joint of the supply" joined with "maketh increase of the body," not with "compact." "By every ministering (supplying) joint." The joints are the points of union where the supply passes to the different members, furnishing the body with the materials of its growth. **effectual working**—(ch. 1. 19; 3. 7.) According to the effectual *working of grace* in each member (or else, rather, "according to each several member's working"), proportioned to the measure of its need of supply. **every part**—*Greek*, "each one part;" each individual part. **maketh increase**—*translate*, as the *Greek* is the same as v. 15, "maketh (carrieth on) the growth of the body." **17. therefore**—Resuming the exhortation which he had begun with, "I therefore beseech you that ye walk worthy," &c. (v. 1). **henceforth . . . not**—*Greek*, "no longer;" resumed from v. 14. **testify in the Lord**—in whom (as our element) we do all things pertaining to the ministry (1 Thessalonians, 4. 1 [ALFORD]; Romans, 9. 1). **other**—*Greek*, "the rest of the Gentiles," in the vanity, &c.—as their element: opposed to "in the Lord." "Vanity of mind" is the waste of the rational powers on worthless objects, of which idolatry is one of the more glaring instances. The root of it is departure from the knowledge of the true God (v. 18. 19; Romans, 1. 21; 1 Thessalonians, 4. 5). **18. More lit.**, "Being darkened in their understanding," i.e., their *intelligence* or *perceptions* (cf. ch. 5. 8; Acts, 26. 18; 1 Thessalonians, 5. 4. 5). **alienated**—This and "darkened," imply that before the fall they (in the person of their first father) had been partakers of *life* and *light*; and that they had revolted from the primitive revelation (cf. ch. 2. 12.) **life of God**—that life whereby God lives in His own people; as He was the *life* and *light* in Adam before the irruption of death and darkness into human nature; and as He is the life in the regenerate (Galatians, 2. 20). "Spiritual life in believers is kindled from the life itself of God." [BENGEL] **through**—rather as *Greek*, "on account of" the ignorance, viz., of God. Wilful ignorance in the first instance, their fathers not "choosing to retain God in their knowledge." This is the beginning point of their misery (Acts, 17. 30; Romans, 1. 21, 23, 28; 1 Peter, 1. 14). **because of**—"on account of." **blindness**—*Greek*, "hardness," *lit.*, the hardening of the skin so as not to be sensible of touch. Hence a soul's *callousness to feeling* (Mark, 3. 5). Where there is spiritual "life" ("the life of God") there is feeling; where there is not, there is "hardness." **19. past feeling**—senseless, shameless, hopeless: the ultimate result of a long process of "hardening," or habit of sin (v. 18). "Being past hope," or despairing, is the reading of the *Vulgate*; though not

so well supported as *English Version* reading, "past feeling," which includes the absence of hope (Jeremiah, 2. 25; 18. 12.). **given themselves over**—In Romans, 1. 24 it is "*God gave them up to uncleanness.*" Their giving *themselves* to it was punished in kind, *God* giving them up to it by withdrawing His preventing grace; their sin thus was made their punishment. They gave themselves up of their own accord to the slavery of their lust, to do all its pleasure, as captives who have ceased to strive with the foe. *God* gave them up to it, but not against their will; for *they* give themselves up to it. [ZANCHIUS.] **lasciviousness**—"wantonness." [ALFORD.] So it is *translated*. Romans, 13. 13; 2 Peter, 2. 18. It does not necessarily include *lasciviousness*; but it means *intemperate*, reckless, readiness for it, and for every self-indulgence. "The first beginnings of unchastity." [GROTIUS.] "Lawless insolence and wanton caprice." [TRENCH.] **to work all uncleanness**—The *Greek* implies "*with a deliberate view* to the working (as if it were their *work* or *business*, not a mere accidental fall into sin) of uncleanness of every kind." **with greediness**—*Greek*, "in greediness." *Uncleanness* and *greediness* of gain often go hand in hand (ch. 5. 3, 5; Colossians, 3. 5); though "*greediness*" here includes *all* kinds of *self-seeking*. **20. learned Christ**—(Philippians, 3. 10.) To know Christ Himself, is the great lesson of the Christian life; this the Ephesians began to learn at their conversion. "Christ," in reference to His *office*, is here specified as the object of learning. "Jesus," in the following verse, as the *person*. **21. if so be that**—Not implying doubt; assuming what I have no reason to doubt, that, &c. **heard him**—The Him is emphatic; heard *Himself*, not merely heard *about* Him. **taught by him**—*Greek*, "taught in Him," *i.e.*, being in vital union with Him (Romans, 16. 7). **as the truth is**, &c.—*translate* in connection with "taught," "And in Him have been taught, according as is truth in Jesus." There is no article in the *Greek*. "Truth" is therefore used in the most comprehensive sense, truth in its essence, and highest perfection, in Jesus; "if according as it is thus in Him, ye have been so taught in Him;" in contrast to "the *vanity* of mind of the Gentiles" (v. 17; cf. John, 1. 14, 17; 18. 37). Contrast John, 8. 44. **22. That ye**—Following "Ye have been taught" (v. 21). **concerning the former conversation**—"in respect to your former way of life." **the old man**—your old unconverted nature (Romans, 6. 6). **is corrupt according to the deceitful lusts**—rather, "which is being corrupted ('perisheth,' cf. Galatians, 6. 8, 'corruption,' *i.e.*, *destruction*) according to (*i.e.*, as might be expected from) the lusts of deceit." *Deceit* is personified: *lusts* are its servants and tools. In contrast to "the holiness of the truth," v. 24. and "truth in Jesus," v. 21; and answering to Gentile "*vanity*," v. 17. Corruption and destruction are inseparably associated together. The man's old-nature-lusts are his own executioners, fitting him more and more for eternal corruption and death. **23. be renewed**—The *Greek* (*ananeousthai*) implies "the *continued* renewal in the *youth* of the new man." A different *Greek* word (*anakainousthai*) implies "renewal from the old state," in the spirit of your mind—As there is no *Greek* for "in," which there is at v. 17. "*in* the vanity of their mind," it is better to *translate*, "By the Spirit of your mind," *i.e.*, by your new spiritual nature; the restored and divinely-informed leading principle of the mind. The "spirit" of man in New Testament,

is only then used in its proper sense, as worthy of its place and governing functions, when it is one Spirit with the Lord. The natural, or animal man, is described as "not having the Spirit" (Jude, 19). [ALFORD.] Spirit is not in this sense attributed to the unregenerate (1 Thessalonians, 5. 23). **24. put on the new man**—Opposed to "the old man," which is to be "put off" (v. 22). The *Greek* here (*kainon*) is different from that for "re-new-ed" (v. 23). Put on not merely a *renovated* nature, but a new, *i.e.*, altogether *different* nature, a changed nature (cf. Colossians, 3. 10, *Note*). **after God, &c.**—*translate*, "Which hath been created (once for all: so the *Greek* aorist means; in Christ, ch. 2. 10; so that in each believer it has not to be created again, but to be put on) after (the image of) God" (Genesis, 1. 27; Colossians, 3. 10; 1. Peter, 1. 15), &c., God's image in which the first Adam was originally created, is restored to us far more gloriously in the second Adam, the image of the invisible God (2 Corinthians, 4. 4; Colossians, 1. 15; Hebrews, 1. 3). **In righteousness**—"IN" it as the *element* of the renewed man. **true holiness**—rather, as the *Greek*, "holiness of the truth;" holiness flowing from sincere following of "the truth of God" (Romans, 1. 25; 3. 7; 15. 8): opposed to "the lusts of deceit" (*Greek*, v. 22); cf. also v. 21, "truth is in Jesus." "Righteousness" is in relation to our fellow-men, the second table of the law; "Holiness," in relation to God, the first table; the religious observance of offices of piety (cf. Luke, 1. 75). In the parallel (Colossians, 3. 10) it is, "renewed in *knowledge* after the image," &c. As at Colosse the danger was from false pretenders to *knowledge*, the true "knowledge" which flows from renewal of the heart is dwelt on; so at Ephesus, the danger being from the corrupt morals prevalent around, the renewal in "holiness," contrasted with the Gentile, "uncleanness" (v. 19), and "righteousness," in contrast to "greediness," is made prominent. **25. Wherefore**—From the general character of "the new man" there will necessarily result the particular features which he now details. **putting away**—*Greek*, "having put away" *once for all*. **lying**—"falsehood:" the abstract. "Speak ye truth each one with his neighbor," is quoted, slightly changed from Zechariah, 8. 16. For "to," he quotes it "with," to mark our inner connection *with* one another, as "members *one of another*." [STIER.] Not merely members of *one body*. Union to one another in Christ, not merely the external command, instinctively leads Christians to fulfill mutual duties. One member could not injure or deceive another, without injuring himself, as all have a mutual and common interest. **26. Be ye angry, and sin not**—So the LXX., Psalm 4. 4. Should circumstances arise to call for anger on your part, let it be as Christ's "anger" (Mark, 3. 5), without sin. Our natural feelings are not wrong when directed to their legitimate object, and when not exceeding due bounds. As in the future literal, so in the present spiritual, resurrection, no essential constituent is annihilated, but all that is a perversion of the original design is removed. Thus indignation at dishonor done to God and wrong to man, is justifiable anger. *Passion* is sinful (derived from "passio," *suffering*: implying that amidst seeming energy, a man is really *passive*, the slave of his anger, instead of ruling it). **let not the sun go down upon your wrath**—"wrath" is absolutely forbidden; "anger" not so, though like poison sometimes used

as medicine, it is to be used with extreme caution. The sense is not, Your *anger* shall not be imputed to you if you put it away before nightfall; but "let no *wrath* (i.e., as the *Greek*, personal 'irritation' or 'exasperation') mingle with your 'anger,' even though the latter be righteous." [TRENCH, *Synonyms*.] "Put it away *before sunset*" (when the Jewish day began), is proverbial for put it away *at once before another day begin* (Deuteronomy, 24. 15); *also* before you part with your brother for the night, perhaps never in this world to meet again. So Jona, "Let not night and anger against any one sleep with you, but go and conciliate the other party though he have been the first to commit the offense." Let not your "anger" at another's wickedness verge into hatred, or contempt, or revenge. [VATABLUS.]

27. **Neither give place**—i.e., *occasion* or *scope* to the devil, by continuing in "wrath." The keeping of anger through the darkness of night, is giving place to the devil, the prince of darkness (ch. 6. 12).

28. *Greek*, "Let him that *stealeth*." The imperfect or *past* tense is, however, mainly meant, though not to the exclusion of the present. "Let the stealing person steal no more." *Bandits* frequented the mountains near Ephesus. Such are meant by those called "thieves" in the New Testament. **but rather**—For it is not enough to cease from a sin, but the sinner must also enter on the path that is its very opposite. [CHRYSOSTOM.] The stealer, when repentant, should labor more than he would be called on to do, if he had never stolen. **let him labor**—Theft and idleness go together. **the thing which is good**—in contrast with theft, the thing which was evil in his past character. **with his hands**—in contrast with his former thievish use of his hands. **that he may have to give**—"that he may have *wherewith* to impart." He who has stolen should exercise liberality beyond the restitution of what he has taken. Christians in general should make not selfish gain their aim in honest industry, but the acquisition of the means of greater usefulness to their fellow-men; and the being independent of the alms of others. So St. Paul himself (Acts, 20. 35; 2 Thes., 3. 8) acted as he taught (1 Thes., 4. 11).

29. **corrupt**—*lit.*, "insipid," without "the salt of grace" (Colossians, 4. 6), so *worthless*, and then becoming *corrupt*: included in "foolish talking" (ch. 5. 4). Its opposite is "that which is good to edifying." **that which, &c.**—*Greek*, "*whatever is good*." **use of edifying**—*lit.*, "for edifying of the need," i.e., *for edifying where it is needed*. Seasonably edifying; according as the occasion and present needs of the hearers require, now censure at another time consolation. Even words good in themselves must be introduced seasonably, lest by our fault they prove injurious instead of useful. TRENCH explains, Not vague generalities, which would suit a thousand other cases equally well, and probably equally ill: our words should be as nails fastened in a sure place, words suiting the present time and the present person, being "for the edifying of the occasion" (Colossians, 4. 6).

communication—*language*. **minister**—*Greek*, "give." The word spoken "gives grace to the hearers" when God uses it as His instrument for that purpose.

30. **grieve not**—A condescension to human modes of thought most touching. Cf. "*vexed His Holy Spirit*" (Isaiah, 63. 10; Psalm 78. 40); "*fretted me*" (Ezekiel, 16. 43: implying His tender love to us; and of hardened unbelievers "*resist the Holy Ghost*" (Acts, 7. 51). This verse refers to *believers*,

who grieve the Spirit by inconsistencies such as in the context are spoken of, corrupt or worthless conversation, &c. **whereby ye are sealed**—rather, “wherein (or, ‘IN WHOM’) ye were sealed.” As in ch. i. 13, believers are said to be sealed “*in*” Christ, so here “*in the Holy Spirit*,” who is one with Christ, and who reveals Christ in the soul; the *Greek* implies that the sealing was done already once for all. It is the *Father* “*BY*” whom believers, as well as the Son Himself, were sealed (John, 6. 27). The Spirit is represented as itself the *seal* (ch. i. 13, where see, for the image employed, the *Note*, Here the Spirit is the *element* in which the believer is sealed. His gracious influences being the seal itself. **unto**—kept safely against the day of redemption, *vis.*, of the *completion* of redemption in the deliverance of the body as well as the soul from all sin and sorrow (ch. i. 14; Luke, 21. 28; Romans, 8. 23). **31. bitterness**—both of spirit and of speech: opposed to “kind.” **wrath**—passion for a time: opposed to “tender-hearted.” Whence *BENGEL* translates for “wrath,” *harshness*. **anger**—lasting resentment: opposed to “forgiving one another.” **clamor**—compared by *CHRYSOSTOM* to a horse carrying anger for its rider: “bridle the horse, and you dismount its rider.” “Bitterness” begets “wrath;” “wrath,” “anger;” “anger,” “clamor;” and “clamor,” the more chronic “evil-speaking,” slander insinuations, and surmises of evil. “Malice” is the secret root of all; “fires fed within, and not appearing to bystanders from without, are the most formidable.” [*CHRYSOSTOM*.] **32.** (Luke, 7. 42; Colossians, 3. 12). **even as**—God has shown Himself “kind, tender-hearted, and forgiving to you;” it is but just that you in turn should be so to your fellow-men, who have not erred against you in the degree that you have erred against God (Matthew, 18. 33). **God for Christ’s sake**—rather as *Greek*, “God in Christ” (2 Corinthians, 5. 19). It is *in Christ* that God vouchsafes forgiveness to us. It cost God the death of His Son as man, to forgive us. It costs us nothing to forgive our fellow-man. **hath forgiven**—rather as *Greek*, “*forgave* you.” God has, *once for all*, forgiven sin in Christ, as a *past historical fact*.

CHAPTER V.

Ver. 1-33. EXHORTATIONS TO LOVE; AND AGAINST CARNAL LUSTS AND COMMUNICATIONS. CIRCUMSPECTION IN WALK: REDEEMING THE TIME: BEING FILLED WITH THE SPIRIT: SINGING TO THE LORD WITH THANKFULNESS: THE WIFE’S DUTY TO THE HUSBAND RESTS ON THAT OF THE CHURCH TO CHRIST. **1. therefore**—seeing that “God in Christ forgave you” (ch. 4. 32). **followers**—*Greek*, “imitators” of God, in respect to “love” (v. 2); God’s essential character (1 John, 4. 16). **as dear children**—*Greek*, “as children *beloved*,” to which v. 2 refers, “As Christ also *loved* us” (1 John, 4. 19). “We are sons of men, when we do ill; sons of God when we do well” [*AGUSTINE*, Psalm 52.] (cf. Matthew, 5. 44, 45, 48). Sonship infers an absolute necessity of *imitation*, it being vain to assume the title of son without any similitude of the Father. [*PEARSON*.] **2. And**—In proof that you are so. **walk**—Resuming ch. 4. 1, “*walk* worthy of the vocation,” &c. **as Christ... loved us**—From the love of the Father he passes to the love of the Son, in whom God most endearingly manifests his love to us. **given himself for us**—*Greek*, “given Himself *up* (*vis.*, to death, Galatians, 2. 20) for us,” *i.e.*, in our behalf; not



Site of Ephesus.



here vicarious substitution, though that is *indirectly* implied "in our stead." The offerer, and the offering that He offered, were one and the same (John 15. 13; Romans, 5. 8). **offering and sacrifice**—"Offering" expresses *generally* His presenting Himself to the Father, as the Representative undertaking the cause of the whole of our lost race (Psalm 40. 6-8), including His *life* of obedience; though not excluding His offering of His body for us (Hebrews 10. 10). It is usually an *unbloody offering*, in the moral sense. "Sacrifice" refers to His *death* for us exclusively. Christ is here, in reference to Psalm 40. 6 (quoted again in Hebrews, 10. 5), represented as the antitype of all the offerings of the law, whether the unbloody or bloody, eucharistical or propitiatory. **for a sweet-smelling savour**—*Greek*, "for an odor of a sweet smell," *i.e.*, God is well pleased with the offering on the ground of its sweetness, and so is reconciled to us (ch. 1. 6; Matthew, 3. 17; 2 Corinthians, 5. 18, 19; Hebrews, 10. 6-17). The ointment compounded of principal spices, poured upon Aaron's head answers to the variety of the graces by which He was enabled to "offer Himself a sacrifice for a sweet-smelling savour." Another type, or prophecy by figure, was "the sweet-savour" (*savour of rest, Margin*) which God smelled in Noah's sacrifice (Genesis, 8. 21). Again, as what Christ is, believers also are (1 John 4. 17), and ministers are: St. Paul says (2 Corinthians, 2. 17) "we are unto God a sweet savour of Christ." 3. **once named**—*Greek*, "Let it not be even named" (v. 4. 12). "Uncleanness" and "covetousness" are taken up again from ch. 4. 19. The two are so closely allied that the *Greek* for "covetousness" (*phonexia*) is used sometimes in Scripture, and often in the Greek fathers, for sins of impurity. The common principle is the longing to fill one's desire with material objects of sense, outside of God. The expression "not be even named," applies better to impurity, than to "covetousness." 4. **filthiness**—obscenity in *act* or *gesture*. **foolish talking**—the *talk* of fools, which is folly and sin together. The *Greek* of it, and of "filthiness," occurs nowhere else in the New Testament. **nor**—rather, "or" (cf. v. 3). **Jesting**—*Greek, eutrapelia*: found nowhere else in the New Testament: implying strictly that *versatility* which turns about and adapts itself, without regard to principle, to the shifting circumstances of the moment, and to the varying moods of those with whom it may deal. No scurrile buffoonery, but refined "persiflage" and "badinage," for which Ephesus was famed (PLAUTUS, *Miles Gloriosus*, 3. 1, 42-52), and, which, so far from being censured, was and is thought by the world a pleasant accomplishment. In Colossians, 3. 8, "filthy communication" refers to the *foulness*; "foolish talking," to the *folly*; "jesting," to the *false refinement* [and *trifling withicism*. TITTMANN] of discourse unseasoned with the salt of grace. [TRENCH.] **not convenient**—"unseemly," not such "become saints" (v. 3). **rather giving of thanks**—A happy play on sounds in *Greek, eucharistia* contrasted with *eutrapelia*: refined "jesting" and subtle humor sometimes offend the tender feelings of grace; "giving of thanks" gives that real cheerfulness of spirit to believers which the worldly try to get from "jesting" (v. 10. 20; James, 5. 13). 5. **this ye know**—The oldest MSS. read "Of this ye are sure, knowing;" or as ALFORD, "This ye know, being aware." **covetous...idolater**—(Colossians, 3. 5). The best reading

may be translated, "That is to say, *lit.*, which is (in other words) an idolater. St. Paul himself had forsaken all for Christ (2 Corinthians, 6. 10; 11. 27). Covetousness is worship of the creature instead of the Creator, the highest treason against the King of kings (1 Samuel, 15. 23; Matthew, 6. 24; Philippians, 3. 19; 1 John, 2. 15). **hath**—The *present* implies the fixedness of the exclusion, grounded on the eternal verities of that kingdom. [ALFORD.] **of Christ and of God.**—rather, as one *Greek* article is applied to both, "of Christ and God," implying their perfect oneness, which is consistent only with the doctrine that Christ is God (cf. 2 Thessalonians, 1. 12; 1 Timothy, 5. 21; 6. 13). **6. vain**—empty, unreal words, *vis.*, palliations of "unclean-ness," v. 3, 4; Isaiah, 5. 20 (that it is natural to indulge in love), "covetousness (that it is useful to society that men should pursue gain), and "jesting" (that it is witty and clever, and that God will not so severely punish for such things). **because of these things—unclean-ness covetousness, &c.** (v. 3-5). **cometh**—present not merely "shall come." Is as sure as if already come. **children**—rather, "sons of disobedience" (ch. 2. 2, 3). The children of unbelief in doctrine (Deuteronomy, 32. 20), are "children of disobedience" in *practice*, and these again are "children of wrath." **7.** Here fellowship with wicked workers is forbidden; in v. 11, with their wicked works. **8. sometimes**—"once." The emphasis is on "were." Ye ought to have no fellowship with sin, which is darkness, for your state as darkness is now **PAST**. Stronger than "in darkness" (Romans, 2. 19). **light**—not merely "enlightened;" but *light* enlightening others (v. 13). **in**—in union with the Lord, who is **THE LIGHT**. **children of light**—not merely "of the light;" just as "children of disobedience" is used on the opposite side; those whose distinguishing characteristic is *light*. Pliny, a heathen writing to Trajan, bears unwilling testimony to the extraordinary purity of Christians' lives, contrasted with the people around them. **9. fruit of the Spirit**—taken by transcribers from Galatians, 5. 22. The true reading is that of the oldest MSS., &c., "The fruit of **THE LIGHT**:" in contrast with "the unfruitful works of darkness" (v. 11). This verse is parenthetical. Walk as children of light, *i.e.*, in all good works and words ("FOR the fruit of the light is [borne] in [ALFORD; but BENGEL, 'consists in'] all goodness [opposed to 'malice,' ch. 4. 31], righteousness [opposed to 'covetousness,' v. 3] and truth" [opposed to 'lying,' ch. 4. 25]). **10. Proving**—construed with "walk" (v. 8; Romans, 12. 1, 2) As we prove a coin by the eye and the ear, and by using it, so by accurate and continued study, and above all by *practice* and experimental trial we may prove or test "what is acceptable unto the Lord." This is the office of "light," of which believers are "children," to manifest what each thing is, whether sightly or unsightly. **11. unfruitful works of darkness**—Sins are terminated in themselves, and therefore are called "works," not "fruits" (Galatians, 5. 19, 22). Their only fruit is that which is not in a true sense fruit (Deuteronomy, 32. 32), *vis.*, "death" Romans, 6. 21; Galatians, 6. 8). Plants cannot bear "fruit" in the absence of light. Sin is "darkness," and its parent is *the prince of darkness* (ch. 6. 12). Graces, on the other hand, as flourishing in "the light," are reproductive, and abound in fruits; which, as harmoniously combining in *one* whole, are termed (in the singular)

"the FRUIT of the Spirit" (v. 9). **rather, &c.**—translate as *Greek*, "Rather *even* reprove them" (cf. Matthew, 5. 14-16). Not only "have no fellowship, but *even* reprove them," *viz.*, in words, and in your deeds, which, shining with "the light," virtually "reprove all that is contrary to light (v. 13; John, 3. 19-21). "Have no fellowship," does not imply that we can avoid all intercourse (1 Corinthians, 5. 10), but "avoid such fellowship as will defile yourselves," just as light, though it touch filth, is not soiled by it; nay, as light *detects* it, so, "even *reprove* sin." 12. The *Greek* order is, "For the things done in secret by them, it is a shame *even* to speak of." The "for" gives his reason for "not naming" (cf. v. 3) in detail the works of darkness, whereas he describes definitely (v. 9) "the fruit of the light." [BENGEL] "Speak of," I think, is used here as "speaking of *without reproving*," in contrast to "even reprove them." Thus the "for" represses this, Reprove them, for to *speak of* them *without reproving* them, is a shame (v. 3). Thus "works of darkness" answers to "things done *in secret*." 13. **that are reprov'd**—rather, "when they are reprov'd," *viz.*, by you (v. 11). **whatsoever doth make manifest**—rather, "everything that is (*i.e.*, suffers itself to be) made manifest (or 'shone upon' *viz.*, by your 'reproving,' v. 11) is (thenceforth no longer 'darkness,' v. 8, but) light." The devil and the wicked will not suffer themselves to be made manifest by the light, but love darkness, though *outwardly* the light shines around them. Therefore, "light" has no transforming effect on *them*, so that they do not become light (John, 3. 19, 20). But, says the apostle, you being now light yourselves (v. 8), by bringing to light through reproof those who are in darkness, will convert them to light. Your consistent lives and faithful reproofs will be your "armor of light" (Romans, 13. 12) in making an inroad on the kingdom of darkness. 14. **Wherefore**—Referring to the whole foregoing argument (v. 8, 11, 13). Seeing that light (spiritual) dispels the pre-existing darkness, He (God) saith &c. (cf. the same phrase, ch. 4. 8). **Awake**—The reading of all the oldest MSS. is "Up!" or "Rouse thee!" a phrase used in stirring men to activity. The words are a paraphrase of Isaiah, 60. 1, 2. not an exact quotation. The word "Christ," shows that in quoting the prophecy, he views it in the light thrown on it by, its *gospel fulfilment*. As Israel is called on to "awake" from its previous state of "darkness" and "death" (Isaiah, 59. 10; 60. 2), for that her Light is come; so the church, and each individual is similarly called to awake. *Believers* are called on to "awake" out of *sleep*; *unbelievers*, to "arise" from the *dead* (cf. Matthew, 25. 5; Romans. 13. 11; 1 Thessalonians, 5. 6, with ch. 2. 1.) **Christ**—"the true light," "the sun of righteousness." **give thee light**—rather as *Greek*, "Shall shine upon thee" (so enabling thee by being "made manifest" to become, and be, by the very fact, "light," v. 13; then being so "enlightened," ch. 1. 18, thou shalt be able, by "reproving," to enlighten others. 15. **that**—rather as *Greek*, "See *how* ye walk," &c. The double idea is compressed into one sentence: "See (take heed) *how* ye walk," and "See *that* ye walk circumspectly. The *manner* as well as the *act* itself, is included. See *how* ye are walking, with a view to your being circumspect (*lit.*, *accurate, exact*) in your walk. Cf. Colossians, 4. 5, "Walk in *wisdom* (answering to 'as wise' here) toward them that are without" (answer-

ing to "circumspectly," *i.e. correctly, in relation to the unbelievers around*, not giving occasion of stumbling to any, but edifying all by a consistent walk). **not as fools**—*Greek*, "not as unwise, but as wise." **16. Redeeming the time**—(Colossians, 4. 5.) *Greek*. "Buying up for yourselves the seasonable time" (whenever it occurs) of good to yourselves and to others. Buying off from the varieties of "them that are without" (Colossians, 4. 5), and of the "unwise" (here in Ephesians), the opportune time afforded to you for the work of God. In a narrower sense, *special favorable seasons for good*, occasionally presenting themselves, are referred to, of which believers ought diligently to avail themselves. This constitutes true "wisdom" (v. 15). In a larger sense, *the whole season from the time that one is spiritually awakened*, is to be "redeemed" from vanity for God (cf. 2 Corinthians, 6. 2; 1 Peter, 4. 2-4). "Redeem" implies the preciousness of the opportune season, a jewel to be bought at any price. WAHL explains, "Redeeming for yourselves (*i.e.*, availing yourselves of) the opportunity (offered you of acting aright), and commanding the time as a master does his servant." TITTMANN, "Watch the time and make it your own so as to control it; as merchants look out for opportunities, and accurately choose out the best goods; serve not the time, but command it, and it shall do what you approve." So Pindar, *Pythia*, 4. 508, "The time followed him as his servant, and was not as a runaway slave." **because the days are evil**—The days of life in general are so exposed to evil as to make it necessary to make the most of the seasonable opportunity so long as it lasts (ch. 6. 13; Genesis, 47. 9; Psalm 49. 5; Ecclesiastes, 11. 2; 12. 1; John, 12. 35). Besides, there are many *special* evil days (in persecution, sickness, &c.) when the Christian is laid by in silence, therefore he needs the more to improve the seasonable times afforded to him (Amos, 5. 13), which St. Paul perhaps alludes to. **17. Wherefore**—Seeing that ye need to walk so circumspectly, choosing and using the right opportunity of good. **unwise**—a different *Greek* word from that in v. 15. *Translate*, "foolish," or "senseless." **understanding**—not merely *knowing* as a matter of fact (Luke, 12. 47), but *knowing with understanding*. **the will of the Lord**—as to how each opportunity is to be used. The Lord's will, ultimately, is our "sanctification" (1 Thes. 4. 3); and that "in every thing," meantime, we should "give thanks" (1 Thes. 5. 18; cf. above, v. 10). **18. excess**—*worthless*, ruinous, reckless prodigality. **wherein**—not in the wine itself when used aright (1 Timothy, 5. 23), but in the "excess" as to it. **but be filled with the Spirit**—The effect in inspiration was that the person was "filled" with an ecstatic exhilaration, like that caused by wine; hence the two are here connected (cf. Acts, 2. 13-18). Hence arose the abstinence from wine of many of the prophets, *e.g.*, John Baptist, *viz.*, in order to keep distinct before the world the ecstasy caused by the Spirit, from that caused by wine. So also in ordinary Christians the Spirit dwells not in the mind that seeks the disturbing influences of excitement, but in the well balanced prayerful mind. Such a one expresses his joy, not in drunken or worldly songs, but in Christian hymns of thankfulness. **19. (Colossians, 3. 16.) to yourselves**—"to one another." Hence soon arose the antiphonal or responsive chanting of which Pliny writes to Trajan: "They are wont on a fixed day to meet before day-

light [to avoid persecution] and to recite a hymn *among themselves by turns*, to Christ, as if being God." The Spirit gives true eloquence; wine, a spurious eloquence. **psalms**—generally accompanied by an instrument. **hymns**—in direct praise to God (cf. Acts, 16. 25; 1 Corinthians, 14. 26; James, 5. 13). **songs**—the general term for lyric pieces: "spiritual" is added to mark their being here restricted to sacred subjects, though not merely to direct praises of God, but also containing exhortations, prophecies, &c. Contrast the drunken "songs" Amos, 8. 10. **making melody**—*Greek*, "Playing and singing with an instrument." **In your heart**—not merely with the tongue; but the serious feeling of the heart accompanying the singing of the lips (cf. 1 Cor., 14. 15; Psalm 47. 7). The contrast is between 'the heathen and the Christian practice. "Let your songs be not the drinking songs of heathen feasts, but psalms and hymns; and their accompaniment, *not the music of the lyre, but the melody of the heart.*" [CONYBEARE & HOWSON.] **to the Lord**—See Pliny's letter quoted above: "To Christ as God." **20. thanks . . . for all things**—even for adversities: also for blessings, unknown as well as known (Colossians, 3. 17; 1 Thessalonians, 5. 18). **unto God and the Father**—the Fountain of every blessing in Creation, Providence, Election, and Redemption. **Lord Jesus Christ**—by whom all things, even distresses, become ours (Romans, 8. 35-37; 1 Corinthians, 3. 20-23). **21.** (Philippians, 2. 3; 1 Peter, 5. 5.) Here he passes from our relations to God, to those which concern our fellow-men. **in the fear of God**—All the oldest MSS. and authorities read, "in the fear of CHRIST." The believer passes from under the bondage of the law as a letter, to be "the servant of Christ" (1 Corinthians 7. 22), which, through the instinct of love to Him, is really to be "the Lord's freeman;" for he is "under the law to Christ" (1 Corinthians, 9. 21; cf. John, 8. 36). Christ, not the Father (John, 5. 22), is to be our judge. Thus reverential fear of displeasing Him is the motive for discharging our relative duties as Christians (1 Corinthians, 10. 22; 2 Corinthians, 5. 11; 1 Peter, 2. 13). **22**—**ch. 6. 9.** The Church's relation to Christ in His everlasting purpose, is the foundation and the archetype of the three greatest of earthly relations, that of husband and wife (v. 22-23), parent and child (ch. 6. 1-4), master and servant (ch. 6. 4-9). The oldest MSS. omit "submit yourselves;" supplying it from v. 21, "Ye wives (submitting yourselves) unto your own husbands." "Your own" is an argument for submissiveness on the part of the wives: it is not a stranger, but *your own* husbands whom you are called on to submit unto (cf. Genesis, 3. 16; 1 Corinthians, 7. 2; 14. 34; Colossians, 3. 18; Titus, 2. 5; 1 Peter, 3. 1-7). Those subject ought to submit themselves, of whatever kind their superiors are. "Submit" is the term used of *wives*; "obey," of *children* (ch. 6. 1), as there is a greater equality between wives and husbands, than between children and parents. **as unto the Lord**—Submissiveness is rendered by the wife to the husband under the eye of Christ, and so is rendered to Christ Himself. The husband stands to the wife in the relation that the Lord does to the church, and this is to be the ground of her submission; though that submission is inferior in kind and degree to that which she owes Christ (v. 24). **23.** (1 Corinthians, 11. 3). **even as**—*Greek*, "as also." **and he is**—The oldest MSS. read, "Himself (being) Saviour," &c., omitting "and,"

and "is." In Christ's case, the Headship is united with, nay gained by, His having SAVED the body in the process of redemption; so that (St. Paul implies) I am not alleging Christ's Headship as one entirely identical with that other, for He has a claim to it, and office in it, peculiar to Himself. [ALFORD.] The husband is not saviour of the wife, in which particular Christ excels; hence, "But" (v. 24) follows. [BENGEL.] **24. Therefore**—*translate, as Greek, "But,"* or "Nevertheless," *i.e.*, though there be the difference of headships mentioned in v. 23, *nevertheless*, thus far they are one, *vis.*, in the subjection or submission (the same *Greek* stands for "is subject," as for "submit," v. 21, 22), of the church to Christ, being the prototype of that of the wife so the husband. **their own**—Not in most of the oldest MSS., and not needed by the argument. **In every thing**—appertaining to a husband's legitimate authority; "in the Lord" (Colossians, 2. 18): every thing not contrary to God. **25.** Thou hast seen the measure of obedience; now hear also the measure of love. Do you wish your wife to obey you, as the church is to obey Christ? Then have a solicitude for her as Christ had for the church [v. 23, "Himself the Saviour of the body"]; and if it be necessary to give thy life for her, or to be cut in ten thousand pieces, or to endure any other suffering whatever, do not refuse it; and if you suffer thus, not even so do you do what Christ has done; for you indeed do so being already united to her, but He did so for one that treated him with aversion and hatred. As, therefore, He brought to His feet one that so treated Him, and that even wantonly spurned Him, by much tenderness of regard, not by threats, insults, and terror: so also do you act toward your wife, and though you see her disdainful and wantonly wayward, you will be able to bring her to your feet by much thoughtfulness for her, by love, by kindness. For no bond is more sovereign in binding than such bonds, especially in the case of husband and wife. For one may constrain a servant by fear, though not even he is so to be bound to you; for he may readily run away. But the companion of your life, the mother of your children, the basis of all your joy, you ought to bind to you, not by fear and threats, but by love and attachment." [CHRYSTOSTOM.] **gave himself**—*Greek, "gave Himself up."* **for it**—*translate, "for her."* The relation of the church to Christ is the ground of Christianity's having raised woman to her due place in the social scale, from which she was, and is, excluded in heathen lands. **26. sanctify**—*i.e.*, consecrate her to God. Cf. John, 17. 19, meaning, "I devote myself as a holy sacrifice, that my disciples also may be devoted or consecrated as holy in (through) the truth" [NEANDER] (Hebrews, 2. 11; 10. 10, *Note*; 13. 12). **and cleanse**—rather as *Greek, "cleansing,"* without the "and." **with the washing of water**—rather as *Greek, "with,"* or "by the laver of the water," *vis.*, the baptismal water. So it ought to be *translated*, Titus, 3. 5, the only other passage in the New Testament where it occurs. As the bride passed through a purifying bath before marriage, so the church (cf. Revelation, 21. 2). He speaks of baptism according to its high *ideal* and *design* as if the inward grace accompanied the outward rite; hence he asserts of outward baptism whatever is involved in a believing appropriation of the divine truths it symbolizes, and says that Christ by baptism, has purified the church [NEANDER] (1 Peter, 3. 21). **by the word**—*Greek, "IN*

the word." To be joined with "cleansing it," or "her." The "word of faith" (Romans, 10. 8. 9, 17), of which confession is made in baptism, and which carries the real cleansing (John, 15. 3; 17. 17) and regenerating power (1 Peter, 1. 23; 3. 21). [ALFORD.] So AGUSTINE, *Tract.* 80, in John, "Take away the word and what is the water save water? Add the word to the element, and it becomes a sacrament, being itself as it were the visible word." The regenerating efficacy of baptism is conveyed in, and by, the Divine word alone. 27. He—The oldest MSS. and authorities read, "That He might Himself present unto Himself the church glorious," *vis.*, as a bride (2 Corinthians, 11. 2). *Holiness* and *glory* are inseparable. "Cleansing" is the necessary preliminary to both. *Holiness* is *Glory* internal; *glory* is *holiness* shining forth outwardly. *The laver of baptism* is the vehicle, but *the word* is the nobler and the true instrument of the *cleansing*. [BENGEL.] It is Christ that prepares the church with the necessary ornaments of grace, for presentation to Himself, as the Bridegroom at His coming again (Matthew, 25. 1, &c.; Revelation, 19. 7; 21. 2). **not having spot**—(Song of Solomon, 4. 7.) The visible church now contains clean and unclean together, like Noah's ark; like the wedding room which contained some that had, and others that had not, the wedding garment (Matthew, 22. 10-14; cf. 2 Timothy, 2. 20); or as the good and bad fish are taken in the same net, because it cannot discern the bad from the good, the fisherman being unable to know what kind of fish the nets have taken under the waves. Still the church is termed "holy" in the creed, in reference to her ideal and ultimate destination. When the Bridegroom comes, and the bride shall be presented to Him wholly without spot, the evil being cut off from the body for ever (Matthew, 13. 47-50). Not that there are two churches, one with bad and good intermingled, another in which there are good alone; but one and the same church in relation to different times, now with good and evil together, hereafter with good alone. [PEARSON.] 28. *Translate*, "So ought husbands *also* (thus the oldest MSS. read) to love their own (cf. *Note*, v. 22) wives as their own bodies." "He that loveth his own wife," &c. (v. 31). So there is the same love and the same union of body between Christ and the church (v. 30. 32). 29. **For**—Supply, and we all love ourselves: "For no man," &c. **his own flesh**—(v. 31. end.) **nourisheth**—*Greek*, "nourisheth it up," *vis.*, to maturity. "Nourisheth," refers to food and internal sustenance; "cherisheth," to clothing and external fostering. **even as—translate**, "even as also." **the Lord**—The oldest MSS. read, "Christ." Exodus, 21. 10, prescribes three duties to the husband. The two former (food and raiment) are here alluded to in a spiritual sense, by "nourisheth and cherisheth;" the third "duty of marriage" is not added in consonance with the holy propriety of Scripture language: its antitype is, "know the Lord" (Hosea, 2. 19, 20). [BENGEL.] 30. **For**—*Greek*, "Because" (1 Corinthians, 6. 15.) Christ nourisheth and cherisheth the church as being of one flesh with Him. *Translate*, "Because we are members of His body (His literal body) *being of* His flesh and of His bones" [ALFORD] (Genesis, 2. 23, 24). The *Greek* expresses, "Being formed *out of*" or "of the substance of His flesh," &c. Adam's deep sleep, wherein Eve was formed from out of his opened side, is an emblem of Christ's death, which was the birth of

the Spouse, the church. John, 12. 24; 19. 34, 35, to which verses 25, 26, 27, allude, as implying atonement by His *blood*, and sanctification by the "water," answering to that which flowed from His side (cf. also John, 7. 38, 39; 1 Corinthians, 6. 11). As Adam gave Eve a new name, *Hebrew, Isha*, "woman," formed from his own rib, *Ish*, "man," signifying her formation from him: so Christ, Revelation, 2. 17; 3. 12. Genesis, 2. 21, 23, 24, puts the *bones* first, because the reference there is to the *natural* structure. But St. Paul is referring to the *flesh of Christ*. It is not our bones and flesh, but "*we*" that are *spiritually* propagated (in our soul and spirit now, and in the body hereafter, regenerated) from the manhood of Christ which has flesh and bones. We are members of His glorified body (John, 6. 53). The two oldest existing MSS., and *Coptic or Memphitic version*, omit "of His flesh and of His bones:" the words may have crept into the text through the *Margin*, from Genesis, 2. 23, LXX. However, Irenæus, 204, and the old *Latin and Vulgate versions*, with some good old MSS., have them.

31. **For this cause**—The propagation of the church from Christ, as that of Eve from Adam, is the foundation of the spiritual marriage. The natural marriage, "wherein a man leaves father and mother (the oldest MSS. omit 'his') and is joined unto his wife," is not the principal thing meant here, but *the spiritual marriage* represented by it, and on which it rests, whereby Christ left the Father's bosom to woo to Himself the church out of a lost world: v. 32 proves this: His earthly mother *as such*, also, He holds in secondary account as compared with His Spiritual Bride (Luke, 2. 48, 49; 8. 19-21; 11. 27, 28). He shall again leave His Father's abode to consummate the union (Matthew, 25. 1-10; Revelation, 19. 7). **they two shall be one flesh**—So the Samaritan Pentateuch, LXX., &c., read (Genesis, 2. 24), instead of "they shall be one flesh." So Matthew, 19. 5. In natural marriage, husband and wife combine the elements of one perfect human being: the one being incomplete without the other. So Christ, as God-man, is pleased to make the church, the body, a necessary adjunct to Himself, the Head. He is the archetype of the church, from whom, and according to whom, as the pattern, she is formed. He is the archetype of the church, from whom, and according to whom, as the pattern, she is formed. He is her Head, as the husband is of the wife (Romans, 6. 5; 1 Corinthians, 11. 3; 15. 45). Christ will never allow any power to sever Himself and His bride, indissolubly joined, (Matthew, 19. 6; John, 10. 28, 29; 13. 1). 32. Rather, "This mystery is a great one." This *profound truth, beyond man's power of discovering, but now revealed, viz.*, of the spiritual union of Christ and the church, represented by the marriage union, is a great one, of deep import. See *Note*, v. 30. So "mystery" is used of a divine truth not to be discovered save by revelation of God (Romans, 11. 25; 1 Corinthians, 15. 51). The *Vulgate* wrongly translates, "This is a great sacrament," which is made the plea by the Romish church (in spite of the blunder having been long ago exposed by their own commentators, Cajetan and Estius) for making marriage a sacrament; it is plain, not marriage in general, but that of Christ and the church, is what is pronounced to be a "great mystery," as the words following prove, "*I* (emphatic) say it in regard to Christ and to the church" (so the *Greek* is best translated). "I, while I quote these words out of Scripture,

use them in a higher sense." [CONYBEARE & HOWSON.] **33. Nevertheless**—Not to pursue further the mystical meaning of marriage. *Translate as Greek*, "Do ye also (as Christ does) severally each one so love," &c. The words, "severally each one," refer to them in their *individual* capacity, contrasted with the previous *collective view* of the members of the church as the bride of Christ.

CHAPTER VI.

Ver. 1-24. **MUTUAL DUTIES OF PARENTS AND CHILDREN: MASTERS AND SERVANTS: OUR LIFE A WARFARE: THE SPIRITUAL ARMOUR NEEDED AGAINST SPIRITUAL FOES. CONCLUSION.** 1. **obey**—Stronger than the expression as to wives, "submitting," or "being subject" (ch. 5. 21). *Obedience* is more unreasoning and implicit; *submission* is the willing *subjection* of an inferior in point of order to one who has a right to command. **In the Lord**—Both parents and children being Christians "in the Lord," expresses the *element* in which the obedience is to take place, and the *motive* to obedience. In Colossians, 3. 20, it is "Children obey your parents *in all things*." This clause, "in the Lord," would suggest the due limitation of the obedience required (Acts, 5. 29; cf. on the other hand, the abuse, Mark, 7. 11-13). **fight**—Even by *natural law* we should render obedience to them from whom we have derived life. 2. Here the authority of *revealed law* is added to that of *natural law*. **which is . . . promise**—The "promise" is not made the *main* motive to obedience, but an incidental one. The main motive is, because it is God's will (Deuteronomy, 5. 16, "Honor thy father and mother *as the Lord thy God hath COMMANDED thee*"); and that it is so peculiarly, is shown by His accompanying it with "*a promise*." **first**—in the decalogue with a *special* promise. The promise in the second commandment is a *general* one. Their duty is more expressly prescribed to children than to parents; for love descends rather than ascends. [BENGEL.] This verse proves the law in the New Testament is not abolished. 3. **long on the earth**—In Exodus, 20. 12, "long upon the land *which the Lord thy God giveth thee*," which St. Paul adapts to gospel times, by taking away the local and limited reference peculiar to the Jews in Canaan. The godly are equally blessed in every land, as the Jews were in the land which God gave them. This promise is always fulfilled, either literally, or by the substitution of a higher blessing, *viz.*, one spiritual and eternal (Job, 5. 26; Proverbs, 10. 27). The substance and essence of the law are eternally in force: its accidents alone (applying to Israel of old) are abolished (Romans, 6. 15). 4. **fathers**—including *mothers*; the fathers are specified as being the fountains of domestic authority. Fathers are more prone to passion in relation to their children than mothers, whose fault is rather over-indulgence. **provoke not**—irritate not, by vexatious commands, unreasonable blame, and uncertain temper. [ALFORD.] Colossians, 3. 21, "least they be discouraged." **nurture**—*Greek*, "discipline," *viz.*, training by chastening in *act* where needed (Job, 5. 17; Hebrews 12. 7). **admonition**—training by *words* (Deuteronomy, 6. 7; Proverbs, 22. 6, *Margin*, "catechise"), whether of encouragement, or remonstrance, or reproof, according as is required. [TRENCH.] Contrast 1 Samuel, 3. 13, *Margin*. **of the Lord**—such as the Lord approves, and by His Spirit dictates. 5. **Servants—*At*, "slaves."** **masters according to the flesh**—in contrast to your true

and heavenly Master (v. 4). A consolatory hint that the mastership to which they were subject, was but for a time [CHRYSOSTOM]; and that their real liberty was still their own (1 Corinthians, 7. 22). **fear and trembling**—not slavish terror, but (1 Corinthians, 2. 3, *Note*; 2 Corinthians, 7. 15) an anxious eagerness to do your duty, and a fear of displeasing, as great as is produced in the ordinary slave by "threatenings" (v. 9.) **singleness**—without double-mindedness, or "eye-service" (v. 6), which seeks to please outwardly, without the sincere desire to make the master's interest at all times the first consideration (1 Chronicles, 29. 17; Matthew, 6. 22, 23; Luke, 11. 34). "Simplicity." 6. (Colossians, 3. 22). Seeking to please their masters only so long as these have their eyes on them: as Gehazi was a very different man in his master's presence from what he was in his absence (2 Kings, 5). **men-pleasers**—not Christ-pleasers (cf. Galatians, 1. 10; 1 Thessalonians, 2. 4). **doing the will of God**—the unseen but ever present Master: the best guarantee for your serving faithfully your earthly master alike when present and when absent. **from the heart—lit., soul** (Psalm 111. 1; Romans, 13. 5.) 7. **Good will**—expressing his feeling towards his master; "as doing the will of God from the heart" expresses the source of that feeling (Colossians, 3. 23.) "Good will" is stated by Xenophon (*Economics*) to be the principal virtue of a slave towards his master: a real regard to his master's interest as if his own, a *good will* which not even a master's severity can extinguish. 8. **any man doeth**—*Greek*, "any man shall have done," *i.e.*, shall be found at the Lord's coming to have done. **the same**—in full payment, in heaven's currency. **shall . . . receive**—(2 Corinthians, 5. 10; Colossians, 3. 25; but all of grace, Luke, 17. 10.) **bond or free**—(1 Corinthians, 7. 22; 12. 13; Galatians, 3. 28; Colossians, 3. 11). Christ does not regard such distinctions in His present dealings of grace, or in His future judgment. The slave that has acted faithfully for the Lord's sake to his master, though the latter may not repay his faithfulness, shall have the Lord for his Paymaster. So the freeman who has done good for the Lord's sake, though man may not repay him, has the Lord for his Debtor (Proverbs, 19. 17.) 9. **the same things**—*Mutatis mutandis*. Show the same regard to God's will, and to your servant's well-being, in your relation to them, as they ought to have in their relation to you. Love regulates the duties both of servants and masters, as one and the same light attempts various colors. Equality of nature and faith is superior to distinctions of rank. [BENGEL.] Christianity makes all men brothers: cf. Leviticus, 25. 42, 43; Deuteronomy, 15. 12; Jeremiah, 34. 14, as to how the Hebrews were bound to treat their brethren in service: much more ought Christians to act with love. **threatening**—*Greek*, "the threatening" which masters commonly use. "Masters" in the *Greek*, is not so strong a term as "despots:" it implies *authority*, but not absolute *domination*. **your Master also**—The oldest MSS. read, "the Master both of them and you:" "their master and yours." This more forcibly brings out the equality of slaves and masters in the sight of God. Seneca, *Thyestes*, 607, says, "Whatever an inferior dreads from you, this a superior Master threatens yourselves with: every authority here is under a higher above." As you treat your servants, so will He treat you. **neither . . . respect of persons**—He will not, in judging,

acquit thee because thou art a master, or condemn him because he is a servant (Acts, 10. 34; Romans, 2. 11; Galatians, 2. 6; Colossians, 3. 25; 1 Peter, 1. 17). Derived from Deuteronomy, 10. 17; 2 Chronicles, 19. 7. **10. my brethren**—Some of the oldest MSS. omit these words. Some with *Vulgate* retain them. The phrase occurs nowhere else in the epistle (see, however, v. 23): if genuine, it is appropriate here in the close of the epistle, where he is urging his fellow-soldiers to the good fight in the Christian armour. Most of the oldest MSS. for "finally," read, "henceforward," or "from henceforth" (Galatians, 6. 17). **be strong**—*Greek*, "be strengthened." **In the power of his might**—*Christ's* might: as in ch. 1. 19, it is *the Father's* might. **11. the whole armour**—The armour of light (Romans, 13. 12); on the right hand and left (2 Corinthians, 6. 7.) The panoply offensive and defensive. An image readily suggestive by the Roman armoury, St. Paul being now in Rome. Repeated emphatically, v. 13. In Romans, 13. 14, it is, "Put ye on *the Lord Jesus Christ*;" in putting on Him, and the new man in Him, we put on "the whole armour of God." No opening at the head, the feet, the heart, the belly, the eye, the ear, or the tongue, is to be given to Satan. Believers have once for all overcome him; but on the ground of this fundamental victory gained over him, they are ever again to fight against and overcome him, even as they who once die with Christ, have continually to mortify their members upon earth (Romans, 6. 2-14; Colossians, 3. 3, 5). **of God**—furnished by God; not our own, else it would not stand (Psalm 35. 1-3). Spiritual, therefore, and mighty through God, not carnal (2 Corinthians, 10. 4). **wiles**—*lit.*, "*schemes sought out*" for deceiving (cf. 2 Corinthians, 11. 14). **the devil**—the ruling chief of the foes (v. 12) organized into a kingdom of darkness (Matthew, 12. 26), opposed to the kingdom of light. **12. *Greek***, "For our wrestling (*the* wrestlings, in which we are engaged) is not against flesh," &c. Flesh and blood foes are Satan's mere tools, the real foe lurking behind them is Satan himself, with whom our conflict is. "Wrestling" implies that it is a hand to hand and foot to foot struggle for the mastery: to wrestle successfully with Satan, we must wrestle with GOD in irresistible prayer like Jacob (Genesis, 32. 24-29; Hosea 12. 4). *Translate*, "*The principalities . . . the powers*" (ch. 1. 21, *Note*; 3. 10; Colossians, 1. 16). The same grades of power are specified in the case of the demons here, as in that of angels there (cf. Romans, 8. 38; 1 Corinthians, 15. 24; Colossians, 2. 15). The Ephesians had practiced sorcery (Acts, 19. 19;) so that he appropriately treats of evil spirits in addressing them. The more clearly any book of Scripture, as this, treats of the economy of the kingdom of light, the more clearly does it set forth the kingdom of darkness. Hence, nowhere does the Satanic kingdom come more clearly into view than in the gospels which treat of Christ, the true Light. **rulers of the darkness of this world**—*Greek*, "age," or "course of the world." But the oldest MSS. omit "of world." *Translate*, "Against the world-rulers of this (present) darkness" (ch. 2. 2; 5. 8; Luke, 22. 53; Colossians, 1. 13). On Satan and his demons being "world-rulers" cf. John 12. 31; 14. 30; 16. 11; Luke, 4. 6; 2 Corinthians, 4. 4; 1 John, 5. 19, *Greek*, "lieth in the wicked one." Though they be "world-rulers," they are not the ruler of the universe; and their usurped rule

of the world is soon to cease, when He shall "come whose right it is" (Ezekiel, 21. 27). Two cases prove Satan not to be a mere subjective fancy: (1.) Christ's temptation; (2.) the entrance of demons into the swine (for these are incapable of such fancies). Satan tries to parody, or imitate in a perverted way, God's working (2 Corinthians, 11. 13, 14). So when God became incarnate, Satan, by his demons, took forcible possession of human bodies. Thus the demoniacally possessed were not peculiarly wicked, but miserable, and so fit subjects for Jesus' pity. St. Paul makes no mention of demoniacal possession, so that in the time he wrote, it seems to have ceased; it probably was restricted to the period of the Lord's incarnation, and of the foundation of His church. **spiritual wickedness**—rather as *Greek*, "*The spiritual hosts of wickedness.*" As three of the clauses describe the *power*, so this fourth, the *wickedness* of our spiritual foes (Matthew, 12. 45). **in high places**—*Greek*, "*heavenly places*;" in ch. 2. 2. "*the air*," where see the *Note*. The alteration of expression to "*in heavenly places*," is in order to mark the higher range of their powers than ours, they having been, up to the ascension (Revelation, 12. 5, 9, 10), dwellers "*in the heavenly places*," (Job, 1. 7), and being now in the regions of the air which are called the heavens. Moreover, pride and presumption are the sins *in heavenly places* to which they tempt especially, being those by which they themselves fell from heavenly places (Isaiah, 14. 12-15). But believers have nought to fear, being "blessed with all spiritual blessings in the heavenly places" (ch. 1. 3). **13. take... of God**—not "*make*," God has done that; you have only to "*take up*" and put it on. The Ephesians were familiar with the idea of the gods giving armor to mythical heroes: thus St. Paul's allusion would be appropriate. **the evil day**—the day of Satan's special assaults (v. 12, 16) in life and at the dying hour (cf. Revelation, 3. 10). We must have our armor always on, to be ready against the evil day which may come at any moment, the war being perpetual (Psalm 41. 1, *Margin*). **done all**—rather, "*accomplished all things*," viz., necessary to the fight, and becoming a good soldier. **stand**—The repetition in v. 11, 14, shows that *standing, i. e., maintaining our ground*, not yielding or fleeing, is the grand aim of the Christian soldier. **14. Translate as Greek**, "*Having girt about your loins with truth*," i. e., with truthfulness, sincerity, a good conscience (2 Corinthians, 1. 12; 1 Timothy, 1. 5, 18; 3. 9). Truth is the band that girds up and keeps together the flowing robes, so that the Christian soldier may be unencumbered for action. So the Passover was eaten with the loins girt, and the shoes on the feet (Exodus, 12. 11; cf. Isaiah, 5. 27; Luke, 12. 35). **Faithfulness** (LXX., "*truth*") is the girdle of Messiah (Isaiah, 11. 5): so *truth* of His followers. **having on**—*Greek*, "*having put on*." **breastplate of righteousness**—Isaiah, 59. 17. similarly of Messiah. "*Righteousness*" is here joined with "*truth*," as in ch. 5. 9; *righteousness* in works, *truth* in words [ESTIVS] (1 John, 3. 7). Christ's righteousness inwrought in us by the Spirit. "*Faith and love*," i. e., faith working righteousness by love, are "*the breastplate*" in 1 Thessalonians, 5. 8. **15. Translate**, "*Having shod your feet*" (referring to the sandals, or to the military shoes then used.) **the preparation**—rather, "*the preparedness*," or "*readiness of*," i. e., arising from the "*gospel*" (Psalm 10. 17). **Preparedness**

to do and suffer all that God wills; readiness for march, as a Christian soldier. **gospel of peace**—(cf. Luke, 1. 79; Romans, 10. 15.) The "peace" within forms a beautiful contrast to the raging of the outward conflict (Isaiah, 26. 3; Philippians, 4. 7). **16. Above all**—rather, "Over all:" so as to cover all that has been put on before. Three integuments are specified, the breastplate, girdle, and shoes; two defences, the helmet and shield; and two offensive weapons, the sword and the spear (prayer). ALFORD translates, "Besides all," as the *Greek* is translated, Luke, 3. 20. But if it meant this, it would have come last in the list (cf. Colossians, 3. 14). **shield**—the large oblong oval door-like shield of the Romans, four feet long by two and a half feet broad; not the small round buckler. **ye shall be able**—not merely "ye may." The shield of faith will *certainly* intercept and so "quench all the fiery darts" (an image from the ancient fire-darts, formed of cane, with tow and combustibles ignited on the head of the shaft, so as to set fire to wood-work, tents, &c.). **of the wicked**—rather "of the EVIL ONE." Faith conquers him (1. Peter, 5. 9). and his darts of temptation to wrath, lust, revenge, despair, &c. It overcomes the world (1 John, 5. 4), and so the prince of the world (1 John, 5. 18). **17. take**—A different *Greek* word from that in v. 13, 16; *translate*, therefore, "Receive," "accept," *viz.* the helmet offered by the Lord, *viz.* "salvation" appropriated, as 1 Thessalonians, 5. 8. "Helmet, the hope of salvation," not an uncertain hope, but one that brings with it no shame of disappointment (Romans, 5. 5). It is subjoined to the shield of faith, as being its inseparable accompaniment (cf. Romans, 5. 1, 5). The head of the soldier was among the principal parts to be defended, as on it the deadliest strokes might fall, and it is the head that commands the whole body. The head is the seat of the *mind*, which, when it has laid hold of the sure gospel "hope" of eternal life, will not receive false doctrine, or give way to Satan's temptations to *despair*. God, by this hope, "lifts up the head" (Psalm 3. 3; Luke, 21. 28). **sword of the spirit**—*i.e.*, furnished by the Spirit, who inspired the writers of the word of God (2 Peter, 1. 21). Again the Trinity is implied: the Spirit here; and Christ in "salvation;" and God the Father, v. 13 (cf. Hebrews, 4. 12; Revelation, 1. 16; 2. 12). The two-edged sword, cutting both ways (Psalm 45. 3, 5), striking some with conviction and conversion, and others with condemnation (Isaiah, 11. 4; Revelation, 19. 15), is in the *mouth* of Christ (Isaiah, 49. 2), in the *hand* of His saints (Psalm 149. 6): Christ's use of this sword in the temptation is our pattern as to how we are to wield it against Satan (Matthew, 4. 4, 7, 10). There is no armour specified for the back, but only for the front of the body; implying that we must never turn our back to the foe (Luke, 9. 62): our only safety is in resisting ceaselessly (Matthew, 4. 11; James, 4. 7). **18. always**—*Greek*, "in every season:" implying *opportunity* and *exigency* (Colossians, 4. 2). St. Paul uses the very words of Jesus in Luke, 21. 36, (a gospel which he quotes elsewhere, in undesigned consonance with the fact of St. Luke being his associate in travel, 1 Corinthians, 11. 23, &c.; 1 Timothy, 5. 18). Cf. Luke, 18. 1; Romans, 12. 12; 1 Thessalonians, 5. 17. **with all**—*i.e.*, every kind of. **prayer**—a sacred term for *prayer* in general. **supplication**—a common term for a special kind of prayer [HARLESS], *an imploring request*. "Prayer" for obtaining

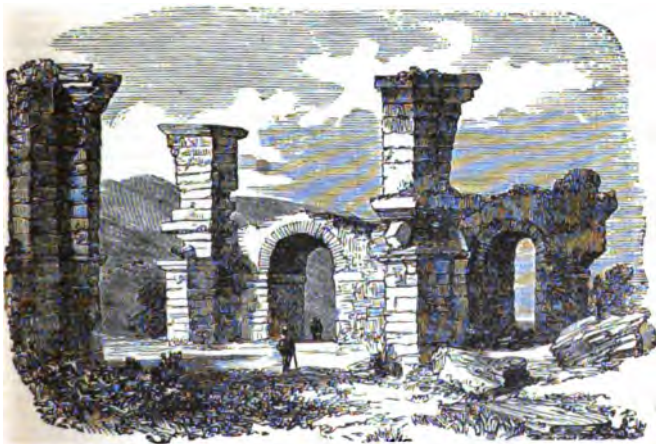
blessings, "supplication" for averting evils which we fear. [GROTIUS]. **In the Spirit**—to be joined with "praying." It is He *in us*, as the Spirit of adoption, who prays, and enables us to pray (Romans, 8. 15, 26; Galatians, 4. 6; Jude, 20). **watching**—not sleeping (ch. 5. 14; Psalm 88. 13; Matthew, 26. 41). So in the temple a perpetual watch was maintained (cf. Anna, Luke, 2. 37). **thereunto**—"watching unto" (with a view to) prayer and supplication. **with**—*Greek*, "in." *Persevering constancy* ("perseverance") and (*i.e.*, exhibited in) *supplication* are to be the element in which our watchfulness is to be exercised. **for all saints**—as none is so perfect as not to need the intercessions of his fellow-Christians. **19. for me**—A different *Greek* preposition from that in *v.* 18: *translate*, therefore, "on my behalf." **that I may open my mouth boldly**—rather, "That there may be given to me 'utterance,' or 'speech' in the opening of my mouth (when I undertake to speak; a formula used in *set and solemn* speech, Job, 3. 1; Daniel, 10. 16), so as *with boldness to make known*," &c. Bold plainness of speech was the more needed, as the gospel is a "mystery" undiscoverable by mere reason, and only known by revelation. Paul looked for utterance to be *given* him; he did not depend on his natural or acquired power. The shortest road to any heart is round by heaven: pray to God to *open* the door and to open your mouth, so as to avail yourself of every opening (Jeremiah, 1. 7, 8; Ezekiel, 3. 8, 9, 11; 2 Corinthians, 4. 13). **20. for**—*Greek*, as in *v.* 19. "*On behalf of which*." **an ambassador in bonds**—A paradox. Ambassadors were held inviolable by the law of nations, and could not, without outrage to every sacred right, be put in chains. Yet Christ's "ambassador is in a *chain*!" The *Greek* is singular. The Romans used to bind a prisoner to a soldier by a *single chain*, in a kind of free custody. So Acts, 28. 16, 20. "I am bound with this *chain*." The term, "bonds" (plural), on the other hand, is used when the prisoner's hands or feet were bound together (Acts, 26. 29); cf. Acts, 12. 6, where the plural marks the distinction. The singular is only used of the particular kind of custody described above: an undesigned coincidence. [PALEY.] **21. that ye also**—as I have been discussing things relating to you, so that ye also may know about me (cf. Colossians, 4. 7, 8). NEANDER takes it, "Ye also," as well as the Colossians (Colossians, 4. 7). (?) **my affairs**—*Greek*, "the things concerning me." **how I do**—how I fare. **Tychicus**—an Asiatic, and so a fit messenger bearing the respective epistles to Ephesus and Colosse (Acts, 20. 4; 2 Timothy, 4. 12). **a**—*Greek*, "*the beloved brother*," &c.; the same epithet as in Colossians, 4. 7. **minister**—*i.e.*, *servant*. **In the Lord**—in the Lord's work. **22. for the same purpose**—*Greek*, "for this very purpose. Colossians, 4. 8, is almost word for word the same as this verse. **our affairs**—*Greek*, "the things concerning us," *viz.*, concerning myself, "Aristarchus, my fellow-prisoner, and Marcus, sister's son to Barnabas" (Colossians, 4. 10). **23. love with faith**—Faith is pre-supposed as theirs: he prays that love may accompany it (Galatians, 5. 6). **24. Contrast the malediction on all who love Him not** (1 Corinthians, 16. 22), **In sincerity**—*Greek*, "*in incorruption*," *i.e.*, not as *English Version*, but "with an immortal (constant) love." [WAHL.] Cf. "that which is not corruptible" (1 Peter, 3. 4). Not a fleeting earthly love, but a spiritual and eternal one. [ALFORD.] **Contrast Colossians, 2. 22, worldly things "which perish with the using."**

Mutual

EPHESIANS VI

Duties.

Cf. 1 Corinthians, 9. 25, "corruptible...*incorruptible* crown." "Purely," "holily" [ESTIUS], without the corruption of sin (*Note*, 1 Corinthians, 3. 17; 5 Peter, 1. 4; Jude, 10). Where the Lord Jesus has a true believer, there I have a brother. [BISHOP M'ILWANE.] He who is good enough for Christ, is good enough for me. [R. HALL.] The differences of opinion among real Christians are comparatively small, and show that they are not following one another like silly sheep, each trusting the one before him. Their agreement in the main, whilst showing their independence as witnesses by differing in non-essentials, can only be accounted for by their being all in the right direction (Acts, 15. 8, 9; 1 Corinthians, 1. 2; 12. 3).



Ruins at Philippi.

INTRODUCTION.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

THE INTERNAL EVIDENCE for the authenticity of this epistle is strong. The style, manner of thought, and doctrine, accord with St. Paul's. The incidental allusions also establish his authorship. Paley (*Hor. Paul.*, ch. 7) instances the mention of the object of Epaphroditus' journey to Rome, the Philippian contribution to St. Paul's wants, Epaphroditus' sickness (ch. 1. 7; 2. 25-30; 4. 10-18), the fact that Timothy had been long with St. Paul at Philippi (ch. 1. 1; 2. 19), the reference to his being a prisoner at Rome now for a long time (ch. 1. 12-14; 2. 17-28), his willingness to die (cf. ch. 1. 23, with 2 Co. 5. 8), the reference to the Philippians having seen his maltreatment at Philippi (ch. 1. 29, 30; 2. 1, 2).

THE EXTERNAL EVIDENCE is equally decisive. Polycarp. *ad Philipp.*, sec. 3, and 11. Irenæus, *adv. Hær.*, 4. 18. sec. 4. Clement of Alexandria, *Padag.* l. i., p. 107. The epistle of the churches of Lyons and Vienne, in *Enseeb. H. E.*, 5. 2. Tertullian, *Resurr. carn.*, c. 23. Origen, *Cels.*, 1. 3., p. 122. Cyprian *Testim.*, 3. 39.

Philippi was the first (*i. e.*, the farthest from Rome, and first which met Paul in entering Macedonia) Macedonian city of the district, called *Macedonia Prima* (so called as lying furthest eastward). The *Gr.* (A. 16. 12) should not be translated "the chief city," as *E. V.*, but as above. [*Alf.*] Not it, but Thessalonica, was the chief city of the province, and Amphipolis, of the district called *Macedonia Prima*. It was a Roman "colony" (A. 16. 12), made so by Augustus, to commemorate his famous victory over Brutus and Cassius. A colony was in fact a portion of Rome itself transplanted to the provinces, an offshoot from Rome, and as it were a portrait of the mother city on a small scale. [*Aul. Gell.*, 16. 13.] Its inhabitants were Roman citizens, having the right of voting in the Roman tribes, governed by their own senate and magistrates, and not by the governor of the province, with the Roman law, and Latin language.

Paul, with Silas and Timothy, planted the gospel there (A. 16. 12, &c.), in his second missionary journey, A. D. 51. Doubtless he visited it again on his journey from Ephesus into Macedonia (A. 20. 1); and A. 20. 3, 6, expressly mentions his third visit on his return from Greece (Corinth) to Syria by way of Macedonia. His sufferings at Philippi (A. 16. 19, &c.) strengthened the Christian bond of union between him and his Philippian converts, who also, like him, were exposed to trials for the gospel's sake (1 Th. 2. 2). They alone sent supplies for his temporal wants, twice shortly after he had left them (Ph. 4. 15, 16), and again a third time shortly before writing this epistle (Ph. 4. 10, 18; 2 Co. 11. 9). This fervent attachment on their part was, perhaps, also in part due to the fact that few Jews were in Philippi, as in other scenes of his labours, to sow the seeds of distrust and suspicion. There was no synagogue, but merely a Jewish *Proseucha*, or oratory by the river side. So that there only do we read of his meeting no opposition from Jews, but only from the masters of the divining damsel, whose gains had been put an end to by her being dispossessed.

Though the Philippian church was as yet free from Judaizing influence, yet it needed to be 'rewarned of that danger which might at any time assail it from without' (ch. 3. 2); even as such evil influences had crept into the Galatian churches. In ch. 4. 2, 3, we find a trace of the fact recorded in the history (A. 16. 13, 14), that female converts were among the first to receive the gospel at Philippi.

As to the state of the church, we gather from 2 Co. 8. 1, 2, that its members were poor, yet most liberal; and from Ph. 1. 28-30, that they were undergoing persecu-

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tion. The only blemish referred to in their character was, on the part of some members, a tendency to dissension. Hence arise his admonitions against disputings (ch. 1. 27; 2. 1-4, 12, 14; 4. 2).

The OBJECT of the Epistle is general: not only to thank the Philippians for their contribution sent by Epaphroditus, who was now in returning to take back the apostle's letter, but to express his Christian love and sympathy, and to exhort them to a life consonant with that of Christ, and to warn them against existing dimensions, and future possible assaults of Judaizers from without. It is remarkable in this Epistle alone, as compared with the others, that, amidst many commendations, there are no express censures of those to whom it is addressed. No doctrinal errors, or schism, has as yet sprung up; the only blemish hinted at is, that some of the Philippian Church were somewhat wanting in lowliness of mind, the result of which want was disputation. Two women, Euodias and Syntyche, are mentioned as having erred in this respect. The Epistle may be divided into three parts: I. Affectionate address to them (ch. 1. and 2). Epaphroditus probably held a leading office in the Philippian Church, perhaps as a presbyter. After Tychicus and Onesimus had departed (A. D. 62), carrying the Epistles to the Ephesians, Colossians, and Philemon, St. Paul was cheered in his imprisonment by the arrival of Epaphroditus with the Philippian contribution. That faithful "brother, companion in labour, and fellow-soldier" (ch. 2. 25), had brought on himself by the fatigues of the journey a dangerous sickness (ch. 2. 26, 30). But now that he was recovered, he "longed" (ch. 2. 26) to return to his Philippian flock, and in person to relieve their anxiety on his behalf, in respect to his sickness; and the apostle gladly availed himself of the opportunity of writing to them a letter of grateful acknowledgments and Christian exhortations. II. Caution against Judaizing teachers, supported by reference to his own former and present feeling towards Jewish legalism (ch. 3). III. Admonitions to individuals, and to the Church in general, thanks for their seasonable aid, and concluding benedictions and salutations.

This Epistle was written from Rome during the imprisonment, the beginning of which is related in Acts 28. 16, 20, 30, 31. The reference to "Caesar's household" (ch. 4. 22), and to the "palace" (ch. 1. 13, *Greek, Prætorium*, probably, *the barracks of the Prætorian body-guard*, attached to the palace of Nero) confirms this. It must have been during his first imprisonment at Rome, for the mention of the Prætorian agrees with the fact that it was during his first imprisonment he was in the custody of the Prætorian Prefect, and his situation, described in ch. 1. 12-14, agrees with his situation in the first two years of his imprisonment (Acts 28. 30, 31). The following reasons show, moreover, that it was written towards the close of that imprisonment: (1.) He, in it, expresses his expectation of the immediate decision of his cause (ch. 2. 23). (2.) Enough time had elapsed for the Philippians to hear of his imprisonment, to send Epaphroditus to him, to hear of Epaphroditus' arrival and sickness, and send back word to Rome of their distress (ch. 2. 26). (3.) It must have been written after the three other Epistles sent from Rome, *viz.*, Colossians, Ephesians, and Philemon; for Luke is no longer with him (ch. 2. 20), otherwise he would have been specified as saluting them, having formerly laboured among them, whereas he is mentioned as with him. Colossians 4. 14; Philemon 24. Again, in Ephesians 6. 19, 20, his freedom to preach is implied; but in ch. 1. 12-18, his bondage is dwelt on, and it is implied that, *not himself*, but *others*, preached, and made his imprisonment known. Again, in Philemon 22, he confidently anticipates his release, which contrasts with the more depressed anticipations of this Epistle. (4.) A considerable time had elapsed since the beginning of his imprisonment, for "his bonds" to have become so widely known, and to have produced such good effects for the Gospel (ch. 1. 13). (5.) There is evidently an increase in the rigour of his imprisonment implied now, as compared with the early stage of it, as described in Acts 28.; cf. ch. 1. 29, 30; 2. 27. History furnishes a probable clue to account for this increase of rigour. In the second year of St. Paul's imprisonment (A. D. 62), Burrus, the Prætorian Prefect, to whose custody he had been committed (Acts 28. 16, "the captain of the guard"), died; and Nero the emperor having divorced Octavia, and married Poppæa, a Jewish proselytess (who then caused her rival, Octavia, to be murdered, and gloated over the head of her victim), exalted Tigellinus, the chief promoter of the marriage, a monster of wickedness, to the Prætorian Prefecture. It was then he seems to have been removed from his own house into the Prætorium, or barracks of the Prætorian guards, attached to the palace, for stricter custody; and hence he writes with less hopeful anticipations as to the result of his trial (ch. 2. 17; 3. 12). Some of the Prætorian guards who had the custody of him before, would then naturally make known his bonds, in accordance with ch. 1. 13; from the smaller Prætorian body-guard at

the palace the report would spread to the general permanent Prætorian camp, which Tiberius had established north of the city, outside of the walls. He had arrived in Rome, February, 61; the "two whole years (Acts 20. 30) in his own hired house" ended February, 63, so that the date of this Epistle, written shortly after, evidently whilst the danger was imminent, would be about spring or summer, 62. The providence of God averted the danger. He probably was thought beneath the notice of Tigellinus, who was more intent on court intrigues. The death of Nero's favorite, Pallas, the brother of Felix, this same year, also took out of the way another source of danger.

The STYLE is abrupt and discontinuous, his fervor of affection leading him to pass rapidly from one theme to another (ch. 2. 18. 19-24, 25-30; 3. 1, 2, 3, 4-14, 15). In no Epistle does he use so warm expressions of love. In ch. 4. 1 he seems at a loss for words sufficient to express all the extent and ardour of his affection for the Philippians: "My brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." The mention of bishops and deacons in ch. 1. 1 is due to the late date of the Epistle, at a time when the Church had begun to assume that order which is laid down in the Pastoral Epistles, and which continued the prevalent one in the first and purest age of the Church.

PHILIPPIANS.

CHAPTER I.

Ver. 1-30. INSCRIPTION. THANKSGIVING AND PRAYERS FOR THE FLOURISHING SPIRITUAL STATE OF THE PHILIPPIANS. HIS OWN STATE AT ROME, AND THE RESULT OF HIS IMPRISONMENT IN SPREADING THE GOSPEL. EXHORTATION TO CHRISTIAN CONSISTENCY. 1. **Timotheus**—mentioned as being well known to the Philippians (Acts, 16. 3, 10-12), and now present with Paul. Not that Timothy had any share in writing the epistle; for St. Paul presently uses the first person singular, "I," not "we" (v. 3). The mention of his name implies merely that Timothy joined in affectionate remembrances to them. **servants of Jesus Christ**—The oldest MSS. read the order, "Christ Jesus." St. Paul does not call himself "an apostle," as in the inscriptions of other epistles; for the Philippians needed not to be reminded of his apostolic authority. He writes rather in a tone of affectionate familiarity. **all**—So v. 4, 7, 8, 25; ch. 2. 17, 26. It implies comprehensive affection which desired not to forget any one among them "**all**." **bishops**—Synonymous with "presbyters" in the apostolical churches; as appears from the same persons being called "elders of the church" at Ephesus (Acts, 20. 17), and "overseers" (Acts, 20. 28), *Greek*, "bishops." And Titus, 1. 5, cf. with v. 7. This is the earliest letter of St. Paul where bishops and deacons are mentioned, and the only one where they are separately addressed in the salutation. This accords with the probable course of events, deduced alike from the letters and history. Whilst the apostles were constantly visiting the churches in person or by messengers, regular pastors would be less needed; but when some were removed by various causes, provision for the permanent order of the churches would be needed. Hence the three pastoral letters, subsequent to this epistle, give instructions as to the due appointment of bishops and deacons. It agrees with this new want of the church, when other apostles were dead or far away, and Paul long in prison, that bishops and deacons should be prominent for the first time in the opening salutation. The Spirit thus intimated that the churches were to look up to their own pastors, now that the miraculous gifts were passing into God's ordinary providence, and the presence of the inspired apostles, the dispensers of those gifts, was to be withdrawn. [PALEY's *Hora Paulina*.] "Presbyter," implied the rank; "bishop," the duties of the office. [NEANDER.] Naturally, when

the apostles who had the chief supervision were no more, one among the presbyters presided and received the name "Bishop," in the more restricted and modern sense; just as in the Jewish synagogue one of the elders presided as "ruler of the synagogue." Observe, the apostle addresses the church (*i.e.*, the congregation) more directly than its presiding ministers (Colossians, 4. 17; 1 Thessalonians, 5. 12; Hebrews, 13. 24; Revelation, 1. 4, 11). The bishops more managed the internal, the deacons the external, affairs of the church. The plural number shows there was more than one bishop or presbyter, and more than one deacon in the church at Philippi. **2. Grace**... **peace**—The very form of this salutation implies the union of Jew, Greek, and Roman. The Greek salutation was "joy" (*chairein*), akin to the Greek for "grace" (*charis*). The Roman was "health," the intermediate term between *grace* and *peace*. The Hebrew was "peace," including both temporal and spiritual prosperity. *Grace* must come first if we are to have true *peace*. **from...from**—Omit the second "from;" as in the *Greek*. "God our Father," and "the Lord Jesus Christ," are most closely connected. **3. Translate**, "In all my remembrance of you." **4. making request**—*translate*, "making my request." **for you all**—The frequent repetition in this epistle of "all" with "you," marks that Paul desires to declare his love for *all* alike, and will not recognize any divisions among them. **with joy**—The characteristic feature in this epistle, as *love* is in that to the Ephesians (cf. v. 18; ch. 2. 2, 19, 28; 3. 1; 4. 1, 4). *Love* and *joy* are the two first fruits of the Spirit. *Joy* gives especial animation to prayers. It marked his high opinion of them, that there was almost every thing in them to give him *joy*, and almost nothing to give him pain. **5. Ground of his "thanking God"** (v. 3): "For your (continued) fellowship (*i.e.*, real spiritual participation) in (*lit.*, 'in regard to') the gospel from the first day (of your becoming *partakers* in it) until now." Believers have the fellowship of the Son of God (1 Corinthians, 1. 9). and of the Father (1 John, 1. 3), in the gospel, by becoming partakers of "the fellowship of the Holy Ghost" (2 Corinthians, 13. 14), and exercise that fellowship by acts of communion, not only the communion of the Lord's supper, but holy liberality to brethren and ministers (ch. 4. 10, 15, "*communicated...concerning giving*;" 2 Corinthians, 9. 13; Galatians, 6. 6; Hebrews, 13. 16, "To communicate forget not"). **6. confident**—This confidence nerves prayers and thanksgivings (v. 3. 4). **this very thing**—*the very thing* which he prays for (v. 4), is the matter of his believing "confidence" (Mark, 11. 24; 1 John, 5. 14, 15). Hence the result is sure. **He which hath begun**—God (ch. 2. 13). **a good work**—Any work that God begins, He will surely finish (1 Samuel, 3. 12). Not even men begin a work at random. Much more the fact of His beginning the work is a pledge of its completion (Isaiah, 26. 12). So as to the particular work here meant, the *perfecting of their fellowship in the gospel* (v. 5; Psalm 37. 24; 89. 33; 138. 8; John, 10. 28, 29; Romans, 8. 29, 35-39; 11. 1, 2; Hebrews, 6. 17-19; James, 1. 17; Jude, 24). As God cast not off Israel for ever, though chastening them for a time, so He will not cast off the spiritual Israel (Deuteronomy, 33. 3; Isaiah, 27. 3; 1 Peter, 1. 5). **perform it until**—"perfect it up to." [ALFORD, ELLICOTT, &c.] **the day of...Christ**—(v. 10.) The Lord's coming, designed by God in every age of the church to be re-

garded as near, is to be the goal set before believers' minds, rather than their own death. 7. **meet**—*Greek*, "just." to think this—to have the prayerful confidence I expressed (v. 4-6). **of you**—*lit.*, "in behalf of you." Paul's confident prayer in their behalf was, that God would perfect His own good work of grace in them. **because, &c.**—Punctuate and *translate*, "Because I have you in my heart (so v. 8; otherwise the *Greek* and the words immediately following in the verse, favour *Margin*, 'Ye have me in your heart . . . being partakers of my grace' (both, in my bonds, and in my defence and confirmation of the gospel, you (I say) all being fellow-partakers of my grace." This last clause thus assigns the reason why he has them in his heart (*i.e.*, cherished in his love, 2 Corinthians, 3. 2; 7. 3), even in his bonds, and in his defence and confirmation of the gospel (such as he was constantly making in private, Acts, 28. 17-23; his self-defence and confirmation of the gospel being necessarily conjoined, as the *Greek* implies, cf. v. 17), *vis.*, "inasmuch as ye are fellow-partakers of my grace," inasmuch as ye share with me in "the fellowship of the gospel" (v. 5). and have manifested this, both by suffering as I do for the gospel's sake (v. 28-30), and by imparting to me of your substance (ch. 4. 15). It is natural and right for me thus confidently to pray in your behalf (ELLICOTT, &c., *translate*, "To be thus minded for you all"), because of my having you in my warmest remembrances even in my bonds, since you are sharers with me in the gospel grace. Bonds do not bind love. 8. Confirmation of v. 7. **record**—*i.e.*, *witness*. **in the bowels of Jesus Christ**—"Christ Jesus" is the order in the oldest MSS. My yearning love (so the *Greek* implies) to you is not merely from natural affection, but from devotedness to Christ Jesus. "Not Paul, but Jesus Christ lives in Paul; wherefore Paul is not moved in the bowels [*i.e.*, the tender love, Jeremiah, 31. 20] of Paul, but of Jesus Christ." [BENGEL.] All real spiritual love is but a portion of Christ's love which yearns in all who are united to Him. [ALFORD.] 9. The subject of his prayer for them (v. 4). **your love**—to Christ, producing love not only to Paul, Christ's minister, as it did, but also to one another, which it did not altogether as much as it ought (ch. 2. 2; 4. 2). **knowledge**—of doctrinal and practical truth. **judgment**—rather, "perception;" "perceptive sense." Spiritual perceptiveness: spiritual sight, spiritual hearing, spiritual feeling, spiritual taste. Christianity is a vigorous plant, not the hotbed growth of enthusiasm. "Knowledge" and "perception" guard love from being ill-judged. 10. *lit.* "With a view to your proving (and so approving and embracing) the things that excel" (Romans, 2. 18); not merely things not bad, but the things best among those that are good; the things of more advanced excellence. Ask as to things, not merely, Is there no harm, but is there any good, and which is the best? **sincere**—from a *Greek* root, *Examined in the sunlight and found pure, without offence*—Not stumbling: running the Christian race without falling through any stumblingblock, *i.e.*, temptation in your way. **till**—rather, "unto," "against," so that when the day of Christ comes, ye may be found pure and without offence. 11. The oldest MSS. read the singular, "fruit." So Galatians, 5. 22, (see *Note*): regarding the works of righteousness, however manifold, as one harmonious whole, "the fruit of the Spirit" (Ephesians, 5. 9); James, 3. 18, "the fruit of righteousness" (Hebrews, 12. 11); Romans, 6. 22, "fruit unto holiness."

which are—"which is by (*Greek through*) Jesus Christ." Through His sending to us the Spirit from the Father. "We are wild and useless olive trees till we are grafted into Christ, who, by His living root, makes us fruit-bearing branches." [CALVIN.] 12. *understand—Greek*, "know." The Philippians probably had feared that his imprisonment would hinder the spread of the gospel; he therefore removes this fear. *the things which happened unto me—Greek*, "the things concerning me." *rather*—so far is my imprisonment from hindering the gospel. Faith takes in a favorable light even what seems adverse [BENGEL.] (v. 19, 28; ch. 2. 17). 13. *my bonds in Christ—rather as Greek*, "So that my bonds have become manifest in Christ," i.e., known, as endured in Christ's cause. *palace—lit.*, "Prætorium," i.e., the barrack of the Prætorian guards attached to the palace of Nero, on the Palatine hill at Rome: not the general Prætorian camp outside the city; for this was not connected with "Cæsar's household," which ch. 4. 22 shows the Prætorium here meant was. The Emperor was "Prætor," or Commander-in-Chief, naturally then the barrack of his body-guard was called the Prætorium. Paul seems now not to have been at large in his own hired house, though chained to a soldier, as in Acts, 28. 16, 20, 30, 31, but in strict custody in the Prætorium: a change which probably took place on Tigellinus becoming Prætorian Prefect. See my *Introduction*. *in all other places*—So CHRYSOSTOM. Or else, "to all the rest," i.e., "manifest to all the other" Prætorian soldiers stationed elsewhere, through the instrumentality of the Prætorian household guards who might for the time be attached to the Emperor's palace, and who relieved one another in succession. Paul had been now upwards of two years a prisoner, so that there was time for his cause and the gospel having become widely known at Rome. 14. *Translate as Greek*, "And that (v. 13) most of the brethren in the Lord," &c. "In the Lord," distinguishes them from "brethren after the flesh," Jewish fellow-countrymen. ELIOTT, &c., *translate*, "*Trusting in the Lord*," by my bonds—encouraged by my patience in bearing my bonds. *much more bold—translate as Greek*, "are more abundantly bold." 15. "Some indeed are preaching Christ even for envy," i.e., to carry out the envy which they felt towards Paul, on account of the success of the gospel in the capital of the world, owing to his stedfastness in his imprisonment; they wished through envy to transfer the credit of its progress from him to themselves. Probably Judaizing teachers (Romans, 14.; 1 Corinthians, 3. 10-15; 9. 1, &c.; 2 Corinthians, 11. 1-4). *some also of [rather, for] good will*—answering to "the brethren" (v. 14): some being *well-disposed* to him. 16, 17. The oldest MSS. transpose these verses, and read, "*These (last) indeed out of love (to Christ and me), knowing (the opposite of 'thinking' below) that I am set (i.e., appointed by God, 1 Thessalonians, 3. 3) for the defence of the gospel (v. 7, not on my own account). But the others out of contention (or rather, 'a factious spirit; 'cabal'; a spirit of intrigue, using unscrupulous means to compass their end; Note, Galatians, 5. 20: 'self-seeking' [ALFORD]) proclaim (the Greek is not the same as that for 'preach,' but, 'announce') Christ, not sincerely (answering to 'out of a spirit of intrigue,' or 'self-seeking.' Lit., 'not purely; not with a pure intention: the Jewish leaven they tried to introduce, was in order to glori-*

fy themselves, Galatians, 6. 12, 13; see, however, *Note*, v. 18), thinking (but in vain) to raise up (so the oldest MSS. read) tribulation to my bonds. Their *thought* was, that taking the opportunity of my being laid aside, they would exalt themselves by their Judaizing preaching, and depreciate me and my preaching, and so cause me trouble of spirit in my bonds; they thought that I, like themselves, sought my own glory, and so would be mortified at their success over mine. But they are utterly mistaken: "I rejoice" at it (v. 18), so far am I from being troubled at it. 18. "What then?" what follows from this? Does this trouble me as they thought it would? "Notwithstanding" their unkind *thought* to me, and self-seeking intention, the cause I have at heart is furthered "every way" of preaching, "whether in pretence (with a by motive, v. 16) or in truth (out of true 'love' to Christ, v. 17), Christ is proclaimed; and therein I do rejoice, yea, and I will rejoice." From this it would seem that these self-seeking teachers in the main "proclaimed Christ," not "another gospel," such as the Judaizers in Galatia taught (Galatians, 1. 6-8); though probably having some of the Jewish leaven (*Note*, v. 15, 16, 17), their *chief* error was their self-seeking envious *motive*, not so much error of doctrine: had their been *vital* error, Paul would not have rejoiced. The proclamation of CHRIST, however done, roused attention, and so was sure to be of service. Paul could thus rejoice at the good result of their bad intentions (Psalm 76, 10; Isaiah, 10. 5, 7). 19. turn to my salvation—"turn out to me for (or unto) salvation." The proclamation of Christ every way will turn out to my spiritual good. Christ, whose interests are my interests, being gloried thereby; and so the coming of His kingdom being furthered, which, when it does come, will bring completed "SALVATION" (Hebrews, 9. 28) to me and all whose "earnest expectation" (v. 20) is that Christ may be magnified in them. So far is their preaching from causing me, as they thought, tribulation in my bonds (v. 16). Paul plainly quotes and applies to himself the very words of the LXX. (Job, 13. 16), "This shall turn out to my salvation," which belongs to God's people of every age, in their tribulation (cf. Job, 13. 15). through your prayer and the supply—The Greek, intimately joins the two nouns together, by having but one preposition and one article: "Through your prayer and (the consequent) supply of the Spirit of Jesus Christ" (obtained for me through your prayer). 20. According to my earnest expectation—The Greek expresses, "expectation with uplifted head (Luke, 11. 28) and outstretched neck." Romans, 8. 19, the only other place in the New Testament that the word occurs. TITTMANN says, in both places it implies not mere expectation, but the anxious desire of an anticipated prosperous issue in afflictive circumstances. The subject of his earnest expectation which follows, answers to "my salvation" (v. 19). In nothing I shall be ashamed—in nothing have reason to be ashamed of "my work for God, or His work in me." [ALFORD.] Or, "In nothing be disappointed in my hope, but that I may fully obtain it." [ESTIUS.] So "ashamed" is used Romans, 9. 33. all boldness—"all" is opposed to "in nothing," as "boldness," is the opposite to "ashamed." so now also—when "my body" is "in bonds" (v. 17). Christ—not Paul, "shall be magnified." life, or by death—Whatever be the issue, I cannot lose, I must be the gainer by the event.

Paul was not omniscient: in the issue of things pertaining to themselves, the apostles underwent the same probation of faith and patience as we. **21. For**—in either event (v. 20) I must be the gainer, "For to me," &c. **to live is Christ**—whatever life, time, and strength, I have, is Christ's: Christ is the sole object for which I live (Galatians, 2. 20). **to die is gain**—Not the act of dying, but as the *Greek*, ("to have died") expresses, *the state after death*. Besides the glorification of Christ by my death, which is my primary object v. 20), the change of state caused by death, so far from being a matter of *shame* (v. 20) or loss, as my enemies suppose, will be a positive "gain" to me. **22.** Rather as *Greek*, "But if to live in the flesh, (if) this (I say, the continuance in life which I am undervaluing) be the fruit of my labor, (*i.e.*, be the condition in which the fruit of my ministerial labor is involved), *then* what I shall choose I know not" (I cannot determine with myself, if the choice were given me, both alternatives being great goods alike). So ALFORD & ELLICOTT. BENGE takes it as *English Version*, which the *Greek* will bear by supposing an ellipsis. "If to live in the flesh (be my portion), this (continuing to live) is the fruit of my labor," *i.e.*, this continuance in life will be the occasion of my bringing in "the fruit of labor," *i.e.*, will be the occasion of "labors" which are their own "fruit" or reward; or this, my continuing 'to live,' will have this "fruit," *vis.*, "labours" for Christ. GROTIUS explains "the fruit of labour" as an idiom for "worth while." If I live in the flesh, this is worth my while, for thus Christ's interests will be advanced, "For to me to live is Christ" (v. 21; cf. ch. 2. 30; Rom., 1. 13). The second alternative, *vis.*, dying, is taken up and handled, ch. 2. 17, "If I be offered." **23. For**—The oldest MSS. read, "But." "I know not (v. 22) BUT am in a strait (am perplexed) betwixt the two (*vis.*, 'to live' and 'to die'), having the desire for departing (*lit.*, to loose anchor, 2 Timothy, 4. 6) and being with Christ; FOR (so the oldest MSS.) it is by far better," or as the *Greek*, more forcibly, "by far the more preferable." a double comparative. This refutes the notion of the soul being dormant during its separation from the body. It also shows that, whilst he regarded the Lord's advent as at all times near, yet that his death before it was a very possible contingency. The *partial* life eternal is in the interval between death and Christ's second advent: the *perfectional*, at that advent. [BISHOP PEARSON.] *To depart* is better than to remain in the flesh: *to be with Christ is far far better*: a New Testament hope (Hebrews, 12. 24). [BENGEL.] **24. to abide**—to continue somewhat longer. **for you**—*Greek*, "on your account," "for your sake." In order to be of service to you, I am willing to forego my entrance a little sooner into blessedness; heaven will not fail to be mine at last. **25. Translate**, "And being confident of this." I know, &c.—by prophetic intimations of the Spirit. He did not yet know the issue, as far as *human appearances* were concerned (ch. 2. 23). He doubtless returned from his first captivity to Philippi (Hebrews, 13. 19; Philemon, 22). **joy of faith**—*Greek*, "joy in your faith." **26. Translate**, "That your matter of glorying (or rejoicing) may abound in Christ Jesus in me (*i.e.*, in my case: *in respect to me*, or *for me* who have been granted to your prayers, v. 19) through my presence again among you." ALFORD makes the "matter of glorying," *the possession of the gospel*, received from Paul, which would abound, be assured and increased, by his pres-

ence among them; thus, "in me," implies that Paul is the worker of the material of abounding in Christ Jesus. But "my *rejoicing* over you" (ch. 2. 16), answers plainly to "your *rejoicing* in respect to me" here.

27. Only—Whatever happens as to my coming to you, or not, make this your one only care. By supposing this or that future contingency, many persuade themselves they will be such as they ought to be, but it is better always without evasion to perform present duties under present circumstances. [BENGEL.] **let your conversation be**—(cf. ch. 3. 20.) The *Greek* implies, "Let your *walk as citizens* (*vis.*, of the heavenly state: 'the city of the living God,' Hebrews, 12. 22, 'the heavenly Jerusalem,' 'fellow-citizens of the saints,' Ephesians, 2. 19) be," &c. I ... ~~see~~ ... **hear**—So v. 30. "Hear," in order to include both alternatives, must include the meaning *know*. **your affairs**—your state. **In one spirit**—the fruit of partaking of the Holy Spirit (Ephesians, 4. 3, 4). **with one mind**—rather as *Greek*, "*soul*," the sphere of the affections; subordinate to the "Spirit," man's higher and heavenly nature. "There is sometimes natural antipathies among believers; but these are overcome, when there is not only unity of spirit, but also of *soul*." [BENGEL.] **striving together**—with united effort, **28. terrified**—*lit.*, said of horses or other animals startled or suddenly scared; so of sudden *consternation* in general. **which**—your not being terrified. **evident token of perdition**—if they would only perceive it (2 Thessalonians, 1. 5). It attests this, that in contending hopelessly against you, they are only rushing on their own perdition, not shaking your united faith and constancy. **to you of salvation**—The oldest MSS. read, "Of your salvation:" not merely *your temporal safety*. **29. For**—rather, a proof that this is an evident token from God of your salvation, "*Because*," &c. **It is given**—*Greek*, "*It has been granted as a favour*," or "gift of grace." Faith is the gift of God (Ephesians, 2. 8), not wrought in the soul by the will of man, but by the Holy Ghost (John, 1. 12, 13). **believe on him**—"To believe *Him*," would merely mean to believe He speaks the truth. "To believe *on Him*," is to believe in, and trust through, Him to obtain eternal salvation. *Suffering for Christ* is not only not a mark of God's anger, but a *gift of his grace*. **30. ye saw in me**—(Acts, 16. 12, 19, &c., 1 Thessalonians, 2. 2.) I am "in nothing terrified by mine adversaries" (v. 29), so ought not ye. The words here, "ye saw... and ... hear," answer to "I come and see you, or else ... hear" (v. 27).

CHAPTER II.

Ver. 1-30. CONTINUED EXHORTATION: TO UNITY: TO HUMILITY AFTER CHRIST'S EXAMPLE, WHOSE GLORY FOLLOWED HIS HUMILIATION: TO EARNESTNESS IN SEEKING PERFECTION, THAT THEY MAY BE HIS JOY IN THE DAY OF CHRIST: HIS JOYFUL READINESS TO BE OFFERED NOW BY DEATH, SO AS TO PROMOTE THEIR FAITH. HIS INTENTION TO SEND TIMOTHY: HIS SENDING EPAPHRODITUS MEANTIME. 1. The "therefore" implies that he is here expanding on the exhortation (ch. 1. 27), "In one Spirit, with one mind" (*soul*). He urges *four influencing motives* in this verse, to inculcate the four Christian duties corresponding respectively to them (v. 2). "That ye be *like-minded*, having the same *love*, of one accord, of one mind:" (1.) 'If there be (with you) *any consolation in Christ*, i.e., *any consolation of which Christ is the source*, leading you to wish to console me in my affliction

tions borne for Christ's sake, ye owe it to me to grant my request "that ye be like-minded" [CHRYSOSTOM & ESTIUS]: (2.) "If there be any comfort of (*i.e.*, flowing from) love," the adjunct of "consolation in Christ:" (3.) "If any fellowship of (communion together as Christians, flowing from joint participation in) the Spirit" (2 Corinthians, 13. 14). As *Pagans* meant, *lit.*, those who were of one village, and *drank of one fountain*, how much greater is the union which conjoins those who drink of the same Spirit (1 Corinthians, 12. 4, 13) [GROTIUS]: (4.) "If any bowels (tender emotions) and mercies" (compassions), the adjuncts of "fellowship of the Spirit." The opposites of the two pairs, into which the four fall, are reprobated, v. 3. 4. 2. Fulfil—*i.e.*, Make full. I have joy in you, *complete* it by that which is still wanting, *vis.*, *unity* (ch. 1. 9). *like-minded*—*lit.*, "that ye be of the same mind;" more general than the following "of one mind," *having the same love*—equally disposed to love and be loved. *being of one accord*—*lit.*, "with united souls." This pairs with the following clause, thus, "With united souls, being of one mind;" as the former two also pair together, "That ye be like-minded, having the same love." 3. *Let nothing be done*—The italicised words are not in the *Greek*. Perhaps the ellipsis had better be supplied from the *Greek* (v. 2), "*Thinking* nothing in the way of strife" (or rather, "factions intrigue," "self-seeking," *Note*, ch. 1. 16). It is the *thought* which characterizes the action as good or bad before God. *lowliness of mind*—The *direct* relation of this grace is to God alone; it is the sense of dependence of the creature on the Creator as such, and it places all created beings in this respect on a level. The man "lowly of mind" as to his spiritual life, is independent of men, and free from all slavish feeling, while sensible of his continual dependence on God. Still it *INDIRECTLY* affects his behaviour towards his fellow-men; for, conscious of his entire dependence on God for all his abilities, even as they are dependent on God for theirs, he will not pride himself on his abilities, or exalt self in his conduct towards others (Ephesians, 4. 2; Colossians, 3. 12). [NEANDER.] *let each esteem*—*translate as Greek*, "esteeming each other superior to yourselves." Instead of fixing your eyes on those points in which you excel, fix them on those in which your neighbor excels you: this is true "humility." 4. The oldest MSS. read, "Not looking each of you (plural, *Greek*) on his own things (*i.e.*, not *having regard* solely to them), but *each of you* on the things of others" also. Cf. v. 21; also Paul's own example (ch. 1. 24). 5. The oldest MSS. read, "Have this mind in you," &c. He does not put forward himself (see *Note*, v. 4, and ch. 1. 24) as an example, but Christ, *THE ONE* pre-eminently who sought not His own, but "humbled Himself" (v. 8), first in taking on Him our nature, secondly, in humbling Himself further in that nature (Romans, 15. 3). 6. *Translate*, "Who *subsisting* (or *existing*, *vis.*, originally: the *Greek* is not the simple substantive verb, *to be*) in the form of God (the *Divine essence* is not meant; but the *external self-manifesting characteristics of God*, the *form* shining forth from His glorious essence. The *Divine nature* had infinite *BEAUTY* in itself, even without any creature contemplating that beauty: that beauty was 'the form of God;' as 'the form of a servant' [v. 7], which is in contrasted opposition to it takes for granted the *existence* of His human nature, so 'the form of

God' takes for granted His Divine nature [BENGE], cf. John, 5. 37 ; 17. 5 ; Colossians, 1. 15, 'Who is the IMAGE of the invisible God' at a time before 'every creature,' 2 Corinthians, 4. 4), *esteemed* (the same Greek verb as in v. 3) His being on an equality with God no (act of) robbery" or *self-arrogation* ; claiming to one's self what does not belong to him. ELLICOTT, WAHL, &c., have translated, "A thing to be grasped at," which would require the Greek to be *harpagma*, whereas *harpagmos* means the act of seizing. So *harpagmos* means in the only passage where else it occurs, PLUTARCH *de educatione puerorum*, 120. The same insuperable objection lies against ALFORD's translation, "He regarded not as *self-enrichment* (i.e., an opportunity for self-exaltation) His equality with God." His argument is that the antithesis (v. 7) requires it, "He used His equality with God as an opportunity, not for self-exaltation, but for self-abasement, or emptying Himself. But the antithesis is not between His being on an equality with God, and His emptying Himself ; for He never emptied Himself of the fullness of His Godhead, or His "BEING on an equality with God ;" but between His being "in the FORM (i.e., the outward glorious self-manifestation) of God," and His "taking on Him the form of a servant," whereby He in a great measure emptied Himself of His precedent "form," or outward self-manifesting glory as God. Not "looking on His own things" (v. 4), He, though, existing in the form of God, He esteemed it no robbery to be on an equality with God, yet made Himself of no reputation. "Being on an equality with God," is not identical with "subsisting in the form of God ;" the latter expresses the *external characteristics*, majesty, and beauty of the Deity, which "He emptied Himself of," to assume "the form of a servant ;" the former, "His BEING," or NATURE, His already existing STATE OF EQUALITY with God, both the Father and the Son having the same ESSENCE. A glimpse of Him "in the form of God," previous to His incarnation, was given to Moses (Exodus 24. 10, 11), Aaron, &c. 7. made himself of no reputation, and . . . and—rather as the Greek, "Emptied Himself, taking upon him the form of a servant, being made in the likeness of men." The two latter clauses (there being no conjunctions, "and—and," in the Greek) expresses in what Christ's "emptying of Himself" consists, viz., in "taking the form of a servant" (Note, Hebrews, 10. 5 ; cf. Exodus, 21. 5, 6, and Psalm 40. 6, proving that it was at the time when He assumed a body, He took "the form of a servant"), and in order to explain how He took "the form of a servant," there is added, by "being made in the likeness of men." His subjection to the law (Luke, 2. 21 ; Galatians, 4. 4) and to His parents (Luke, 2. 51), His low state as a carpenter, and carpenter's reputed son (Matthew, 13. 55 ; Mark, 6. 3). His betrayal for the price of a bond servant (Exodus, 21. 32), and slave, like death to relieve us from the slavery of sin and death, finally and chiefly, His servant-like dependence as man on God, whilst His Divinity was not outwardly manifested (Isaiah, 49. 3, 7), are all marks of His "form as a servant." This proves (1.) He was in the form of a servant, as soon as He was made man. (2.) He was "in the form of God," before He was "in the form of a servant." (3.) He did as really subsist in the Divine nature, as in the form of a servant, or in the nature of man. For He was as much "in the form of God," as "in the

form of a servant ; " and was so in the form of God, as " to be on an equality with God : " He therefore could have been none other than God ; for God saith, " To whom will ye liken me and make me equal " (Isaiah, 46. 5) ? [BISHOP PEARSON.] His *emptying Himself* presupposes His previous *plenitude of Godhead* (John, 1. 14 ; Colossians, 1' 19 ; 2. 9). He remained full of this ; yet He bore Himself as if He were empty. *being found in fashion as a man—being already, by His "emptying Himself," in the form of a servant*, or likeness of man (Romans, 8. 3), " He humbled Himself (still further by) *becoming obedient even unto death* (not as *English Version*, ' He humbled Himself and became,' &c.: the *Greek* has no 'and,' and has the *participle*, not the verb), and that the death of the cross." " *Fashion*" expresses that He had the *outward guise, speech, and look*. In v. 7, in the *Greek*, the emphasis is on *Himself* (which stands before the *Greek* verb), " He emptied *Himself*," *His Divine self*, viewed in respect to what He had heretofore been ; in v. 8, the emphasis is on "*humbled*" (which stands before the *Greek* "*Himself*"): He not only "*emptied Himself*" of His previous "form of God," but submitted to *positive HUMILIATION*. He "*became obedient*," *vis.*, to God, as His "*servant*" (Romans, 5. 19 ; Hebrews, 5. 8). Therefore "*God*" is said to "*exalt*" Him (v. 9), even as it was God to whom He became voluntarily "*obedient*." "Even unto death" expresses the climax of His obedience (John, 10. 18).

9 Wherefore—As the just consequence of His self-humiliation and obedience (Psalm 8. 5, 6 ; 110. 1, 7 ; Matthew, 28. 18 ; Luke, 24. 26 ; John, 5. 27 ; 10. 17. Romans, 14. 9 ; Ephesians, 1. 20-22 ; Hebrews, 2. 9). An intimation, that if we would hereafter be exalted, we too must, after His example, now humble ourselves (v. 3. 5 ; ch. 3. 21 ; 1 Peter, 5. 5, 6). Christ emptied Christ ; God exalted Christ as man to equality with God. [BENGEL.] **highly exalted**—*Greek*, "*super-eminently exalted*" (Ephesians, 4. 10). **given him**—*Greek*, "bestowed on Him." **a name**—along with the corresponding *reality, glory and majesty*. **which**—*Translate, (vis.)* "that which is above every name." The name "*JESUS*" (v. 10), which is even now in glory His name of honor (Acts, 9. 5.) "Above" not only men, but angels (Ephesians, 1. 21). **10. at the name**—rather as *Greek*, "in the name." **bow**—rather, "bend," in token of worship. Referring to Isaiah, 45. 23 ; quoted also in Romans, 14. 11. To worship "in the name of *JESUS*" is to worship *JESUS Himself* (cf. v. 11 ; Proverbs, 18. 10). or *God in Christ* (John, 16. 23 ; Ephesians, 3. 14). Cf. "Who-soever shall call upon the name of the Lord (*i.e.*, whosoever shall call on the Lord in His revealed character) shall be saved" (Romans, 10. 13 ; 1 Corinthians, 1. 2 ; "all that call upon the name of *JESUS CHRIST our Lord*" (cf. 2 Timothy, 2. 22) ; "call on the Lord" : Acts, 7. 59, "calling upon . . . and saying, Lord *JESUS*" (Acts, 9. 14, 21 ; 22. 16). **of things in heaven**—angels. They worship Him not only as God, but as the ascended *God-man*, "*JESUS*" (Ephesians, 1. 21 ; Hebrews, 1. 6 ; 1 Peter, 3. 22). **in earth**—men ; among whom He tabernacled for a time. **under the earth**—the dead ; among whom He was numbered once (Romans, 14. 9, 11 ; Ephesians, 4. 9, 10 ; Revelation, 5. 13). The demons and the lost may be included *indirectly*, as even they give homage, though one of fear, not love, to *JESUS* (Mark, 3. 11 ; Luke, 8. 31 ; James 2. 19 ; see *Note*, v. 11). **11. every tongue**

—Cf. “every knee” (v. 10). *In every way* He shall be acknowledged as Lord (no longer as “servant,” v. 7). As none can fully do so “but by the Holy Ghost” (1 Corinthians, 12. 3), the spirits of good men who are dead, must be the class *directly* meant, v. 10, “under the earth.” **to the glory of God the Father**—the grand end of Christ’s mediatorial office and kingdom, which shall cease when this end shall have been fully realized (John, 5. 19-23, 30; 17. 1, 4-7; 1 Corinthians, 15. 24-28). **12. Wherefore**—Seeing that we have in Christ such a specimen of glory resulting from “*obedienco*” (v. 8) and humiliation, see that ye also be “obedient,” and so “*your salvation*” shall follow your obedience. **as ye have . . . obeyed**—“*even as ye have been obedient*,” *vis.*, to God, as Jesus was “obedient” unto God (*Note*, v. 8). **not as, &c.**—“not as *if*” it were a matter to be done “in my presence only, but now (as things are) much more (with more earnestness) in my absence” (because my help is withdrawn from you). [ALFORD.] **work out**—carry out to its full perfection. “Salvation” is “worked in” (v. 13; Ephesians, 1. 11) believers by the Spirit, who enables them through faith to be justified *once for all*; but it needs, as a progressive work, to be “worked out” by obedience, through the help of the same Spirit, unto perfection (2 Peter, 1. 5, 3). The sound Christian neither, like the formalist, rests in the means, without looking to the end, and to the Holy Spirit who alone can make the means effectual; nor, like the fanatic, hopes to attain the end without the means. **your own**—The emphasis is on this. ‘Now that *I* am not present to further the work of your salvation, work out *your own* salvation’ yourselves he more carefully. Do not think this work cannot go on because I am absent; “for (v. 13) it is God that worketh in you,” &c. In this case adopt a rule different from the former, (v. 4), but resting on the same principle of “lowliness of mind” (v. 3), *vis.*, “look each on *his own* things,” instead of “disputings” with others (v. 14). **salvation**—which is in “Jesus” (v. 10), as His name (meaning God-Saviour) implies. **with fear and trembling**—the very feeling enjoined on “servants,” as to what ought to accompany their “obedience” (Ephesians, 6. 5). So here, See that, as “servants” to God, after the example of Christ, ye be so, “with the fear and trembling” which becomes servants: not slavish fear, but *trembling anxiety not to fall short of the goal* (1 Corinthians, 9. 26, 27; Hebrews, 4. 1, “Let us fear, lest a promise being left us of entering into His rest, any should come short of it”), *resulting from a sense of our human insufficiency, and from the consciousness that all depends on the power of God*, “who worketh both to will and to do” (Romans, 11. 20). “Paul, though joyous, writes seriously.” [J. J. WOLF.] **13. For**—Encouragement to work: “For it is God who worketh in you,” always present with you, though I be absent. It is not said, “Work out your own salvation, *though* it is God,” &c., but, “*because* it is God who,” &c. The *will*, and the *power to work*, being first installments of His grace, encourage us to make full proof of, and carry out to the end, the “salvation” which He has first “worked,” and is still “working *in*” us, enabling us to “work it out.” “Our will does nothing thereunto without grace; but grace is inactive without our will.” [ST. BERNARD.] Man is, in different senses, entirely active, and entirely passive: *God producing all, and we acting all*. What He produced is our own acts. It

is not that God does some, and we the rest. God does all and we do all. God is the only proper author, we the only proper actors. Thus the same things in Scripture are represented as from God, and from us. God makes a new heart, and we are commanded to make us a new heart; not merely because we must use the means in order to the effect, but the effect itself is our act and our duty (Ezekiel, 11. 19; 18. 31; 36. 26). [EDWARDS.] **worketh**—rather as *Greek*, “worketh effectually.” We cannot of ourselves embrace the gospel of grace: “the will” (Psalm 110. 3; 2 Corinthians, 3. 5) comes solely of God’s gift to whom he will (John, 6. 44, 65); so also the power “to do” (rather, “to work effectual,” as the *Greek* is the same as that for “worketh in”). i.e., effectual perseverance to the end, is wholly of God’s gift (ch. 1. 6; Hebrews, 13. 21). **of his good pleasure**—rather *Greek*, “FOR His good pleasure;” in order to carry out His sovereign gracious purpose towards you (Ephesians, 1. 5, 9). **14. murmurings**—*secret murmurings* and complaints against your fellow-men, arising from selfishness: opposed to the example of Jesus just mentioned (cf. the use of the word, John, 7. 12, 13; Acts, 6. 1; 1 Peter, 4. 9; Jude, 16.) **disputings**—The *Greek* is translated “doubting” in 1 Timothy, 2. 8. But here referring to profitless “disputings” with our fellow-men, in relation to whom we are called on to be “blameless and harmless” (v. 15): so the *Greek* is translated, Mark, 9. 33, 34. These disputings flow from “vain glory” reprobated (v. 3); and abounded among the Aristotelian philosophers in Macedon where Philippi was. **15. blameless and harmless**—Without either the repute of mischief, or the inclination to do it. [ALFORD.] **sons**—rather as *Greek*; “the children of God” Romans, 8. 14-16). Imitation of our Heavenly Father is the instinctive guide to our duty as His children, more than any external law (Matthew, 5. 44, 45, 48). **without rebuke**—“without (giving handle for) reproach.” The whole verse tacitly refers by contrast to Deuteronomy, 32. 5, “Their spot . . . not . . . of His children . . . a perverse and crooked generation” cf. 1. Peter, 2. 12). **ye shine**—*lit.*, “appear.” [TRENCH.] “Show yourselves” (cf. Matthew, 5. 14-16; Ephesians, 5. 8-13). **as lights in the world**—The *Greek* expresses “as luminaries in the world,” as the sun and moon, “the lights” or “great lights,” in the material world or in the firmament. LXX. use the very same *Greek* word in the passage, Genesis, 1. 14, 16; cf. Note, Revelation, 21. 11. **16. Holding forth**—to them, and so applying it (the common meaning of the *Greek*; perhaps here including also the other meaning, “holding fast”). The image of *light-bearers* or *luminaries* is carried on from v. 15. As the heavenly luminaries’ light is closely connected with the life of animals, so ye hold forth the light of Christ’s “word” (received from me) which is the “life” of the Gentiles (John, 1. 4; 1 John, 1. 1, 5-7). Christ is “the Light of the world” (John, 8. 12); believers are only “light-bearers” reflecting His light. **that I may rejoice in**—*lit.*, “with a view to (your being) a subject of rejoicing to me against the day of Christ” (ch. 4. 1; 2 Corinthians, 1. 14; 1 Thessalonians, 2. 19). **that I have not run in vain**—that it was not in vain that I labored for your spiritual good. **17. Yea, and if**—rather as *Greek*, “Yea, if even;” implying that he regarded the contingency as not unlikely. He had assumed the possibility of his being found alive at Christ’s coming (for in every age

Christ designed Christians to stand in preparedness for His coming as at hand; he here puts a supposition which he regards as more likely, *vis.*, his own death before Christ's coming. **I be offered**—rather as *Greek*, "I am poured out." "I am made a libation." Present, not future, as the danger is threatening him *now*. As in sacrifices libations of wine were "*poured* upon the offerings; so he represents his Philippian converts, offered through faith (or else their *faith* itself), as the sacrifice, and *his blood as the libation* "poured upon" it (cf. Romans, 15. 16; 2 Timothy, 4. 6). **service**—*Greek*, "priest's ministration:" carrying out the image of a sacrifice. **I rejoice**—for myself (ch. 1. 21, 23). His expectation of release from prison is much fainter, than in the epistles to Ephesians, Colossians, and Philemon, written somewhat earlier from Rome. The appointment of Tigellinus to be Prætorian Prefect, was probably the cause of this change. See *Introduction*. **rejoice with you all**—ALFORD translates, "I congratulate you all," *vis.*, on the honor occurring to you by my blood being poured out on the sacrifice of your faith. If they rejoiced already (as *English Version* represents), what need of his urging them, "Do ye also joy," &c. **18.** "Do ye also rejoice" at this honor to you, "and congratulate me" on my blessed "gain" (ch. 1. 21). **19.** Ver. 22, "Ye know the proof of him... that... he hath served with me," implies that Timothy had been long with Paul at Philippi. Accordingly, in the history (Acts, 16. 1-4; 17. 10, 14), we find them *setting out* together from Derbe in Lycaonia, and together again at Berea in Macedonia, near the *conclusion* of St. Paul's missionary journey: an *undesigned* coincidence between the epistle and history, a mark of genuineness. [PALEY.] From v. 19-30, it appears Epaphroditus was to set out at once to allay the anxiety of the Philippians on his account, and at the same time bearing the epistle; Timothy was to follow after the apostle's liberation was decided, when they could arrange their plans more definitely as to *where* Timothy should, on his return with tidings from Philippi, meet Paul, who was designing by a wider circuit, and slower progress, to reach that city. Paul's reason for sending Timothy so soon after having heard of the Philippians from Epaphroditus *was*, that they were now suffering persecutions (ch. 1. 28-30); and besides, Epaphroditus' delay through sickness on his journey to Rome from Philippi, made the tidings he brought to be of less recent date than Paul desired. St. Paul himself also hoped to visit them shortly. **But I trust**—Yet my death is by no means certain; yea, "I *hope* (*Greek*) in the Lord" (*i.e.*, by the Lord's help). **unto you**—*lit.*, "for you," *i.e.*, to your satisfaction, not merely motion, *to you*. **I also**—That not only you "may be of good *courage*" (so *Greek*) on hearing of me (v. 23), but "I also, when I know your state." **20.** His reason for sending Timothy above all others: I have none so "like-minded," *lit.*, "like-souled," with myself as is Timothy. Cf. Deuteronomy, 13. 6, "Thy friend which is as thine own *soul*" (Psalm 55. 14). Paul's second self. **naturally**—*Greek*, "genuinely:" "with *sincere* solicitude." A case wherein the Spirit of God so changed man's nature, that to be *natural* was with him to be *spiritual*: the great point to be aimed at. **21.** *Translate as Greek*, "They all" (*vis.*, who are now with me, ch. 1. 14, 17; ch. 4. 21; such Demas, then with him, proved to be, Colossians, 4. 14; cf. 2 Timothy,

4. 10; Philemon, 24). **seek their own**—Opposed to Paul's precept (v. 4; 1 Corinthians, 10. 24, 33; 13. 5.) This is spoken, by comparison with Timothy; for ch. 1. 16, 17, implies that some of those with Paul at Rome were genuine Christians, though not so self-sacrificing as Timothy. Few come to the help of the Lord's cause, where ease, fame, and gain, have to be sacrificed. Most help only when Christ's gain is compatible with their own (Judges, 5. 17, 23.)

22. Rare praise (Nehemiah, 7. 2). **as a son with the father**—*translate*, "as a child (*serveth*) a father." **served with me**—When we might expect the sentence to run thus, "As a child *serveth* a father, so he *served* me;" he changes it to "served *with* me" in modesty; as Christians are not *servants* to one another, but *servants* of God *with* one another, (cf. ch. 3. 17). **In the gospel**—Greek, "unto," or "for the gospel." 23. **so soon as I shall see**—*i.e.*, so soon as I shall have known for certain. 24. **also myself**—as well as Timothy. 25. **I supposed**—"I thought it necessary." **to send**—It was properly a *sending* Epaphroditus back (ch. 4. 18). But as he had come intending to stay some time with Paul, the latter uses the word "send" (cf. v. 30). **fellow-soldier**—in the "good fight" of faith (ch. 1. 27. 30; 2 Timothy, 2. 3; 4. 7). **your messenger**—*lit.*, "apostle." The "apostles" or "messengers of the churches" (Romans, 16. 7; 2 Corinthians, 8. 23), were distinct from the "apostles" specially commissioned by Christ, as the Twelve and Paul. **ministered to my wants**—by conveying the contributions from Philippi. The Greek *leitourgon*, *lit.*, implies *ministering in the ministerial office*. Probably Epaphroditus, was a presbyter or else a deacon. 26. **For**—Reason for thinking it "necessary to send" Epaphroditus. *Translate as Greek*, "*Inasmuch as he was longing after you all.*" **full of heaviness**—The Greek expresses the being *worn out* and *overpowered with heavy grief*. **because that ye had heard that he had been sick**—rather, "that he *was* sick." He felt how exceedingly saddened you would be in hearing it; and he now is hastening to relieve your minds of the anxiety. 27. Epaphroditus' sickness proves that the apostles had not ordinarily the *permanent* gift of miracles, any more than of inspiration: both were vouchsafed to them only for each particular occasion, as the Spirit thought fit. **lest I should have sorrow upon sorrow**—*viz.*, the sorrow of losing him by death, in addition to the sorrow of my imprisonment. Here only occurs anything of a sorrowful tone in this epistle, which generally is most joyous. 29. **Receive him**—There seems to be something behind respecting him. If extreme affection had been the sole ground of his "heaviness," no such exhortation would have been needed. [ALFORD.] **In reputation**—"in honour." 30. **for the work of Christ**—*viz.*, the bringing of a supply to me, the minister of Christ. He was probably in a delicate state of health in setting out from Philippi; but at all hazards he undertook this service of Christian love, which cost him a serious sickness. **not regarding his life**—Most of the oldest MSS. read, "hazarding," &c. **to supply your lack of service**—Not that Paul would imply, they lacked the *will*: what they "lacked" was the "*opportunity*" by which to send their accustomed bounty (ch. 4. 10). "That which ye would have done if you could [but which you could not through absence], he did for you; therefore receive him with all joy." [ALFORD.]

CHAPTER III.

VER. 1-21. WARNING AGAINST JUDAIZERS: HE HAS GREATER CAUSE THAN THEY TO TRUST IN LEGAL RIGHTEOUSNESS, BUT RENOUNCED IT FOR CHRIST'S RIGHTEOUSNESS, IN WHICH HE PRESSES AFTER PERFECTION: WARNING AGAINST CARNAL PERSONS: CONTRAST OF THE BELIEVER'S LIFE AND HOPE. 1. **Finally**—rather, not with the notion of time, but making a transition to another general subject, "Furthermore" [BENGEL & WAHL]: as in 1 Thessalonians, 4. 1. *Lit.*, "As to what remains," &c. It is often used at the conclusion of epistles for "finally" (Ephesians, 6. 10; 2 Thessalonians, 3. 1). But it is not restricted to this meaning, as ALFORD thinks, supposing that Paul used it here intending to close his epistle, but was led by the mention of the Judaizers into a more lengthened dissertation. **the same things**—concerning "rejoicing," the prevailing feature in this epistle (ch. 1. 18, 25; 2. 17; 4. 4, where, cf. the "again I say," with "the same things" here). "In the Lord," marks the true ground of joy, in contrast with "having confidence in the flesh," or in any outward sensible matter of boasting (v. 3). **not grievous**—"not irksome." **for you it is safe**—Spiritual joy is the best safety against error (v. 2; Nehemiah, 8. 10, end). 2. **Beware**—Greek, "Have your eye on" so as to beware of. Contrast "mark," or "observe," *viz.*, so as to follow v. 17. **dogs**—Greek, "the dogs," *viz.*, those impure persons "of whom I have told you often" (v. 18. 19): "the abominable" (cf. Revelation, 21. 8, with 22. 15; Matthew, 7. 6; Titus, 1. 15, 16): "Dogs" in filthiness, unchastity, and snarling (Deuteronomy, 23. 18; Psalm, 59. 6, 14, 15; 2 Peter, 2. 22): especially "enemies of the cross of Christ" (v. 18; 26; Psalm 22. 16, 20). The Jews regarded the Gentiles as "dogs" (Matthew, 15.) but by their own unbelief they have ceased to be the true Israel, and are become "dogs" (cf. Isaiah, 56. 10, 11). **evil workers**—2 Corinthians, 11. 13, "deceitful workers." Not simply "evil-doers" are meant, but men who "worked," indeed, ostensibly for the gospel, but worked for evil; "serving not our Lord, but their own belly" (v. 19; cf. Romans, 16. 18). "*Translate* 'The evil workmen,' *i.e.*, bad teachers (cf. 2 Timothy, 2. 15). **concision**—Circumcision had now lost its spiritual significance, and was now become to those who rested on it as any ground of justification, a senseless mutilation. Christians have the only true *circumcision*, *viz.*, that of the heart; legalists have only "concision," *i.e.*, the cutting off of the flesh. To make "cuttings in the flesh" was expressly prohibited by the law (Leviticus, 21. 5): it was a Gentile-heathenish practice (1 Kings, 18. 28); yet this, writes Paul indignantly, is what these legalists are virtually doing in violation of the law. There is a remarkable gradation, says BIRKS (*Horæ Apostolicæ*), in St. Paul's language as to circumcision. In his first recorded discourse (Acts, 13. 39), circumcision is not named, but implied as included in the law of Moses which cannot justify. Six or seven years later, in epistle to Galatians (3. 3), the first epistle in which it is named, its spiritual inefficiency is maintained against those Gentiles who, beginning in the Spirit, thought to be perfected in the flesh. Later, in epistle to Romans (2. 28, 29), he goes further, and claims the substance of it for every believer, assigning the shadow only of it to the unbelieving Jew. In epistle to Colossians (2. 11; 3. 11), still later, he expounds more fully the true cir-

cumcision as the exclusive privilege of the believer. Last of all here, the very name is denied to the legalist, and a term of reproach is substituted, "concision," or *flesh-cutting*. Once obligatory on all the covenant people, then reduced to a mere national distinction, it was more and more associated in the apostle's experience with the open hostility of the Jews, and the perverse teaching of false brethren. 3. "We are the (real) circumcision" (Romans, 2. 25-29; Colossians, 2. 11). **worship God in the Spirit**—The oldest MSS. read, "Worship by the Spirit of God"; our religious service is rendered by the Spirit (John, 4. 23, 24). Legal worship was outward, and consisted in outward acts, restricted to certain times and places. Christian worship is *spiritual*, flowing from the inworking of the Holy Spirit, not relating to certain isolated acts, but embracing the whole life (Romans, 12. 1). In the former, men trusted in something human, whether descent from the theocratic nation, or the righteousness of the law, or mortification of "the flesh" ("Having confidence," or "glorying in the flesh") [NEANDER.] (Romans, 1. 9). **rejoice in Christ Jesus**—"make our boast in Christ Jesus, not in the law: the ground of their boasting. **have no confidence in the flesh**—but in the Spirit. 4. "Although I (emphatical) might have confidence *even* in the flesh." *Lit.*, I *having*," &c., but not using, "confidence in the flesh." I **more**—I have more "whereof I might have confidence in the flesh." 5. In three particulars he shows how he "might have confidence in the flesh" (v. 4): (1.) His pure Jewish blood. (2.) His legal preciseness, and high status as such. (3.) His zeal for the law. The *Greek* is *lit.*, "Being in circumcision an eighth day person, i.e., not one circumcised in later life as a proselyte, but on the eighth day after birth, as the law directed in the case of Jew-born infants. **of the tribe of Benjamin**—son of Rachel, not of the maid-servant. [BENGEL.] **Hebrew of the Hebrews**—neither one or other parent being Gentile. The "Hebrew," wherever he dwelt, retained the *language* of his fathers. Thus Paul, though settled in Tarsus, a Greek city, calls himself a Hebrew. A "Grecian" or Hellenist, on the other hand, in the New Testament, is the term used for a *Greek-speaking Jew*. [TRENCH.] **touching the law**—i.e., as to legal status and strictness. **a Pharisee**—"of the strictest sect" (Acts, 26. 5). 6. **Concerning**—translate as before and after, "*As touching* zeal" (cf. Acts, 22. 3; 26. 9). **blameless**—*Greek*, "*Having become* blameless" as to ceremonial righteousness: having attained in the eyes of man blameless legal perfection. As to the holiness before God, which is the inner and truest spirit of the law, and which flows from "the righteousness of God by faith," he on the contrary declares (v. 12-14) that he has *not* attained perfection. 7. **gain**—rather as *Greek*, "gains," including all possible advantages of outward status which he had heretofore enjoyed. **I counted**—*Greek*, "I have counted for Christ's sake loss." He no longer uses the plural as in "gains;" for he counts them all but one great "loss" (Matthew, 16. 26; Luke, 9. 25). 8. **Yea doubtless**—The oldest MSS. omit "doubtless" (*Greek*, "ge") translate, "nay more." Not only "have I counted" those things just mentioned "loss for Christ's sake, but, moreover, I *even* do count ALL things but loss," &c. **for the excellency**—*Greek*, "On account of the surpassing excellency (the super-eminence above them all) of the knowledge of Christ Jesus." **my Lord**—Believing and

loving appropriation of Him (Psalm 63. 1; John, 20. 28). **for whom**—"on account of whom." **I have suffered the loss**—Not merely have I "*counted*" them "loss," but have actually lost them. **all things**—The *Greek* has the article, referring to the preceding "all things." "I have suffered the loss of *them all*." **dung**—*Greek*, "refuse (such as excrements, dregs, dross) cast to the dogs," as the derivation expresses. A "loss" is of something having value; but "refuse" is thrown away as not worthy of being any more touched or looked at. **wln**—*translate*, to accord with the *translation* v. 7, "*gain* Christ." A man cannot make other things his "*gain*" or chief confidence, and at the same time "*gain* Christ." He who loses all things, and even himself, on account of Christ, gains Christ; Christ is His and He is Christ's (Song of Solomon, 2. 16; 6. 3; Luke, 9. 23, 24; 1 Corinthians, 3. 23). **9. be found in him**—"be found" at His coming again, living spiritually "in Him" as the element of my life. Once *lost*, I have been "*found*," and I hope to be perfectly "*found*" by Him (Luke, 15. 8). **own righteousness ... of the law**—(v. 6; Romans, 10. 3, 5). "Of," *i.e.*, *from*. **righteousness ... of God by faith**—*Greek*, "which is *from* God (resting) upon faith." Paul was transported from legal bondage into Christian freedom at once, and without any gradual transition. Hence, the bands of Pharisaism were loosed instantaneously; and opposition to Pharisaic Judaism took the place of opposition to the gospel. Thus God's providence fitly prepared him for the work of overthrowing all idea of legal justification. "The righteousness of faith," in Paul's sense, is the righteousness or perfect holiness of Christ appropriated by faith, as the *objective* ground of confidence for the believer, and also as a new *subjective* principle of life. Hence it includes the essence of a new disposition, and may easily pass into the idea of sanctification, though the two ideas are originally distinct. It is not any arbitrary act of God, as if he treated as sinless a man persisting in sin, simply because he believes in Christ; but the *objective* on the part of God corresponds to the *subjective* on the part of man, *vis.*, faith. The realization of the archetype of holiness through Christ, contains the pledge that this shall be realized in all who are one with Him by faith, and are become the organs of His Spirit. Its germ is imparted to them in believing, although the fruit of a life perfectly conformed to the Redeemer, can only be gradually developed in this life. [NEANDER.] **10. That I may know Him**—experimentally. The aim of the "righteousness" just mentioned. This verse resumes, and more fully explains, "the excellency of the knowledge of Christ" (v. 8). To know HIM is more than merely to know a *doctrine* about Him. Believers are brought not only to redemption, but to the Redeemer Himself. **the power of his resurrection**—assuring believers of their justification (Romans, 4. 25; 1 Cor., 15. 17), and raising them up spiritually with Him, by virtue of their identification with Him in this, as in all the acts of His redeeming work for us (Romans, 6. 4; Colossians, 2. 12; 3. 1). The power of the Divine Spirit which raised Him from literal death, is the same which raises believers from spiritual death now (Ephesians, 1. 19, 20), and shall raise their bodies from literal death hereafter (Romans, 8. 11). **the fellowship of his sufferings**—by identification with Him in His sufferings and death, *by imputation*: also, in *actually* bearing the cross, whatever is laid on us, after His example, and so "*filling up*

that which is behind of the afflictions of Christ," (Colossians, 1. 24); and in the *will* to bear aught for His sake (Matthew, 10. 38; 16. 24; 2 Timothy, 2. 11). As He bore all our sufferings (Isaiah, 53. 4), so we participate in His. **made conformable unto his death**—"conformed to the likeness of His death," *vis.*, by continued sufferings for His sake, and mortifying of the carnal self (Romans, 8. 29; 1 Corinthians, 15. 31; 2 Corinthians, 4. 10-12; Galatians, 2. 20). **II. If by any means**—Not implying uncertainty of the issue, but the earnestness of the struggle of faith (1 Corinthians, 9. 26, 27), and the urgent need of jealous self-watchfulness (1 Corinthians, 10. 12). **attain unto the resurrection of the dead**—The oldest MSS. read "...the resurrection *from* (out of) the dead," *vis.*, the first resurrection; that of believers at Christ's coming (1 Corinthians, 15. 23; 1 Thessalonians, 4. 15; Revelation, 20. 5, 6). The Greek word occurs nowhere else in the New Testament. "The power of Christ's resurrection" (Romans, 1. 4) ensures the believer's attainment of the "resurrection from the (rest of the) dead" (cf. v. 20, 21). Cf., "Accounted worthy to obtain the resurrection from the dead" (Luke, 20. 35). "The resurrection of the just" (Luke, 14. 14). **12. Translate**, "Not that I," &c. (I do not wish to be understood as saying that, &c.). **attained**—"obtained," *vis.*, a perfect knowledge of Christ, and of the power of His death, and fellowship of His sufferings, and a conformity to His death. **either were already perfect**—"Or am already perfected," *i.e.*, crowned with the garland of victory, my course completed, and perfection absolutely reached. The image is that of a race-course throughout. See 1 Corinthians, 9. 24; Hebrews, 12. 23. See TRENCH, *Synopsis of New Testament*. **I follow after**—"I press on." **apprehend... apprehended**—"If so be that I may lay hold on that (*vis.*, the prize, v. 14) for which also I was laid hold on by Christ" (*vis.*, at my conversion, Song of Solomon, 1. 4; 1 Corinthians, 13. 12). **Jesus**—Omitted in the oldest MSS. Paul was close to "apprehending" the prize (2 Timothy, 4. 7, 8). Christ the Author, is also the Finisher of His people's "race." **12. I—whatever others count as to themselves**. He who counts himself perfect, must deceive himself by calling sin infirmity (1 John, 1. 8); at the same time, each must aim at perfection, to be a Christian at all (Matthew, 5. 48). **forgetting those things... behind**—*Looking back* is sure to end in *going back* (Luke, 9. 62): So Lot's wife (Luke, 17. 32). If in stemming a current we cease pulling the oar against it, we are carried back. God's word to us is as it was to Israel. "Speak unto the children of Israel that they go forward" (Exodus, 14. 15). The Bible is our landmark to show us whether we are progressing or retrograding. **reaching forth**—with hand and foot, like a runner in a race, and the body bent forward. The Christian is always humbled by the contrast between what he is and what he desires to be. The eye reaches before and draws on the hand, the hand reaches before and draws on the foot. [BENGEL.] **unto**—towards (Hebrews, 6. 1). **14. high calling—lit.**, "the calling that is above" (Galatians, 4. 26; Colossians, 3. 1): "the heavenly calling" (Hebrews, 3. 1). "The prize" is "the crown of righteousness" (1 Corinthians, 9. 24; 2 Timothy, 4. 8). Revelation, 2. 10. "crown of life." 1 Peter, 5. 4, "A crown of glory that fadeth not away." "The high," or "heavenly calling," is not restricted, as ALFORD thinks, St. Paul's own calling as an apostle by the summons of

God from heaven ; but *the common calling of all Christians to salvation in Christ*, which coming from heaven invites us to heaven, whither accordingly our minds ought to be uplifted. **15. therefore**—Resuming v. 3. "As many of us then, as are perfect," *i.e.*, *full grown* (no longer "babes") in the Christian life (v. 3. "worshipping God in the Spirit, and having no confidence in the flesh"), 1 Corinthians, 2. 6, fully established in the things of God. Here, by "perfect," he means one *fully fit for running* [BENGEL]: knowing and complying with the *laws* of the course (2 Timothy, 2. 5). Though "perfect" in this sense, he was not yet "made perfect" (*Greek*) in the sense intended in v. 12, *vis.*, "crowned with *complete* victory," and having attained *absolute perfection*. **thus minded**—having the mind which he had described, v. 7-14. **otherwise minded**—having too high an opinion of yourselves as to your attainment of Christian *perfection*. "He who thinks that he has attained every thing, hath nothing." [CHRYSOSTOM.] Probably, too, he refers to those who were tempted to think to attain *perfection* by the law (Galatians, 3. 3): who needed the warning (v. 3), "Beware of the concision," though on account of their former piety, Paul hopes confidently (as in Galatians, 5. 10) that God will reveal the path of right-mindedness to them. Paul taught externally; God "reveals" the truth internally by His Spirit (Matthew, 11. 25; 16. 17; 1 Corinthians, 3. 6). **unto you**—who sincerely strive to do God's will (John, 7. 17; Ephesians, 1. 17). **6.** The expectation of a new revelation is not to make you less careful in walking according to whatever degree of knowledge of divine things and perfection you have already attained. God makes further revelations to those who walk up to the revelations they already have (Hosea, 6. 3). **rule, let us mind the same thing**—Omitted in the oldest MSS. Perhaps partly inserted from Galatians, 6. 16, and ch. 2. 2. *Translate* then, "Whereunto we have attained, let us walk on (a military term, *march in order*) in the same" (the measure of knowledge already attained). **17. followers**—*Greek*, "imitators together." **of me**—as I am an *imitator of Christ* (1 Corinthians, 11. 1): Imitate me no farther than as I imitate Christ. Or as BENGEL, "My fellow-imitators of God" or "Christ:" "imitators of Christ together with me" (*Note*, ch. 2. 22; Ephesians, 5. 1). **mark**—for imitation. **which walk so as ye have us for an ensample**—In *English Version* of the former clause, the *translation* of this clause is, "those who are walking so as to have an example in us." But in BENGEL's *translation*, "Inasmuch as," or "since," instead of "as." **18. many walk**—*vis.*, in such a manner. Follow not evil-doers, because they are "many" (Exodus, 23. 2). Their numbers are rather a presumption against their being Christ's "little flock" (Luke, 12. 32). **often**—There is need of constant warning. **weeping**—(Romans, 9. 2.) A hard tone in speaking of the inconsistencies of professors in the very opposite of Paul's spirit, and David's (Psalm 119. 136), and Jeremiah's (Jeremiah, 13. 17). The Lord and His apostles, at the same time, speak more strongly against empty professors (as the Pharisees), than against open scoffers. **enemies of the cross of Christ**—in their *practice*, not in doctrine (Galatians, 6. 14; Hebrews, 6. 6; 10. 29). **19. destruction**—everlasting at Christ's coming. Ch. 1. 28, "perdition:" the opposite word is "Saviour" (v. 20). **end**—fixed doom. **whose god is their belly**—(Ro-

mans, 16. 18)—hereafter to be destroyed by God (1 Corinthians, 6. 13). In contrast to our "body" (v. 21), which *our God*, the Lord Jesus, shall "fashion like unto His glorious body." Their belly is now pampered, our body now wasted; then the respective states of both shall be reversed. **glory is in their shame**—As "glory" is often used in the Old Testament for "God" (Psalm, 106. 20), so here it answers to "whose *God*," in the parallel clause; and "shame" is the Old Testament term contemptuously given to an idol (Judges, 6. 32, *Margin*). Hosea, 4. 7, seems to be referred to by St. Paul (cf. Romans, 1. 32). There seems no illusion to circumcision, as no longer *glorious* but a *shame* to them (v. 2). The reference of the immediate context is to sensuality, and carnality in general. **mind earthly things**—(Romans, 8. 5.) In contrast to v. 20; Colossians, 3. 2. **20. our conversation**—rather, "our state," or "country": *our citizenship. Our life as a citizen.* We are but *pilgrims* on earth; how *then* should we "mind earthly things" (v. 19; Hebrews, 11. 9, 10, 13-16)? Roman citizenship was then highly prized; how much more should the heavenly citizenship (Acts, 22. 28; cf. Luke, 10. 20)? *is—Greek*, "has its existence." **In heaven—Greek**, "in the heavens." **look for the Saviour, the Lord Jesus Christ**—"We wait for (so the same *Greek is translated*, Romans, 8. 19) the Lord Jesus as a (*i.e.*, in the capacity of a) Saviour" (Hebrews, 9. 28). That He is "the Lord," now exalted above every name, assures our expectation (ch. 2. 9-11). Our High Priest is gone up into the Holy of Holies not made with hands, there to atone for us; and as the Israelites stood outside the tabernacle, expecting Aaron's return (cf. Luke, 1. 21), so must we look unto the heavens expecting Christ thence. **21. Greek**. "Who shall *transfigure* the body of *our humiliation* (*viz.*, in which our humiliation has place, 2 Corinthians, 4. 10; Ephesians, 2. 19; 2 Timothy, 2. 12), that it may be *conformed* unto the body of *His glory* (*viz.*, in which His glory is manifested), according to the *effectual working* whereby," &c. Not only shall He come as our "Saviour," but also as our *Glorifier*. **even**—Not only to make *the body* like His own; but "to subdue *all things*," even death itself as well as Satan and sin. He gave a sample of the coming *transfiguration*, on the mount (Matthew, 17. 1, &c.). Not a change of *identity*, but of *fashion* or *form* (Psalm 17. 15; 1 Corinthians, 15. 51). Our spiritual resurrection now is the pledge of our bodily resurrection to glory hereafter (v. 20; Romans, 8. 11). As Christ's glorified body was essentially identical with His body of humiliation; so our resurrection bodies as believers, since they shall be like His, shall be identical essentially with our present bodies, and yet "spiritual bodies" (1 Corinthians, 15. 42-44). Our "hope" is, that Christ, by His rising from the dead, hath obtained the power, and is become the pattern, of our resurrection (Micah, 2. 13.)

CHAPTER IV.

Ver. 1-23. EXHORTATIONS: THANKS FOR THE SUPPLY FROM PHILIPPI: GREETING; AND CLOSING BENEDICTION. 1. "Wherefore," since we have such a glorious hope (ch. 3. 20, 21). **dearly beloved**—Repeated again at the close of the verse, implying that his great love to them should be a motive to their obedience. **longed for**—"yearned after" in your absence (ch. 1. 8). **crowd**—in the day of the Lord (ch. 2. 16; 1 Thessalonians, 2. 19). **so**—as I have admon-

ished you. **stand fast**—(ch. i. 27.) 2. Euodia and Syntyche were two women who seem to have been at variance; probably deaconesses of the church. He repeats, "I beseech," as if he would admonish each separately, and with the utmost impartiality. **In the Lord**—the true element of Christian union; for those "in the Lord" by faith to be at variance, is an utter inconsistency. 3. **And—Greek, "Yea," true yoke-fellow**—yoked with me in the same gospel yoke (Matthew, 11. 29, 30; cf. 1 Timothy, 5. 17, 18). Either Timothy, Silas (Acts, 15. 40; 16. 19, at *Philippi*), or the chief bishop of Philippi. Or else the *Greek, Sunzugus*, or *Synsygus*, is a proper name: "Who art truly, as thy name means, a *yoke-fellow*." Certainly not *Paul's wife*, as 1 Corinthians, 9. 5, implies he had none. **help those women**—rather as *Greek, "help them," viz.,* Euodia and Syntyche. "Co-operate with them" [BIRKS]; or as ALFORD, "Help in the work of their reconciliation." **which labored with me**—"inasmuch as they labored with me." At Philippi, women were the first hearers of the gospel and Lydia the first convert. It is a coincidence which marks genuineness, that in this epistle alone, special instructions are given to women who labored with Paul in the gospel. In selecting the first teachers, those first converted would naturally be fixed on. Euodia and Syntyche were doubtless two of "the women who resorted to the river side, where prayer was wont to be made" (Acts, 16. 13), and being early converted, would naturally take an active part in teaching other women called at a later period; of course not in public preaching but in a less prominent sphere (1 Timothy, 2. 11, 12). **Clement**—Bishop of Rome shortly after the death of Peter and Paul. His epistle from the church of Rome to the church of Corinth is extant. It makes no mention of the supremacy of the See of Peter. He was the most eminent of the apostolical fathers. ALFORD thinks that the Clement here was a *Philippian*, and not necessarily Clement, Bishop of Rome. But ORIGEN (*Comment. John*, 1. 29) identifies the Clement here with the Bishop of Rome. **In the book of life**—the register-book of those whose "citizenship is in heaven" (Luke, 10. 20; Philippians, 3. 20). Anciently, free cities had a roll-book containing the names of all those having the right of citizenship (cf. Exodus, 32. 32; Psalm 69. 28; Ezekiel, 13. 9; Daniel 12. 1; Revelation, 20. 12; 21. 27). 4. (Isaiah, 61. 10.) "Always:" even amidst the afflictions now distressing you (ch. 1. 28-30). **again**—as he had already said, "Rejoice" (ch. 3. 1). Joy is the predominant feature of the epistle. **I say—Greek, rather, "I will say."** 5. **moderation**—From a Greek root, "to yield," whence *yieldingness* [TRENCH]; or from a root, "it is fitting," whence "*reasonableness of dealing*" [ALFORD]; that considerateness for others, *not urging one's own rights to the uttermost*, but waiving a part, and thereby rectifying the injustices of justice. The archetype of this grace is God, who presses not the strictness of His law against us as we deserve (Psalm 130. 3, 4); though having exacted the fullest payment for us from our Divine Surety. There are included in "moderation," *candor and kindliness*. *Joy in the Lord* raises us above rigorism towards others (v. 5), and carefulness (v. 6), as to one's own affairs. Sadness produces *morose harshness* towards others, and a carking spirit in ourselves. **Let . . . be known—i.e.,** in your conduct to others, let nothing inconsistent with "moderation" be seen. Not a precept to

make a *display* of moderation. Let this grace "be known" to men in *acts*; let your "requests be made to God" in words (v. 6). **unto all men**—even to the perverse (ch. 2. 15), that so ye may win them. Exercise "forbearance" even to your persecutors. None is so ungracious as not to be kindly to some one, for some motive or another, on some occasion: the believer is to be so "unto all men" at all times. **The Lord is at hand**—The Lord coming again speedily is the grand motive to every Christian grace (James, 5. 8, 9). Harshness to others (the opposite of "moderation") would be taking into our own hands prematurely the prerogative of judging, which belongs to the Lord alone (1 Corinthians, 4. 5 and so provoking God to judge us by the strict letter of the law (James, 2. 12, 13). 6. *Translate*, "Be anxious about nothing." Care and prayer are as mutually opposed as fire and water. [BENGEL.] **by prayer and supplication**—*Greek*, "by the prayer and the supplication" appropriate to each case. [ALFORD.] *Prayer* for blessings; and the general term. *Supplication*, to avert ills; a special term, *suppliant entreaty* (*Note*, Ephesians, 6. 18). **thanksgiving**—for every event, prosperity and affliction alike (1 Thessalonians, 5. 18; James 5. 13). The Philippians might remember Paul's example at Philippi when in the innermost prison (Acts, 16. 25). Thanksgiving gives effect to prayer (2 Chronicles, 20. 21), and frees from *anxious carefulness* by making all God's dealings matter for *praise*, not merely for *resignation*, much less *mur-muring*. "Peace" is the companion of "thanksgiving" (v. 7; Colossians, 3. 15); **let your requests be made known unto God**—with generous, filial, unreserved confidence; not keeping aught back, as too great, or else too small, to bring before God, though you might feel so as to your fellow-men. So Jacob, when fearing Esau, (Genesis, 32. 9-12); Hezekiah fearing Sennacherib (2 Kings, 19. 14; Psalm 37. 5). 7. **And**—The inseparable consequence of thus laying everything before God in "prayer with thanksgiving." **peace**—the dispeller of "anxious care" (v. 6). **of God**—coming from God, and resting in God (John, 14. 27; 16. 33; Colossians, 3. 15). **pas-seth**—*surpasseth* or *exceedeth*, all man's notional powers of understanding its full blessedness (1 Corinthians, 2. 9, 10; Ephesians, 3. 20; cf. Proverbs, 3. 17). **shall keep**—rather, "shall *guard*;" shall keep as a well garrisoned strong hold (Isaiah, 26. 1, 3). The same *Greek* verb is used, 1 Peter, 1. 5. There shall be peace secure within, whatever outward troubles may besiege. **hearta and minds**—rather, "hearta (the *seat* of the thoughts) and *thoughts*" or purposes. **through**—rather as *Greek*, "in Christ Jesus." It is in Christ that we are "kept" or "guarded" secure. 8. Summary of all his exhortations as to relative duties, whether as children or parents, husbands or wives, friends, neighbors, men in the intercourse of the world, &c. **true**—sincere, *in words*. **honest**—Old English for "seemly," *viz.*, *in action*, *lit.*, *grave, dignified*. **just**—towards others. **pure**—"chaste," in relation to ourselves. **lovely**—lovable (cf. Mark, 10. 21; Luke, 7. 4, 5). **of good report**—Referring to the *absent* (ch. 1. 27): as "lovely" refers to what is lovable *face to face*. **If there be any virtue**—"whatever virtue there is." [ALFORD.] "Virtue," the standing word in heathen ethics, is found once only in St. Paul's epistles, and once in St. Peter's (2 Peter, 1. 5); and this in uses different from those in heathen authors. It is a term rather earthly and human, as

compared with the names of the spiritual graces which Christianity imparts; hence the rarity of its occurrence in the New Testament. Piety and true morality are inseparable. Piety is love with its face towards God; morality is love with its face towards man. Despire not any thing that is good in itself; only let it keep its due place. **praise**—whatever is *praiseworthy*; not that Christians should make man's praise their aim (cf. John, 12. 43); but they should live so as to *deserve* men's praise. **think on**—have a continual regard to, so as to “do” these things (v. 9) whenever the occasion arises, **9. both**—rather, “The things *also* which ye have learned, &c., &c., these *practice*.” the things which, besides recommending them in words, have been *also* recommended *by my example*, carry into practice. **heard**—though ye have not yet sufficiently “received” them. **seen**—though ye have not as yet sufficiently “learned” them. [BENGEL.] **and**—“and then,” as the necessary result (v. 7). Not only “the peace of God,” but “the God of peace” Himself “shall be with you.” **10. But**—Transitional conjunction. But “now” to pass to another subject. **In the Lord**—He views every thing with reference to Christ. **at the last**—“at last:” implying he was expecting their gift, not from a selfish view, but as a “fruit” of their faith, and to “abound” to their account (v. 11, 17). Though long in coming, owing to Epaphroditus' sickness and other delays, he does not imply their gift was too late. **your care . . . hath flourished again**—*Greek*, “Ye have flourished again (*revived*, as trees sprouting forth *again* in spring) in your care *for me*.” **wherein ye were also careful**—in respect to which (*revival, viz.*, the sending of a supply to me) ye were also (all along) careful, but ye lacked opportunity; whether from want of means or want of a messenger. Your “lack of service” (ch. 2. 30), was owing to your having “lacked opportunity.” **11. I have learned**—The *I* in *Greek* is emphatical. I leave it to others if they will, to be discontented. *I*, for my part, have learned, by the teaching of the Holy Spirit, and the dealings of Providence (Hebrews, 5. 8), to be content in every state. **content**—The *Greek lit.*, expresses “independent of others, and having *sufficiency in one's self*.” But Christianity has raised the term above the haughty *self-sufficiency* of the heathen stoic to the *contentment* of the Christian, whose *sufficiency* is not in *self*, but in *God* (2 Corinthians, 3. 5; 1 Timothy, 6. 6, 8; Hebrews, 13. 5; cf. Jeremiah, 2. 36; 45. 5). **12. abased**—in low circumstances (2 Corinthians, 4. 8; 6. 9, 10). **everywhere**—rather [ALFORD], “in each, and in all things.” **instructed**—in the secret. *Lit.*, “initiated” in a secret teaching, which is a *mystery* unknown to the world. **13. I can do all things**—*Greek*, “*I have strength for all things*,” not merely “how to be abased and how to abound.” After special instances he declares his *universal power*—how triumphantly, yet how humbly; [MEYER.] **through Christ which strengtheneth me**—The oldest MSS. omit “Christ;” then *translate*, “In *Him* who giveth me *power*,” *i.e.*, by virtue of my living union and identification with Him, who is my strength (Galatians, 2. 20). Cf. 1 Timothy, 1. 12, whence probably, “Christ” was inserted here by transcribers. **14. He here guards against their thinking from what he has just said, that he makes light of their bounty. ye did communicate with my affliction**—*i.e.*, ye made yourselves *sharers with me* in my present affliction, *vis.*, by sympathy: of which sympathy your contribution is the proof. **15.**

Now—"Moreover." Arrange as *Greek*, "Ye also know" (as well as I do myself). in the **beginning of the gospel**—dating from the *Philippian* Christian era; at the first preaching of the gospel at Philippi, **when I departed from Macedonia**—(Acts, 17. 14.) The Philippians had followed Paul with their bounty when he left Macedonia and came to Corinth. 2 Corinthians, 11. 8, 9, thus accords with the passage here, the dates assigned to the donation in both epistles agreeing, *viz.*, "in the **beginning of the gospel**" here, and there, at the time of his **first visit to Corinth**. [PALEY'S *Horæ Paulinæ*.] However, the supply meant here is not that which he received at Corinth, but the supply sent to him when "in Thessalonica, once and again" (v. 16). [ALFORD.] **as concerning giving and receiving**—In the account between us, "the giving" was all on your part; "the receiving" all on mine. **ye only**—We are not to wait for others in a good work, saying, "I will do so, when others do it." We must go forward though *alone*. **16. even in Thessalonica**—"even" as early as when I had got no further than Thessalonica, ye sent me supplies for my necessities more than once. **17. a gift**—*Greek* "the gift." Translate, "It is not that I seek after the gift, but I do seek after the fruit that *aboundeth* to your account:" what I do seek is your spiritual good, in the abounding of fruits of your faith which shall be put down to your account, against the day of reward (Hebrews, 6. 10). **18. But**—Though "the gift" is not what I chiefly "seek after" (v. 17), yet I am grateful for the gift, and hereby acknowledge it as ample for all my needs. Translate, "I have all" that I want, "and more than enough," *lit.*, as *English Version*, "I abound" over and above my needs. **I am full**—*Greek*, "I am filled full." **the odor of a sweet smell**—(Note, Ephesians, 5. 2.) The figure is drawn from the sweet-smelling incense which was burnt along with the sacrifices: their gift being in faith was not so much to Paul as *to God* (Matthew, 25. 40), before whom it came up for a memorial" (Acts, 10. 4), sweet-smelling in God's presence (Genesis, 8. 21; Revelation, 8. 3, 4). **sacrifice acceptable**—(Hebrews, 13. 16.) **19. my**—Paul calls God here "*my God*," to imply that God would reward their bounty to His servant, by "fully supplying" (translate so, *lit.*, fill to the full) their every "need" (2 Corinthians, 9. 8), even as they had "fully" supplied his "need" (v. 16. 18). My Master will fully repay you, I cannot. The Philippians invested their bounty well, since it got them such a glorious return. **according to his riches**—The measure of His supply to you will be the immeasurable "riches of His grace" (Ephesians, 1. 7). **in glory**—These words belong to the whole sentence. "Glory" is the element in which His rich grace operates; and it will be the element in which He will "supply fully all your need." **by Christ Jesus**—by virtue of your being "*in*" (so *Greek*, not "by") Christ Jesus, the Giver and Mediator of all spiritual blessings. **20. God and our Father**—translate, "Unto our God and Father." **be glory**—rather as the *Greek*, "be the glory." Not to us, but to Him be "the glory" alike of your gift, and of His gracious recompense to you. **21. Salute every saint individually. greet**—salute you. **The brethren which are with me**—Perhaps Jewish believers are meant (Acts, 28. 21). I think ch. 2. 20 precludes our thinking of "closer friends," "colleagues in the ministry" [ALFORD]: he had only one close friend

with him, *vis.*, Timothy. **22. they that are of Cæsar's household**—the slaves and dependents of Nero who had been probably converted through Paul's teaching whilst he was a prisoner in the Prætorian barrack attached to the palace. Philippi was a Roman "colony," hence there might arise a tie between the citizens of the mother city, and those of the colony: especially between those of both cities who were Christians, converted as many of them were by the same apostle, and under like circumstances, he having been imprisoned at Philippi, as he now is at Rome. **23. (Galatians, 6. 18.) be with you all, Amen**—The oldest MSS. read, "Be with your spirit," and omit "Amen."

INTRODUCTION.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

THE GENUINENESS of this epistle is attested by Justin Martyr, *contra Tryph.* p. 312, b., who quotes "the first-born of every creature," in reference to Christ, from ch. 1. 15. Theophilus of Antioch, *to Autolychnus*, 2, p. 100. Irenæus, 3. 14, 1, quotes expressly from this "Epistle to the Colossians" (ch. 4. 14). Clement of Alex., *Strom.* 1. p. 325, quotes ch. 1. 28; also elsewhere he quotes ch. 1. 9-11, 28; 2. 2, &c.; 2. 8; 3. 12, 14; 4. 2, 3, &c. Tertullian, *de præscr. hæret.*, ch. 7., quotes ch. 2. 8; and *de Resurr. carnis*, ch. 23., he quotes ch. 2. 12, 20, and ch. 3. 1, 3. Origen, *contra Cels.*, 5. 8, quotes ch. 2. 18, 19.

Colosse (or, as it is spelt in the best MSS., "Colassæ") was a city of Phrygia, on the river Lycus, a branch of the Meander. The church there was mainly composed of Gentiles (cf. ch. 2. 13). *Alford* infers from ch. 2. 1 (see note there), that Paul had not seen its members, and therefore could not have been its founder, as *Theodoret* thought. Ch. 1. 7, 8, suggests the probability that Epaphras was the first founder of the church there. The date of its foundation must have been subsequent to Paul's visitation, "strengthening in order" all the churches of Galatia and Phrygia (A. 18. 24); for otherwise he must have visited the Colossians, which ch. 2. 1 implies he had not. Had Paul been their father in the faith, he would doubtless have alluded to the fact, as in 1 Co. 3. 6, 10; 4. 15; 1 Th. 1. 5; 2. 1. It is only in the epistles, Romans and Ephesians, and this epistle, such allusions are wanting; in that to the Romans, because, as in this church of Colosse, he had not been the instrument of their conversion; in that to the Ephesians, owing to the general nature of the epistle. Probably during the "two years" of Paul's stay at Ephesus, when "*all which dwell in Asia*" heard the word of the Lord Jesus" (A. 19. 10, 26), Epaphras, Philemon, Archippus, Apphia (Philem. 2. 13, 19), and other natives of Colosse, becoming converted at Ephesus, were subsequently the first sowers of the gospel seed in their own city. This will account for their personal acquaintance with, and attachment to, Paul and his fellow-ministers, and for his loving language as to them, and their counter salutations to him. So also with respect to "them at Laodicea" (ch. 2. 1).

The OBJECT of the epistle is to counteract Jewish false teaching, by setting before the Colossians their true standing in Christ alone (exclusive of all other heavenly beings), the majesty of His person, and the completeness of the redemption wrought by Him; hence they ought to be conformed to their risen Lord, and to exhibit that conformity in all the relations of ordinary life. Ch. 2. 16, "new moon, sabbath days," shows that the false teaching opposed in this epistle is that of *Judaizing* Christians. These mixed up with pure Christianity Oriental theosophy and angel worship, and the asceticism of certain sections of the Jews, especially the Essenes. Cf. Josephus, *Bell. Jud.*, ii. 8. 2-13. These theosophists promised to their followers a deeper insight into the world of spirits, and a nearer approach to heavenly purity

INTRODUCTION.

and intelligence, than the simple gospel affords. *Conybeare & Howson* think that some Alexandrian Jew had appeared at Colosse, imbued with the Greek philosophy of Philo's school, combining with it the Rabbinical theosophy and angelology which afterwards was embodied in the Cabbala. Cf. Josephus, *Antiq.*, xii. 3, 4, from which we know that Alexander the Great had garrisoned the towns of Lydia and Phrygia with 2000 Mesopotamian and Babylonian Jews in the time of a threatened revolt. The Phrygians themselves had a mystic tendency in their worship of Cybele, which inclined them to receive the more readily the incipient Gnosticism of Judaizers, which afterward developed itself into the strangest heresies. In the Pastoral Epistles, the evil is spoken of as having reached a more deadly phase (1 Ti. 4. 1-13; 6. 5), whereas he brings no charge of immorality in this epistle: a proof of its being much earlier in date.

The PLACE from which it was written seems to have been Rome, during his first imprisonment there (A. 28.). In my *Introduction* to the epistle to the Ephesians, it was shown that the three epistles, Ephesians, Colossians, and Philemon, were sent at the same time, viz., during the freer portion of his imprisonment, before the death of Burrus. Ch. 4. 3, 4; Eph. 6. 19, 20, imply greater freedom than he had whilst writing to the Philippians, after the promotion of Tigellinus to be Prætorian Prefect. See *Introduction* to Philippians.

This epistle though carried by the same bearer, Tychicus, who bore that to the Ephesians, was written previously to that epistle; for many phrases similar in both, appear in the more expanded form in the epistle to the Ephesians (cf. also *Note*, Eph. 6. 21). The epistle to the Laodiceans (ch. 4. 16) was written before that to the Colossians, but probably was sent by him to Laodicea at the same time with that to the church at Colosse.

The STYLE is peculiar; many Greek phrases occur here, found nowhere else. Cf. ch. 2. 8, "spoil you;" "making a show of them openly" (ch. 2. 15); "beguile of your reward," and "intruding" (v. 18); "will worship;" "satisfying" (v. 23); "filthy communication" (ch. 3. 8); "rule" (ch. 3. 15); "comfort" (ch. 4. 11). The loftiness and artificial elaboration of style correspond to the majestic nature of his theme, the majesty of Christ's person and office, in contrast to the beggarly system of the Judaizers, the discussion of which was forced on him by the controversy. Hence arises his use of unusual phraseology. On the other hand, in the Epistle to the Ephesians, subsequently written, in which he was not so hampered by the exigencies of controversy, he dilates on the same glorious truths, so congenial to him, more at large, freely and uncontroversially, in the fuller outpouring of his spirit, with less of the elaborate and antithetical language of system, such as was needed in cautioning the Colossians against the particular errors threatening them. Hence arises the striking similarity of many of the phrases in the two Epistles written about the same time, and generally in the same vein of spiritual thought; whilst the peculiar phrases of the Epistle to the Colossians are such as are natural, considering the controversial purpose of that Epistle.

COLOSSIANS.

CHAPTER I.

Ver. 1-29. ADDRESS: INTRODUCTION: CONFIRMING EPAPHRAS' TEACHING: THE GLORIES OF CHRIST: THANKSGIVING AND PRAYER FOR THE COLOSSIANS: HIS OWN MINISTRY OF THE MYSTERY. **1. by the will of God**—Greek, "through" &c. (cf. *Note*, 1 Corinthians, 1. 1. **Timothy**—(Cf. *Notes*, 2 Corinthians, 1. 1; Philippians, 1. 1). He was with Paul at the time of writing in Rome. He had been companion of Paul in his first tour through Phrygia, in which Colosse was. Hence the Colossians seem to have associated him with Paul in their affections, and the apostle joins him with himself in the address. Neither, probably, had *seen* the Colossian church (cf. ch. 2. 1); but had seen, during their tour through Phrygia, individual Colossians, as Epaphras, Philemon, Archippus, and Apphia (Philemon, 2), who when converted brought the gospel to their native city. **2. Colosse**—Written in the oldest MSS., "Colasse." As "saints" implies union with God, so "the faithful brethren" union with Christian men. [BENGEL.] **and the Lord Jesus Christ**—Supported by some oldest MSS., omitted by others of equal antiquity. **3. &c.**—Thanksgiving for the "faith, hope, and love" of the Colossians. So in the twin epistle sent at the same time, and by the same bearer, Tychicus (Ephesians, 1. 15, 16.) **We**—I and Timothy, and the Father—So some of the oldest MSS. read. But others better omit the "and," which probably crept in from Ephesians, 1. 3. **praying always for you**—with thanksgiving (Philippians, 4. 6). See next verse. **4. Since we heard**—*lit.*, "Having heard," &c. The language implies that he had only heard of, and not *seen* them (ch. 2. 1). Cf. Romans, 1. 8, where like language is used of a church which he had not at the time visited. **love... to all**—the absent, as well as those present. [BENGEL.] **5. For**—to be joined with the words immediately preceding: "The love which ye have to all the saints *because of* (*lit.*, *on account of*) the hope," &c. The hope of eternal life will never be in us an inactive principle, but will always produce "love." This passage is abused by Romanists, as if the hope of salvation depended upon works. A false argument. It does not follow that our hope is founded on our works because we are strongly stimulated to live well; since nothing is more effectual for this purpose than the sense of God's free grace. [CALVIN.] **laid up**—a treasure *laid up* so as to be out of danger of being

lost (2 Timothy, 4. 8). *Faith, love, and hope* (v. 4, 5), comprise the sum of Christianity. Cf. v. 23, "the hope of the gospel." in heaven—*Greek* "in the heavens." **whereof ye heard before**—*vis.*, at the time when it was preached to you. **in the word, &c.**—That "hope" formed part of "the word of the truth of the gospel" (cf. Ephesians, 1. 13), *i.e.*, part of the gospel truth preached unto you. **6. Which is come unto you**—*Greek*, "Which is present among you," *i.e.*, which has come to, and remains with, you. He speaks of the word as a living person *present* among them. **as it is in all the world**—*virtually*, as it was by this time preached in the leading parts of the then known world; *potentially*, as Christ's command was that the gospel should be reached to all nations, and not be limited, as the law was, to the Jews (Matthew, 13. 38; 124. 14; 28. 19). However, the true reading, and that of the oldest MSS., is that which omits the following "and," thus (the "*it is*" of *English Version* is not in the original *Greek*): "As in all the world it is bringing forth fruit and growing (so the oldest MSS. read: *English Version* omits 'and growing,' without good authority), even as it doth in you also." Then what is asserted is not that the gospel has been preached in all the world, but that it is *bearing fruits* of righteousness, and (like a tree *growing* at the same time that it is *bearing fruit*) *growing in numbers* of its converts in, or throughout, all the world. **heard of it**—rather, "heard *it*," and **knew**—rather, "came to know:" became *fully* experimentally *acquainted* with. **the grace of God in truth**—*i.e.*, in its truth, and with true knowledge. [ALFORD.] **7. As ye also learned**—"Also" is omitted in the oldest MSS. The insertion implied, that those inserting it thought that *Paul* had preached the gospel to the Colossians, *as well as Epaphras*. Whereas the omission in the oldest MSS. implies that *Epaphras alone* was the founder of the church at Colosse. **of—'from Epaphras.'** **dear**—*Greek*, "beloved." **fellow-servant**—*vis.*, of Christ. In Philemon, 23, he calls him "my fellow-prisoner." It is possible that Epaphras may have been apprehended for his zealous labors in Asia Minor; but more probable that Paul gave him the title, as his faithful companion in his imprisonment (cf. *Note*, ch. 4. 10, as to MEYER's conjecture.) **who is for you, &c.**—*translate*, "who is faithful in your behalf as a minister of Christ:" hinting that he is one not to be set aside for the new and erroneous teachers (ch. 2.). Most of the oldest MSS. read, "for (or *in behalf of*) us." *Vulgate*, however, with one of the oldest MSS. supports *English Version*. **8. your love**—(v. 4)—"to all the saints." **in the Spirit**—the sphere or element in which alone true love is found; as distinguished from the state of those "in the flesh" (Romans, 8. 9). Yet even they needed to be stirred up to greater love (ch. 3. 12-14). Love is the first and chief fruit of the Spirit (Galatians, 5. 22). **9. we also**—on our part. **heard it**—(v. 4.) **pray**—Here he states what in *particular* he prays for; as in v. 3 he stated *generally* the fact of his praying for them. **to desire**—"to make request." **might be filled**—rather, "may be filled:" a verb often found in this epistle (ch. 4. 12, 17). **knowledge**—*Greek*, "full and accurate knowledge." Akin to the *Greek* for "knew" (*Note*, v. 6). **of his will**—as to how ye ought to walk (Ephesians, 5. 17): as well as chiefly that "mystery of His will, according to His good pleasure which He purposed in Himself: that in the fulness of times

He might gather together in one all things in Christ" (Ephesians, 1. 9, 10): God's "will," whereby He eternally purposed to reconcile to Himself, and save men by Christ, not by angels, as the false teachers in some degree taught (ch. 2. 18.) [ESTIUS.] There seems to have been a want of *knowledge* among the Colossians, notwithstanding their general excellencies; hence he so often dwells on this subject (v. 28; ch. 2. 2, 3; 3. 10, 15; 4. 5, 6). On the contrary he less extols wisdom to the Corinthians, who were puffed up with the conceit of knowledge. *wisdom*—often mentioned in this epistle, as opposed to the (false) "philosophy" and "show of wisdom" (ch. 2. 8, 23; cf. Ephes., 1. 8). *understanding*—sagacity to discern what on each occasion is suited to the place and the time: its seat is "the understanding" or intellect; *wisdom* is more general, and has its seat in the whole compass of the faculties of the soul. [BENGEL.] "Wouldst thou know that the matters in the word of Christ are real things? Then never read them for mere knowledge's sake." [Quoted by GAUSSEN.] Knowledge is desirable only when seasoned by "spiritual understanding." 10. *Greek*, "So as to walk," &c.: so that ye may walk. True knowledge of God's will is inseparable from walking conformably to it. *worthy of the Lord*—(Ephesians, 4. 1.) *unto*—so as in every way to be well-pleasing to God. *pleasing*—*lit.*, "desire of pleasing," *being fruitful*—*Greek*, "bearing fruit." This is the first manifestation of their "walking worthy of the Lord." The second is, "increasing (growing) in the knowledge of God" (or as the oldest MSS. read, "growing by the full knowledge of God"): thus, as the *gospel word* (v. 6) was said to "bring forth fruit," and to "grow" in all the world, even as it did in the Colossians, ever since the day they *knew* the grace of God, so here it is Paul's prayer that they might continue to "bring forth fruit," and "grow" more and more *by the full knowledge* of God, the more of that "knowledge" (v. 9) was imparted to them. The full knowledge of God is the real *instrument* of enlargement in soul and life of the believer. [ALFORD.] The third manifestation of their walk is (v. 11). "Being strengthened with all might," &c. The fourth is (v. 12), "Giving thanks unto the Father," &c. 11. *Greek*, "Being made mighty with (*lit.*, *in*) all might." *according to his glorious power*—rather, "according to the power (the characteristic of 'His glory,' here appropriate to St. Paul's argument, Ephesians, 1. 19; 6. 10: as its exuberant 'riches,' in Ephesians, 3. 16) of His glory." His power is inseparable from His glory (Romans, 6. 4). *unto all patience*—so as to attain to all *patient endurance*; persevering, enduring continuance in the faith, in spite of trials and persecutors, and seductions of false teachers, *long-suffering*—towards those whom one could repel. "Patience," or "endurance," is exercised in respect to those whom one cannot repel. [CHRYSOSTOM.] *with joyfulness*—joyful endurance (Acts, 16. 25; Romans, 5. 3, 11). 12. *You* "giving thanks unto the Father." See *Note*, v. 10: this clause is connected with "that ye may be filled" (v. 9), and "that ye may walk" (v. 10). The connection is not, "*We* do not cease to pray for you (v. 9) giving thanks." *unto the Father*—of Jesus Christ, and so *our* Father by adoption (Galatians, 3. 26; 4. 4, 5, 6). *which hath made us meet*—*Greek*, "who made us meet." Not "*is making us meet*" by progressive growth in holiness; but *once for all made us meet*. It is not *primarily* the *Spirit's* work that is meant

here, as the text is often used; but the *Father's* work in putting us by adoption, once for all, in a new standing, *viz., that of children*. The believers meant here were in different stages of progressive sanctification; but in respect to the meetness specified here, they all alike had it from the Father, in Christ His Son, being "complete in Him" (ch. 2. 10). Cf. John, 17. 17; Jude, 1, "sanctified by God the Father;" 1 Corinthians, 1. 30. Still, *secondarily*, this once-for-all meetness contains in it the germ of sanctification, afterwards developed progressively in the life by the Father's Spirit in the believer. The Christian life of heavenliness is the first stage of heaven itself. There must, and will be a *personal* meetness for heaven, where there is a *judicial* meetness. **to be partakers, &c.**—*Greek*, "for the (or *our*) portion of the inheritance (Acts, 20. 32; 26. 18; Ephesians, 1. 11) of the saints in light." "Light" begins in the believer here, descending from "the Father of lights" by Jesus, "the true light," and is perfected in the kingdom of light, which includes knowledge, purity, love, and joy. It is contrasted here with the "darkness" of the unconverted state (v. 13; cf. 1 Peter, 2. 9). **13. from**—*Greek*, "*out of* the power," out of the sphere in which his power is exercised. **translated**—those thus translated as to state, are also transformed as to character. Satan has an organized dominion with various orders of powers of evil (Ephesians, 2. 2; 6. 12). But the term "kingdom" is rarely applied to his usurped rule (Matthew, 12. 26); it is generally restricted to the kingdom of God. **darkness**—blindness, hatred, misery. [BENGEL.] **his dear Son**—rather as *Greek*, "the Son of His love:" the Son on whom His love rests (John, 17. 26; Ephesians, 1. 6): contrasted with the "darkness" where all is hatred and hateful. **14.** (Ephesians, 1. 7.) **redemption**—rather as *Greek*, "*our* redemption." **through his blood**—Omitted in the oldest MSS. Probably inserted from Ephesians, 1. 7. **sins**—translate as *Greek*, "*our* sins." The more general term: for which Ephesians, 1. 7, *Greek*, has, "*our transgressions*," the more special term. **15.** They who have experienced in themselves "redemption" (v. 14), know Christ in the glorious character here described, as above the highest angels to whom the false teachers (ch. 2. 18) taught worship was to be paid. Paul describes Him (1.) in relation to God and creation (v. 15-17); (2.) in relation to the church (v. 18-20). As the former regards Him as the Creator (v. 15, 16) and the Sustainer (v. 17) of the natural world; so the latter, as the source and stay of the new moral creation. **Image**—exact likeness and perfect Representative. Adam was made "in the image of God" (Genesis, 1. 27). But Christ, the second Adam, perfectly reflected visibly "the invisible God" (1 Timothy, 1. 17), whose glories the first Adam only in part represented. "Image" (*eicon*) involves "likeness" (*homoiosis*); but "likeness" does not involve "image." "Image" always supposes a prototype, which it not merely resembles, but from which it is drawn: the exact counterpart, as the reflection of the sun in the water: the child the living image of the parent. "Likeness" implies mere *resemblance*, not the exact *counterpart* and *derivation* as "image" expresses; hence it is nowhere applied to the Son, whilst "image" is here, cf. 1 Corinthians, 11. 7 [TRENCH] (John, 1. 18; 14. 9; 2 Corinthians, 4. 4; 1 Timothy, 3. 16; Hebrews, 1. 3). Even before His incarnation He was the image of the invisible God, as the Word (John, 1. 1-3) by whom God created

the worlds, and by whom God appeared to the patriarchs. Thus His *essential* character as *always* "the image of God," (1.) before the incarnation, (2.) in the days of His flesh, and (3.) now in His glorified state, is, I think, contemplated here by the verb "is." **first-born of every creature**—Hebrews, 1. 6, "the first-begotten;" "begotten of His Father before all worlds." [NICENE Creed.] Priority and superlative dignity is implied (Psalm 80. 27). *English Version* might seem to favor Arianism, as if Christ were a creature. *Translate*, "Begotten (*lit.*, born) before every creature," as the context shows, which gives the reason why He is so designated: "For," &c. (v. 16, 17). [TRENCH.] The expression is understood by ORIGEN (so far as the *Greek* from favoring Socinian or Arian views) as declaring the *Godhead* of Christ, and is used by Him as a phrase to mark that *Godhead*, in contrast with His *manhood* (B. 2., sec. *contra Celsus*). The *Greek* does not strictly admit ALFORD's translation, "the first-born of all creation." 16. **For**—*Greek*, "Because." This gives the proof that He is not included in the things created, but is the "first-begotten" before "every creature" (v. 15), begotten-as "the Son of God's love" (v. 13), antecedently to all other emanations; "for" all these other emanations came from Him, and whatever was created, *was created by Him*. **by him**—rather as *Greek*, "in Him;" as the conditional element, pre-existent and all-including: the creation of all things *BY Him* is expressed afterwards, and is a different fact from the present one, though implied in it. [ALFORD.] God revealed Himself in the Son, the Word of the Father, *before all created existence* (v. 15). That Divine Word carries *IN Himself* the *archetypes of all existencies*, so that "IN Him all things that are in heaven and earth have been created." The "in Him" indicates that the Word is the ideal ground of all existence; the "by Him," below, that He is the *instrument* of actually realizing the Divine idea. [NEANDER.] His *essential* nature as the Word of the Father, is not a mere appendage of His incarnation, but is the ground of it. The original relation of the Eternal Word to men "made in His image" (Genesis, 1. 27), is the source of the new relation to them by redemption, formed in His incarnation, whereby He restores them to His lost image. "In Him" implies something prior to "by" and "for Him" presently after; the three prepositions mark in succession the beginning, the progress, and the end. [BENGEL.] **all things**—*Greek*, "the universe of things." That the *new creation* is not meant in this verse (as Socinians interpret), is plain; for *angels*, who are included in the catalogue, were not *new created* by Christ; and he does not speak of the new creation till v. 18. The creation "of the things that are in the heavens" (so *Greek*) includes the creation of the *heavens themselves*: the former are rather named, since the inhabitants are more noble than their dwellings. Heaven and earth and all that is in them (1 Chronicles, 29. 11; Nehemiah, 9. 6; Revelation, 10. 6). **invisible**—the world of spirits, **thrones, or dominions**—*lordships*: the "thrones" are the greater of the two. **principalities, or powers**—rather, "*rules, or authorities*:" the former are stronger than the latter (cf. *Note*, Ephesians, 1. 21). The latter pair refer to offices *in respect to God's creatures*; "thrones and dominions" express exalted *relation to God*, they being the *chariots* on which He rides displaying His glory (Psalm 68. 17). The existence of various orders of angels is established by this passage. **all things**

—Greek, "the whole universe of things." were—rather, to distinguish the Greek aorist, which precedes from the perfect tense here. "have been created." In the former case the creation was viewed, as a past act at a point of time, or as done once for all; here it is viewed, not merely as one historic act of creation in the past, but as the permanent result now and eternally continuing. by him—as the instrumental Agent (John, i. 3). for him—as the grand End of creation; containing in Himself the reason why creation is at all, and why it is as it is. [ALFORD.] He is the final cause as well as the efficient cause. LACHMANN's punctuation of v. 15-18, is best, whereby "the first-born of every creature" (v. 15) answers to "the first-born from the dead" (v. 18), the whole forming one sentence with the words ("All things were created by Him and for Him, and He is before all things, and by Him all things consist, and He is the Head of the body, the church") intervening as a parenthesis. Thus Paul puts first, the origination by Him of the natural creation; secondly, of the new creation. The parenthesis falls into four clauses, two and two; the former two support the first assertion, "the first-born of every creature;" the latter two prepare us for "the first-born from the dead;" the former two correspond to the latter two in their form—"All things by Him...and He is," and "By Him all things...and He is." 17. (John, 8. 58.) Translate as Greek, "And He Himself (the great HE) is (implying Divine essential being) before all things," in time, as well as in dignity. Since He is before all things, He is before even time, i.e., from eternity. Cf. "the first-born of every creature" (v. 15). by him—Greek, "in Him" (as the conditional element of existence, v. 16). [ALFORD.] consist—"subsist." Not only are called into being from nothing, but are maintained in their present state. The Son of God is the Conservator, as well as the Creator of all things. [PEARSON.] BENIGL less probably explains, "All things in Him come together into one system: the universe found its completion in Him" (Is. 41. 4; Rev. 22. 13.) Cf. as to GOD, Rom., 11. 36: similar language; therefore Christ must be God. 18. Relation of Christ to the church and the new creation, as the Originator of both. he—Emphatical. Not angels: in opposition to the false teacher's doctrine concerning angel-worship, and the power of Eons or (imaginary) spirit-emanations from God (ch. 2. 10, 18). head of the body, the church—The church is His body by virtue of His entering into communion corporeally with human nature [NEANDER.] (Ephesians, 1. 22). The same One who is the Head of all things and beings by creation, is also, by virtue of being "the first-born from the dead," and so "the first fruits" of the new creation among men, the Head of the church. who is—i.e., in that He is the Beginning. [ALFORD.] Rather, this is the beginning of a new paragraph. As the former paragraph, which relates to his originating the physical creation, began with, ("Who is" v. 15); so this, which treats of His originating the new creation, begins with "Who is;" a parenthesis preceding, which closes the former paragraph, that parenthesis (see Note, v. 16), including from "all things were created by Him," to "Head of the body, the church." The head of kings and high priests was anointed, as the seat of the faculties, the fountain of dignity, and original of all the members (according to Hebrew etymology). So Jesus by His unction was designated as the Head of the body, the

church. **the beginning**—*viz.*, of the new creation, as of the old (Proverbs, 8. 22; John, 1. 1; cf. Revelation, 1. 8): the beginning of the church of the first-born (Hebrews, 12. 2), as being Himself "the first-born from the dead" (Acts, 26. 23; 1 Corinthians, 15. 20, 23). Christ's primogeniture is three-fold: (1.) From eternity the "first-begotten" of the Father (v. 15); (2.) As the first-born of His mother (Matthew, 1. 25); (3.) As the Head of the church, mystically begotten of the Father, as it were to a new life, on the day of His resurrection, which is His "regeneration," even as His people's coming resurrection will be their "regeneration" (*i.e.*, the resurrection which was begun in the soul, extended to the body and to the whole creation, Romans, 8. 21, 22) (Matthew, 19. 28; Acts, 13. 33; Revelation, 1. 5). Sonship and resurrection are similarly connected, Luke, 20. 36; Romans, 1. 4; 8. 23; 1 John, 3. 2. Christ by rising from the dead is the efficient cause (1 Corinthians 15. 22), as having obtained the power, and the exemplary cause, as being the pattern (Micah, 2. 13; Romans, 6. 5; Philippians, 3. 21), of our resurrection: the resurrection of "the Head" involves consequentially that of the members. **that in all things**—He resumes the "all things" (v. 20). **he might have the pre-eminence**—*Greek*, "He HIMSELF may (thus) become the One holding the first place," or, "take the precedency." Both ideas are included, priority in *time* and priority in *dignity*: now in the regenerated world, as before in the world of creation (v. 15). "Begotten before every creature, or "first-born of every creature" (Psalm, 89. 27; John, 3. 13). 19. *Greek*, "(God) was well pleased," &c. **In him**—*i.e.*, in the Son (Matthew, 3. 17). **all fulness**—rather as *Greek*, "all the fulness," *viz.*, of God, whatever divine excellence is in God the Father (ch. 2. 9; Ephesians, 3. 19; cf. John, 1. 16; 3. 34). The Gnostics used the term "fulness," for the assemblage of emanation, or angelic powers, coming from God. The Spirit presciently by Paul warns the church, that the true "fulness" dwells in Christ alone. This assigns the reason why Christ takes precedence of every creature (v. 15). For two reasons Christ is Lord of the church: (1.) Because the fulness of the Divine attributes (v. 19) dwells in Him, and so He has the *power* to govern the universe; (2.) Because (v. 20) what He has done for the church gives Him the *right* to preside over it. **should . . . dwell**—as in a temple (John, 2. 21). **This indwelling of the Godhead in Christ** is the foundation of the *reconciliation* by Him. [BEN-GEL.] Hence the "and" (v. 20) connects as cause and effect the two things, the *Godhead in Christ*, and the *reconciliation by Christ*. 20. The *Greek* order is, "And through Him (Christ) to reconcile again completely (see *Note*, Ephesians, 2. 16) all things (*Greek*, 'the whole universe of things') unto Himself (unto God the Father, 2 Corinthians, 5. 19), having made peace (God the Father having made peace) through the blood of His (Christ's) cross," *i.e.*, shed by Christ on the cross: the price and pledge of our reconciliation with God. The Scripture phrase, "God reconciles man to Himself," implies that He takes away by the blood of Jesus the barrier which God's justice interposes against man's being in union with God (cf. *Note*, Romans, 5. 10; 2 Corinthians, 5. 18). So the LXX., 1 Samuel, 29. 4, "Where-with should He reconcile himself unto his master," *i.e.*, *reconcile his master* unto him by appeasing his wrath. So Matthew, 5. 23, 24. **by**

him—"through Him" (the instrumental agent in the new creation, as in the original creation): emphatically repeated, to bring the person of Christ, as the Head of both creations alike, into prominence. **things in earth... in heaven**—Good angels, in one sense, do not need reconciliation to God; fallen angels are excluded from it (Jude, 6). But probably redemption has effects on the world of spirits unknown to us. Of course, His reconciling *us*, and His reconciling *them*, must be by a different process, as He took not on Him the nature of angels, so as to offer a *propitiation* for them. But the effect of redemption on them, as He is *their* Head as well as *ours*, is that they are thereby *brought nearer God*, and so gain an increase of blessedness [ALFORD], and *larger views of the love and wisdom of God* (Ephesians, 3. 10). All creation subsists in Christ, all creation is therefore affected by his propitiation: sinful creation is strictly "reconciled" from its enmity; sinless creation, comparatively distant from His unapproachable purity (Job, 4. 18; 15. 15; 25. 5), is lifted into nearer participation of Him, and in this wider sense is reconciled. Doubtless, too, man's fall, following on Satan's fall, is a segment of a larger circle of evil, so that the remedy of the former affects the standing of angels, from among whom Satan and his host fell. Angels thereby having seen the magnitude of sin, and the infinite cost of redemption, and the exclusion of the fallen angels from it, and the inability of any creature to stand morally in his own strength, are *now* put beyond the reach of falling. Thus BACON'S definition of Christ's Headship holds good: "The Head of *redemption* to man; the Head of *preservation* to angels." Some conjecture that Satan, when unfallen, ruled this earth, and the pre-Adamic animal kingdom; hence his malice against man who succeeded to the lordship of this earth and its animals, and hence, too, his assumption of the form of a serpent, the subtlest of the animal tribes. Luke, 19. 38 states expressly "peace in heaven" as the result of finished redemption, as "peace on earth" was the result of its beginning at Jesus' birth (Luke, 2. 14). BENIGEL explains the reconciliation to be that of not only God, but also *angels, estranged from men*, because of man's enmity against God. Ephesians, 1. 10, accords with this. This is true, but only part of the truth: so ALFORD'S view also is but part of the truth. An actual *reconciliation*, or *restoration of peace in heaven*, as well as on earth, is expressed by Paul. As long as that blood of reconciliation was not actually shed, which is opposed (Zechariah, 3. 8, 9) to the accusations of Satan, but was only in promise, Satan could plead his right against men before God day and night (Job, 1. 6; Revelation, 12. 10); hence he was in heaven till the ban on man was broken (cf. Luke, 10. 18.) So here; the world of earth and heaven owe to Christ alone the *restoration of harmony after the conflict and the subjugation of all things under one Head* (cf. Hebrews, 11. 23.) Sin introduced discord not only on earth, but also in heaven, by the fall of demons; it brought in to the abodes of holy angels, though not positive, yet privative loss, a retardation of their highest and most perfect development, harmonious gradation, and perfect consummation. Angels were no more able than men by themselves to overcome the peace-disturbers, and cast out the devils; it is only "by," or "through HIM," and "the blood of His cross," that *peace was restored even in heaven*: it is only after

Christ has obtained the victory fully and legally, that Michael (Revelation, 12. 7-10) and his angels can cast out of heaven Satan and his demons (cf. ch. 2. 15). Thus the point of Paul's argument against angel-worship is, that angels themselves, like men, wholly depend on Christ, the sole and true object of worship. [AUBERLEN.] 21. The Colossians are included in this general reconciliation (cf. Ephesians, 2. 1, 12). **sometime**—"once." **alienated**—from God and salvation; objectively *banished from* God, through the barrier which God's justice interposed against your sin; subjectively *estranged* through the alienation of your own wills from God. The former is the prominent thought (cf. Romans, 5. 10), as the second follows, "enemies in your mind." "Actual *alienation* makes habitual 'enemies.'" [BENGEL.] **in your mind**—Greek, "in your understanding" or "thought" (Ephesians, 2. 3; 4. 18). **by wicked works**—rather as Greek, "*in your wicked works*" (wicked works were the element *in* which your *enmity* subsisted). **yet now**—*Notwithstanding* the former alienation, now that Christ has come, God hath *completely reconciled*, or restored to His friendship *again* (so the Greek, cf. *Note*, v. 20). 22. **In the body of his flesh**—the element in which His reconciling sufferings had place. Cf. v. 24, "afflictions of Christ *in my flesh*" (1 Peter, 2. 24). Angels who have not a "body of flesh" are not in any way our reconciling mediators, as your false teachers assert, but He, the Lord of angels, who has taken our *flesh*, that *in it* He might atone for our fallen manhood. **through death**—rather as Greek, "through *His death*" (which could only take place in a body like ours, of flesh, Hebrews, 2. 14). This implies He took on Him our true and entire manhood. *Flesh* is the sphere in which His human sufferings could have place (cf. v. 24; Ephesians, 2. 15). **to present you**—(Ephesians, 5. 27.) The end of His reconciling atonement by death. **holy**—positively; and in relation to God. **unblameable**... **unreproveable**—negatively. "Without blemish" (as the *former Greek* word is translated as to Jesus, our Head, 1 Peter, 1. 19) *in one's self*. *Irreproachable* (the Greek for the second word, *one who gives no occasion for his being brought to a law court*) is in relation to the world without. *Sanctification*, as the fruit, is here treated of; *justification*, by Christ's reconciliation, as the tree, having preceded (Ephesians, 1. 4; 5. 26, 27; Titus, 2. 14). At the same time, our sanctification is regarded here as *perfect* in Christ, into whom we are grafted at regeneration or conversion, and who is "made of God unto us (perfect) sanctification" (1 Corinthians, 1. 30; 1 Peter, 1. 2; Jude, 1): not merely *progressive* sanctification, which is the *gradual development* of the sanctification which Christ is made to the believer from the first. **In his sight**—in God's sight, at Christ's appearing. 23. **If**—"Assuming that," &c.; not otherwise shall ye be so presented at His appearing (v. 22). **grounded**—Greek, "founded," "fixed on the *foundation*" (cf. *Note*, Ephesians, 3. 17; Luke, 6. 48, 49). **settled**—"stedfast." "Grounded" respects the *foundation* on which believers rest; "settled," *their own steadfastness* (1 Peter, 5. 10). 1 Corinthians 15. 58, has the same Greek. **not moved away**—by the false teachers. **the hope of the gospel**—(Ephesians, 1. 18). **which ye have heard**... **which was preached to every creature**... **whereof I ... am ... a minister**—Three arguments against their being "moved away from the gospel;" (1.) Their having heard it; (2.) the

universality of the preaching of it; (3.) Pauls ministry in it. For "to (*Greek*, 'in') every creature," the oldest MSS. read, "*in all creation*." Cf. "in all the world," v. 6; "all things . . . in earth," v. 20 (Mark, 16. 15): thus he implies that the gospel from which he urges them *not to be moved*, has this mark of truth, *vis.*, the universality of its announcement, which accords with the command and prophecy of Christ Himself (Matthew, 24. 14). By "*was preached*," he means not merely "*is being preached*," but *has been actually, as an accomplished fact, preached*. Pliny, not many years subsequently, in his famous letter to the Emperor Trajan (B. X., Ep. 97), writes, "Many of every age, rank, and sex, are being brought to trial. For the contagion of that superstition (Christianity) has spread over not only cities, but villages and the country." **whereof I Paul am**—rather as *Greek*, "*was made a minister*." Respect for me, the minister of this world-wide gospel, should lead you not to be moved from it. Moreover (he implies), the gospel which ye heard from Epaphras, your "minister" (v. 7), is the same of which "I was made a minister" (v. 25; Ephesians, 3. 7); if you be moved from it ye will desert the teaching of the recognized ministers of the gospel for authorized false teachers. **24. Who**—The oldest MSS. omit "who;" then *translate*, "Now I rejoice." Some very old MSS., and the (best of the Latin versions, and *Vulgate*, read as *English Version*. To enhance the glory of Christ as paramount to all, he mentions his own sufferings for the church of Christ. "Now" stands in contrast to "*I was made*," in the past time (v. 23). **for you**—"on your behalf," that ye may be confirmed in resting solely on Christ (to the exclusion of angel worship) by the glorification of Christ in my sufferings (Ephesians, 3. 1). **fill up that which is behind**—*lit.*, "the deficiencies"—all that are lacking of the afflictions of Christ (cf. *Note*, 2 Corinthians, 1. 5.) Christ is "afflicted in all His people's afflictions" (Isaiah, 63. 9). "The church is His body in which He is, dwells, lives, and therefore also suffers." [VITRINGA.] Christ was destined to endure certain afflictions in this figurative body, as well as in His literal; these were "that which is behind of the afflictions of Christ," which Paul "filled up." His own meritorious sufferings in expiation for sin, were once for all completely filled up on the cross. But His church (His second Self) has her whole measure of afflictions fixed. The more St. Paul, a member, endured, the less remain for the rest of the church to endure; the communion of saints thus giving them an interest in his sufferings. It is in reference to the church's afflictions, which are "Christ's afflictions," that Paul here saith, "I fill up the deficiencies," or "what remains behind of the afflictions of Christ." She is afflicted to promote her growth in holiness, and her completeness in Christ. Not one suffering is lost (Psalm 56. 8). All her members have thus a mutual interest in one another's sufferings (1 Corinthians, 12. 26). But Rome's inference hence, is utterly false that the church has a stock treasury of the merits and satisfactions of Christ and His apostles, out of which she may dispense indulgencies; the context has no reference to sufferings in *expiation of sin* and productive of *merit*. Believers should regard their sufferings less in relation to themselves as individuals, and more as parts of a grand whole, carrying out God's perfect plan. **25. am**—*Greek*, "*I was made a minister*;" resuming v. 23, "whereof I Paul

was made a minister." **dispensation**—the *stewardship* committed to me to dispense in the house of God, the church, to the whole family of believers, the goods of my master (Luke, 12. 42; 1 Corinthians, 4. 1, 2; 9. 17; Ephesians, 3. 2). **which is given**—*Greek*, "which was given." **for you**—with a view to you Gentiles (v. 27; Romans, 15. 16). **to fulfil**—to bring it fully to all: the end of his stewardship: "fully preached" (Rom., 15. 19). "The *fullness* of Christ (v. 19), and of the times (Ephesians, 1. 10) required him so to do." [BENGEL.] **26. the mystery**—(*Notes*, Ephesians, 1. 9, 10; 3. 5-9.) The *mystery*, once hidden, now revealed, is redemption for the whole Gentile world, as well as for the Jews, "Christ in *you* (Gentiles) the hope of glory" (v. 27). **from ages**—"from," according to ALFORD, refers to time, not "hidden from:" from the time of the ages; still what is meant is, that the mystery was hidden from the *beings living in those "ages."* The "ages" are the vast successive periods marked by successive orders of beings and stages of creation. *Greek*, "Æons," a word used by the Gnostics for angelic beings emanating from God. The Spirit by Paul presciently, in opposition to Gnostic error already beginning (ch. 2. 18), teaches, that the mystery of redemption was hidden in God's purposes in Christ, alike from the *angelic beings* (cf. Ephesians, 3. 10) of the pre-Adamic "ages," and from the subsequent *human "generations."* *Translate as Greek*, "the ages. . . the generations." **made manifest to his saints**—to His apostles and prophets primarily (Ephesians, 3. 5), and through them to *all* His saints. **27. would**—rather as *Greek*, "*willed*," or "*was pleased to make known*." He resolves all into God's *good pleasure* and *will*, that man should not glory save in God's grace. **what**—How full and inexhaustible! **the riches of the glory of this mystery**—He accumulates phrase on phrase to enhance the greatness of the blessing in Christ bestowed by God on the Gentiles. Cf. ch. 2. 3, "all the *treasures*" of *wisdom*. Ephesians, 3. 8, "the unsearchable *riches* of *Christ*," Ephesians, 1. 7, "*riches* of His *grace*." "The *glory* of this mystery" must be the glory which this once hidden, and now revealed, truth makes you Gentiles partakers of, partly now, but mainly when Christ shall come (ch. 3. 4; Romans, 5. 2; 8. 17, 18; Ephesians, 1. 18). This sense is proved by the following: "Christ in you the hope of the (so *Greek*) *glory*." The lower was the degradation of you Gentiles, the higher is the richness of the glory to which the mystery revealed now raises you. You were "without *Christ*, and having no *hope*" (Ephesians, 2. 12). Now you have "*Christ* in you the *hope* of the *glory*" just mentioned. ALFORD translates, "Christ among you," to answer to "this mystery among the Gentiles." But the whole clause, Christ IN you (Ephesians, 3. 17) the hope of glory," answers to "this mystery," and not to the whole sentence, "this mystery among the Gentiles." What is *made known* "among you Gentiles" is, "Christ in you (now by faith as your *hidden* life, ch. 3. 3; Galatians, 2. 20) the hope of *glory*" (your manifested life). The contrast (antithesis) between "Christ IN YOU" now as your *hidden* life, and "the hope of *glory*" hereafter to be *manifested*, requires this translation, **28. preach**—rather as *Greek*, "announce" or "proclaim." **warning. . . teaching**—"Warning" is connected with *repentance*, refers to one's *conduct*, and is addressed primarily to the *heart*. "Teaching" is connected with *faith*, refers to *doctrines*, and is addressed primarily to the *intellect*. These

are the two heads of evangelical teaching. **every....every man**—without distinction of Jew or Gentile, great or small (Romans, 10. 12, 13). **in all wisdom**—with all the wisdom in our method of teaching that we possess: so ALFORD. But v. 9, and ch. 3. 16, favor ESTIUS' view, which refers it to the *wisdom communicated to those being taught*: keeping back nothing, but instructing all in the perfect knowledge of the mysteries of faith which is the true *wisdom* (cf. 1 Corinthians, 2. 6, 7; 12. 8; Ephesians, 1. 17). **present**—(Note, v. 22)—at Christ's coming. **every man**—Paul is zealous lest the false teachers should seduce one single soul of Christ's people at Colosse. So each individual among them should be zealous for himself and his neighbor. Even one soul is of incalculable value. **perfect in Christ**—who is the *element in living union with whom alone each believer can find perfection*; *perfectly instructed* (Ephes., 4. 13) in doctrine and *full grown or matured in faith and practice*. "Jesus" is omitted in all the oldest MSS. **29. Whereunto**—*vis.*, "to present every man perfect in Christ." **I also labor**—rather, "I labor also." I not only "proclaim" (*English Version* "preach") Christ, but I *labor* also. **striving**—in "conflict" (ch. 2. 1) of spirit (cf. Rom., 8. 26). The same *Greek* word is used of Epaphras (ch. 4. 12). "*laboring fervently for you in prayer*," *lit.*, "agonizing," "striving as in the agony of a contest." So Jesus in Gethsemane when praying Luke, 22. 44: so "strive" (the same *Greek* word, "agonize") Luke 13. 24. So Jacob "*wrestled*" in prayer (Genesis, 32. 24-29). Cf. "contention," *Greek*, "agony," or "striving earnestness," 1 Thessalonians, 2. 2. **according to his working**—Paul avows that he has power to "strive" in spirit for his converts, so far only as *Christ* works in him and by him (Ephesians, 3. 20; Philippians, 4. 13). **mightily**—*lit.*, "in power."

CHAPTER II.

Ver. 1-23. HIS STRIVINGS IN PRAYER FOR THEIR STEADFASTNESS IN CHRIST: FROM WHOM HE WARNS THEM NOT TO BE LED AWAY BY FALSE WISDOM. 1. **For**—He explains in what respect he "*laboring striving*" (ch. 1. 29). *Translate, as Greek*, "I wish you to know how great a conflict (the same *Greek* word as in ch. 1. 29, "*agony of a conflict*") of fervent, anxious prayer; not conflict with the false teachers, which would have been impossible for him now in prison) I have for you." **them at Laodicea**—exposed to the same danger from false teachers, as the Colossians (cf. ch. 1. 16). This danger was probably the cause of his writing to Laodicea, as well as to Colosse. **not seen my face in the flesh**—including those in Hierapolis (ch. 4. 13). Paul considered himself a "debtor" to all the Gentiles (Romans, 1. 14). "His face" and presence would have been a "comfort" (v. 2; Acts, 20. 38). Cf. ch. 1. 4, 7, 8, in proof that he had not *seen*, but only *heard of* the Colossians. Hence he strives by earnest conflict with God in anxious prayer for them, to make up for the loss of his bodily presence among them. Though "*absent in the flesh*," I am with you in the *Spirit*" (v. 5). 2. *Translate*, "That their hearts may be comforted." The "*their*," compared with "*you*" (v. 4), proves that in v. 1, the words, "have not seen my face in the flesh," is a *general* designation of those for whom Paul declares he has "conflict," including the particular species, "*you* (Colossians) and them at Laodicea." For it is plain, the prayer "*that their hearts may be comforted*," must in-

clude in it the Colossians for whom he expressly says, "I have conflict." Thus it is an abbreviated mode of expression for "That *your* and *their* hearts may be comforted." ALFORD *Translates*, "confirmed," or allows "comforted" in its original radical sense *strengthened*. But the *Greek* supports *English Version*; the sense, too, is clear: *comforted* with the consolation of those whom Paul had not seen, and for whom, in consequence, he strove in prayerful conflict the more fervently; inasmuch as we are more anxious in behalf of absent, than present, friends. [DAVENANT.] Their hearts would be comforted by "knowing what conflict he had for" them, and how much he is interested for their welfare; and also by being released from doubts on learning from the apostle, that the doctrine which they had heard from Epaphras was true and certain. In writing to churches which he had instructed face to face, he enters into particular details concerning them, as a father directing his children. But to those among whom he had not been in person, he treats of the more general truths of salvation. *being*—*translate as Greek* in oldest MSS., "*They being knit together.*" *in love*—the bond and element of perfect *knitting together*; the antidote to the dividing schismatical effect of false doctrine. Love to God and to one another in Christ. *unto*—the object and end of their being "knit together." *all riches*—*Greek*, "*all the riches of the full assurance* (1 Thessalonians, 1. 5; Hebrews, 6. 11; 10. 22) of the (Christian) understanding." The accumulation of phrases, not only "understanding," "but the full assurance of understanding;" not only this, but "the *riches* of," &c.; not only this, but "*all the riches* of," &c., implies how he desires to impress them with the momentous importance of the subject in hand. *to*—*translate*, "*unto.*" *acknowledgment*—The *Greek* implies, "full and accurate knowledge." It is a distinct *Greek* word from "knowledge," v. 3. ALFORD *translates*, "through . . . knowledge." *Acknowledgement* hardly is strong enough: they did in a measure *acknowledge* the truth; what they wanted was the *full and accurate knowledge* of it (cf. *Notes*, ch. 1. 9, 10; Philippians 1. 9). *of God, and of the Father, and of Christ*—The oldest MSS. omit "and of the Father, and of:" then *translate*, "Of God (*viz.*) Christ." Two very old MSS. and *Vulgate* read "Of God the Father of Christ." 3. *Translate* in the *Greek* order. "In whom (not as ALFORD, 'in which' *mystery*: Christ is Himself the 'mystery' (v. 2; 1 Timothy, 3. 16), and to Christ the relative refers) are all the treasures of wisdom and knowledge hidden." The "*all*" here, answers to "*all*" in v. 2; as "*treasures*" answer to the *riches*:" it is from the *treasures* that the *riches* (v. 2) are derived. "Are" is the predicate of the sentence: all the treasures ARE in Him; *hidden* is predicated of the state or manner in which they are in Him. Like a mine of unknown and inexhaustible wealth, the *treasures* of wisdom are all in Him *hidden*, but not in order to remain so: they only need to be explored for you to attain "unto the riches" in them (v. 2); but until you, Colossians, press after attaining the *full knowledge* (see *Note*, v. 2) of them, they remain "hidden." Cf. the parable, Matthew, 13. 44, "treasure hid." This sense suits the scope of the apostle, and sets aside ALFORD's objection that "the treasures are not hidden, but revealed." "Hidden" plainly answers to "*mystery*" (v. 2), which is designed by God, if we be faithful to our privileges, not to

remain *hidden*, but to be revealed (cf. 1 Corinthians, 2. 7, 8). Still as the mine is unfathomable, there will, through eternity, be always fresh treasures in Him to be drawn forth from their hidden state. **wisdom**—*general* and as to *experimental* and *practical* truth: whence comes “understanding” (v. 2). **knowledge**—*special* and *intellectual*, in regard to *doctrinal* truth: whence comes “the full knowledge” (v. 2). **4. And**—“Now.” Cf. with “lest any man,” &c., v. 8, 16, 18. He refers to the blending of Judaism with Oriental philosophy, and the combination of this mixture with Christianity. **exacting words**—plausible as wearing the guise of *wisdom* and *humanity* (v. 18, 23). **5. For**—Argument against their suffering themselves to be *beguiled*, drawn from a regard to his personal authority as though he were present. **joying and beholding**—beholding with joy. **order**—your *good order*: answering to “knit together” (v. 2) as a well organized body: the same *Greek* as that for “knit together,” is used of “the body” of the church “*compact*,” in Ephesians, 4. 16. Cf. 1 Corinthians, 14. 33, 40. **steadfastness**—*Greek*, “the firm (or solid) foundation.” As “order” expresses the outward aspect of the church; so, “steadfastness” expresses the inner basis on which their church rested. The *Greek lit.* implies not an abstract quality, but the *thing* in the concrete; thus their “faith” here is *the solid thing* which constituted the basis of their church. **6.** “As therefore ye received (once for all: the aorist tense: from Epaphras) Jesus the Christ as your Lord (cf. 1 Corinthians, 12. 3; 2 Corinthians, 4. 5; Philippians, 3. 8), so walk in Him.” He says not merely, “Ye received” the doctrine of Christ, but “Jesus” Himself: this is the essence of faith (John 14. 21, 23; Galatians, 1. 16). Ye have received once for all the Spirit of *life* in Christ; carry into practice that life in your *walk* (Galatians, 5. 25). This is the main scope of the epistle. **7. Rooted**—(Ephesians, 3. 17.) **built up**—*Greek*, “being builded up.” As “rooted” implies their *vitability*; so “builded up,” massive *solidity*. As in the Song of Solomon, when one image is not sufficient to express the varied aspects of Divine truth, another is employed to supply the idea required. Thus “walking,” a third image (v. 6), expresses the thought which “rooted” and “built,” though each suggesting a thought peculiar to itself, could not express, *viz.*, onward *motion*. “Rooted,” is in the *past* tense, implying their first *conversion* and vital grafting “in Him.” Builded up is *present* (in the *Greek*); implying their progressive *increase* in religion by union with Him. Ephesians, 2. 20 refers to the church; but the passage here to their *individual* progress in edification (Acts, 20. 32). **stablished**—confirmed. **as**—“even as,” **abounding therein with thanksgiving**—advancing to fuller maturity (cf. v. 2) in the faith, “with thanksgiving” to God as the gracious Author of this whole blessing. **8. Translate**, “Beware (*lit.*, ‘Look’ well) lest there *shall be* (as I fear there is: the *Greek* indicative expresses this) any man (pointing to some known emissary of evil, Galatians, 1. 7) *leading you away as his spoil* (not merely gaining spoil out of you, but making yourselves his spoil) through (by means of) his philosophy,” &c. The apostle does not condemn *all* philosophy, but “the philosophy” (so *Greek*) of the Judaic-oriental heretics at Colosse, which afterwards was developed into Gnosticism. You who may have “the riches of full assurance” and “the treasures of wisdom,” should not suffer yourselves to be

led away as a *spoil* by *empty*, deceitful philosophy: "riches" are contrasted with *spoil*; "full" with "vain," or *empty* (v. 2, 3, 9). **after—**"according to," **tradition of men**—opposed to "the fulness of the *God-head*." Applied to *Rabbinical traditions*, Mark, 7. 8. When men could not make revelation even *seem* to tell about deep mysteries which they were curious to pry into, they brought in human philosophy and pretended traditions to help it, as if one should bring a lamp to the sundial to find the hour. [*Cautions for times*, p. 85.] The false teachers boasted of a higher wisdom in theory, transmitted by tradition among the initiated; in practice they enjoined asceticism, as though matter and the body were the sources of evil. Phrygia (in which was Colosse) had a propensity for the mystical and magical, which appeared in their worship of Cybele and subsequent Montanism. [NEANDER.] **rudiments of the world**—(*Note*, Galatians, 4. 3.) "The rudiments" or elementary lessons "of the (outward) world," such as legal ordinances; our Judaic childhood's lessons (v. 11, 16, 20; Galatians, 4. 1-3). But NEANDER, "the *elements* of the world," in the sense, *what is earthly, carnal, and outward*, not "the rudiments of religion," in Judaism and heathenism. **not after Christ**—Their boasted higher "philosophy" is but human tradition, and a cleaving to the carnal and worldly, and not to Christ. Though acknowledging Christ nominally, in spirit they by their doctrine deny him. **9. For**—"Because." Their "philosophy" (v. 8), is not "after Christ," as all true philosophy is, every thing which comes not from, and tends not to, Him, being a delusion; "For in Him (alone) dwelleth" *as in a temple*, &c. **the fulness**—(ch. 1. 19; John, 14. 10) **of the Godhead**—The *Greek* (Theotes) means the ESSENCE and NATURE of the *Godhead*, not merely the *divine perfections* and attributes of Divinity (*Greek*, "theiotes"). He, as man, was not merely God-like, but in the fullest sense, GOD. **bodily**—not merely as before His incarnation, but now "bodily in Him" as the incarnate word (John, 1. 14, 18). Believers by union with him, partake of His fulness of the Divine nature (John, 1. 16; *Note*, Ephesians, 3. 19; 2 Peter, 1. 4). **10. And**—And *therefore*; and *so*. *Translate* in the *Greek* order, "Ye are in Him (by virtue of union with Him) *filled full*" of all that you need (John, 1. 16). Believers receive of the Divine unction which flows down from their Divine Head and High Priest (Psalm 133. 2). He is *full of* the "fulness" itself; we, *filled* from Him. Paul implies, Therefore ye Colossians need no supplementary sources of grace, such as the false teachers dream of. Christ is "the Head of all *rule and authority*" (so the *Greek*), Ephesians, 1. 10: He, therefore, alone, not these subject "authorities" also, is to be adored (v. 18). **11.** Implying that they did not need, as the Judaizers taught, the outward rite of circumcision, since they had already the inward spiritual reality of it. **are**—rather as the *Greek*, "ye *were* (once for all) circumcised (spiritually, at your conversion and baptism, Romans, 2. 28, 29; Philippians, 3. 3) with a (so the *Greek*) circumcision made without hands:" opposed to "the circumcision in the flesh *made by hands*" (Ephesians, 2. 11). Christ's own body, by which the believer is sanctified, is said to be "not made with hands" (Mark, 14. 58; Hebrews, 9. 11; cf. Daniel, 2. 45). **in putting off**—rather as *Greek*, "in your putting off," as an old garment (Ephesians, 4. 22): alluding to the putting off the foreskin in circumcision. **the body of**

the sins of the flesh—The oldest MSS. read, "the body of the flesh," omitting "of the sins," *i.e.*, "the body," of which the prominent feature is *fleshliness* (cf. Romans, 8. 13, where "flesh" and "the body" mutually correspond). This fleshly body, in its sinful aspect, is put off in baptism (where baptism answers its ideal) as the seal of regeneration where received in repentance and faith. In circumcision the *foreskin* only was put off; in Christian regeneration "the *body of the flesh*" is spiritually put off, at least it is so in its ideal conception, however imperfectly believers *realise* that ideal. *by*—Greek, "in." This spiritual circumcision is realized in, or by, union with Christ, whose "circumcision," whereby He became responsible for us to keep the whole law, is imputed to believers for justification; and union with whom, in all His vicarious obedience, including His CIRCUMCISION, is the source of our sanctification. ALFORD makes it explanatory of the previous, "a circumcision made without hands," *vis.*, "the circumcision brought about by your union with Christ." The former view seems to me better to accord with v. 12; ch. 3. 1, 3, 4, which similarly makes the believer, by spiritual union with Christ, to have personal fellowship in the several states of Christ, *vis.*, His death, resurrection, and appearing in glory. Nothing was done or suffered by our Mediator as such, but may be acted in our souls and represented in our spirits. PEARSON'S view, however, is that of ALFORD JOSHUA, the type (not Moses in the wilderness), circumcised the Israelites in Canaan (Joshua, 5. 2-9) the second time: the people that came out of Egypt having been circumcised, and afterwards having died in the wilderness; but those born after the Exodus not having been so. Jesus, the antitype, is the author of the true circumcision, which is therefore called "the circumcision of Christ" (Romans, 2. 29). As Joshua was "Moses' minister," so Jesus, "minister of the circumcision for the truth of God" unto the Gentiles (Romans, 15. 8). 12. *Translate*, "Having been buried with Him in *your* baptism." The past participle is here coincident in time with the preceding verb, "ye were (Greek) circumcised." Baptism is regarded as the burial of the old carnal life, to which the act of immersion symbolically corresponds; and in warm climates where *immersion* is safe, it is the mode most accordant with the significance of the ordinance; but the Spirit of the ordinance is kept by affusion, where immersion would be inconvenient or dangerous: to insist on literal immersion in all cases would be mere legal ceremonialism (Romans, 6. 3, 4). **are risen**—rather as Greek, "were raised with Him." **through the faith of, &c.**—*by means of your faith* in the operation of God: so "faith of" for "faith in" (Ephesians, 3. 12; Philippians, 3. 9). Faith in God's mighty operation in raising again Jesus, is saving faith (Romans, 4. 24; 10. 9); and it is wrought in the soul by His same "mighty working" whereby He "raised Jesus from the dead" (Ephesians, 1. 19, 20). BENGEL, seems to me (not as ALFORD understands him) to express the latter sense, *vis.*, "Through the faith which is a *work of* the operation of God who," &c. Ephesians, 1. 19, 20, accords with this: the same mighty power of God is exercised in raising one spiritually dead to the life of faith, as was "wrought in Christ when God raised Him literally from the dead." However, "faith of" *usually* is faith in (Romans, 3. 22); but there is no grammatical impropriety in understanding it "the faith which is

the effect of the operation of God" (Ephesians, 2. 8; 1 Thessalonians, 2. 13). As His literal resurrection is the ground of the power put forth in our spiritual resurrection now, so it is a pledge of our literal resurrection hereafter (Romans, 8. 11). **13. you, being dead**—formerly (Ephesians, 2. 1, 2); even as Christ was among the dead, before that God raised Him "from the dead" (v. 12). **sins**—rather as *Greek* is translated at end of this verse, "trespasses," *lit.*, "fallings aside" from God's ways; actual transgressions, as that of Adam. **uncircumcision of your flesh**—your not having put off the old fleshly nature, the carnal foreskin, or *original sin* which now by spiritual circumcision, *i.e.*, conversion and baptism, you have put off. **he quickened**—God "quickened together with Him" (CHRIST). Just as Christ's resurrection proved that He was delivered from the sin laid on Him, so our spiritual quickening proves that we have been forgiven our sins (1 Peter, 3. 22; 4. 1, 2). **forgiven you**—So *Vulgate* and HILARY. But the oldest MSS. read, "us," passing from the particular persons, the Colossians, to the general church (ch. 1. 14; Ephesians, 1. 7). **all trespasses**—*Greek*, "all our trespasses." **15. Blotting out**—*Greek*, "Having wiped out:" coincident in time with "having forgiven you" (v. 13): hereby having cancelled the law's indictment against you. The law (including especially the *moral* law, wherein lay the chief difficulty in obeying) is abrogated to the believer, as far as it was a compulsory, accusing code, and as far as "righteousness" (justification) and "life" were sought for by it. It can only produce outward works, not inward obedience of the will, which in the believer flows from the Holy Spirit in Him (Romans, 3. 21; 7. 2, 4. Galatians, 2. 19). **the hand-writing of ordinances**—rather, "IN ordinances" (*Note*, Ephesians, 2. 15): "the law of commandments contained in ordinances." "The hand-writing" (alluding to the Decalogue, the representative of the law, *written by the hand of God*) is the *whole law*, the obligatory bond, under which all lay: the Jews primarily were under the bond, but they in this respect were the representative people of the world (Romans, 3. 19); and in their inability to keep the law was involved the inability of the Gentiles also, in whose hearts "the work of the law was written" (Romans, 2. 15); and as they did not keep this, they were condemned by it. **that was against us... contrary to us**—*Greek*, "*adversary to us:*" so it is translated, Hebrews, 10. 27. "Not only was the law *against us* by its demands, but also an *adversary* to us by its accusations." [BENGEL.] TITTMAN explains the *Greek*, "having a latent contrariety to us:" not *open* designed hostility, but virtual unintentional opposition through *our* frailty; not through any opposition in the law itself to our good (Romans, 7. 7-12, 14; 1 Corinthians, 15. 56; Galatians, 3. 21; Hebrews, 10. 3). The "WRITING" is part of "that which was contrary to us;" for "the letter killeth" (*Note*, 2 Corinthians, 3. 6). **and took it**—*Greek*, "and hath taken it out of the way" (so as to be no longer a hindrance to us), by "nailing it to the cross." Christ, by bearing the curse of the broken law, has redeemed us from its curse (Galatians, 3. 13). In His person nailed to the cross, the law itself was nailed to it. One ancient mode of cancelling bonds, was by striking a nail through the writing: this seems at that time to have existed in Asia. [GROTIUS.] The bond cancelled in the present case was the obligation lying against the Jews as representatives of the

world, and attested by their *amen*, to keep the whole law under penalty of the curse (Deuteronomy, 27. 26; Nehemiah, 10. 29). 15. ALFORD, ELLICOTT, &c., translate the *Greek* to accord with the translation of the same *Greek*, ch. 3. 9. "Stripping off from Himself the principalities and the powers;" GOD put off from Himself *the angels*, *i.e.*, their ministry, not employing them to be promulgators of the gospel in the way that He had given the law by their "disposition" or ministry (Acts, 7. 53; Galatians, 3. 19; Hebrews, 2. 2, 5): God manifested Himself without a veil in Jesus. "THE principalities and THE powers" refers back to v. 10, Jesus, "the Head of all principality and power," and ch. 1. 16. In the sacrifice of Jesus on the cross, God subjected all the principalities, &c., to Jesus, declaring them to be powerless as to His work and His people (Ephesians, 1. 21). Thus Paul's argument against those grafting on Christianity Jewish observances, along with angel-worship; is, whatever part angels may be supposed to have had under the law, now at an end, God having put the legal dispensation itself away. But the objection is, that the context *seems* to refer to a triumph over *bad angels*: in 2 Corinthians, 2. 14, however, Christ's *triumph* over those subjected to Him, is not a triumph for destruction, but for their salvation, so that good angels *may* be referred to (ch. 1. 20). But the *Greek* middle is susceptible of *English Version*, "Having spoiled," or, *lit.*, [TITTMAN], "having completely stripped," or "despoiled" *for Himself* (cf. Romans, 8. 38; 1 Corinthians, 15. 24; Ephesians, 6. 12). *English Version* accords with Matthew, 12. 29; Luke, 11. 22: Hebrews, 2. 14. Translate as the *Greek*, "The rules and authorities." made a show of them openly—at His ascension (*Notes*, Ephesians, 4. 8: confirming *English Version* of this verse). openly—John, 7. 4; 11. 54, supports *English Version* against ALFORD's translation, "in openness of speech." In it—*vis.*, His cross, or crucifixion: so the *Greek* fathers translate. Many of the Latins, "In Himself," or "in Him." Ephesians, 2. 16, favors *English Version*, "Reconcile. . . by the cross, having slain the enmity thereby." If "in Him," *i.e.*, Christ, be read, still the cross will be the place and means of God's triumph in Christ over the principalities (Ephesians, 1. 20; 2. 5). Demons, like other angels, were in heaven up to Christ's ascension, and influenced earth from their heavenly abodes. As heaven was not yet opened to man before Christ (John, 3. 13), so it was not yet shut against demons (Job, 1. 6; 2. 1). But at the ascension Satan and his demons were "judged" and "cast out" by Christ's obedience unto death (John, 12. 31; 16. 11; Hebrews, 2. 14; Revelation, 12. 5-10, and the Son of man was raised to the throne of God; thus His resurrection and ascension are a public solemn triumph over the principalities and powers of death. It is striking, that the heathen oracles were silenced soon after Christ's ascension. 16. therefore—Because ye are complete in Christ, and God in Him has dispensed with all subordinate means as *essential* to acceptance with Him. meat. . . drink—*Greek*, "eating. . . drinking" (Romans, 14. 1-17). Pay no regard to any one who sits in judgment on you as to legal observances in respect to foods. holiday—a feast yearly. Cf. the three, 1 Chronicles, 23. 31. new moon—monthly. the sabbath—Omit "THE," which is not in the *Greek*, (cf. *Note*, Galatians, 4. 10). "SABBATHS" (not "the Sabbaths") of the day of atonement and feast of tabernacles have come to an end with

the Jewish services to which they belonged (Leviticus, 23. 32, 37-39). The weekly Sabbath rests on a more permanent foundation, having been instituted in Paradise to commemorate the completion of creation in six days. Lev., 23. 38, expressly distinguishes "the Sabbath of the Lord" from the other Sabbaths. A *positive* precept is *right because it is commanded*, and ceases to be obligatory when abrogated; a moral precept is *commanded eternally because it is eternally right*. If we could keep a perpetual Sabbath, as we shall hereafter, the positive precept of the Sabbath, one in each week would not be needed. Hebrews, 2. 5, "rest," *Greek*, "keeping of Sabbath" (Isaiah, 66. 23). But we cannot, since even Adam, in innocence, needed one amidst his earthly employments; therefore the Sabbath is still needed, and is therefore still linked with the other nine commandments, as obligatory in the Spirit, though the letter of the law has been superceded by that higher Spirit of love, which is the essence of law and gospel alike (Romans, 13. 8-10). 17. **things to come**—the blessings of the Christian covenant, the substance of which Jewish ordinances were but the type. Cf. "ages to come," *i.e.*, the gospel dispensation (Ephesians, 2. 7). Hebrews, 2. 5, "the world to come." **the body is of Christ**—The *real substance* (of the blessings typified by the law) belongs to Christ (Hebrews, 8. 5; 10. 1). 18. **beguile**—*translate*, "Defraud you of your prize," *lit.*, "to adjudge a prize out of hostility away from him who deserves it." [TRENCH.] "To be umpire in a contest to the detriment of one." This *defrauding of their prize* the Colossians would suffer, by letting any self-constituted *arbitrator* or *judge* (*i.e.*, false teacher) draw them away from Christ, "the righteous Judge" and Awarder of the prize (2 Timothy, 4. 8; James, 1. 12; 1 Peter, 5. 4), to angel-worship. In a **voluntary humility**—So "will-worship" (v. 23). *Lit.*, "Delighting [WAHL] in humility:" *loving* (so the *Greek* is translated, Mark, 12. 38, "love to go in long clothing") to indulge himself in a *humility* of his own imposing; a *volunteer in humility*. [DALLÆUS.] Not as ALFORD, "Let no one of purpose defraud you," &c. Nor as GROTIUS, "If he ever so much wish" (to defraud you). For the participle "wishing," or "delighting," is one of the series, and stands in the same category as "intruding," "puffed up," "not holding;" and the *self-pleasing* implied in it stands in happy contrast to the (mock) *humility* with which it seems to me, therefore, to be connected. His "humility," so-called, is a *pleasing of self*; thus it stands in parallelism to "his fleshly mind" (its real name, though he styles it "humility"), as "wishing" or "delighting" does to "puffed up." The *Greek* for "humility" is *lit.*, "lowliness of mind," which forms a clearer parallel to "puffed up by his fleshly mind." Under pretext of humility, as if they durst not come directly to God and Christ (like the modern church of Rome), they invoked angels: as Judaizers, they justified this on the ground that the law was given by angels. This error continued long in Phrygia (where Colosse and Laodicea were), so that the council of Laodicea (A. D. 360) expressly framed its 35th canon against the "Angelici" (as AUGUSTINE, *Hæreses*, 39, calls them) or "invokers of angels." Even as late as THEODORET'S time, there were oratories to Michael the archangel. The modern Greeks have a legend that Michael opened a chasm to draw off an inundation threatening the Colossian Christians. Once men admit the inferior powers to share invocation

with the Supreme, the former gradually engross all our serious worship, almost to the exclusion of the latter; thus the heathen, beginning with adding the worship of other deities to that of the Supreme, ended with ceasing to worship Him at all. Nor does it signify much, whether we regard such as directly controlling us (the Pagan view), or as only *influencing* the Supreme in our behalf (the church of Rome's view); because he from whom I expect happiness or misery, becomes the uppermost object in my mind, whether he *give* or only *procure* it. [*Cautions for times.*] Scripture opposes the idea of "patrons" or "intercessors" (1 Timothy, 2. 5, 6). True Christian humility joins consciousness of utter personal demerit, with a sense of participation in the divine life through Christ, and in the dignity of our adoption by God. Without the latter being realized, a false self-humiliation results, which displays itself in ceremonies and ascetic self-abasement (v. 23), which after all is but spiritual pride under the mock guise of humility. Contrast "glorying in the Lord" (1 Corinthians, 1. 31). *Intruding into . . . things which he hath not seen*—So very old MSS. and *Vulgate* and *ORIGEN* read. But the oldest MSS. and *Lucifer* omit "not;" then *translate*, "Haughtily treading on ('standing on' [ALFORD]) the things which he hath seen." TREGELLES refers this to *fancied* visions of angels. But if St. Paul had meant a *fancied seeing*, he would have used some qualifying word, as, "which he *seemed* to see," not "which he *hath* seen." Plainly the things were *actually* seen by him, whether of demoniacal origination (1 Samuel, 28. 11-20), or phenomena resulting from natural causation, mistaken by him as if supernatural. Paul not stopping to discuss the nature of the things so seen, fixes on the radical error, the tendency of such a one in all this to walk by SENSE (*vis.*, what he *haughtily prides himself on having* SEEN), rather than by FAITH in the UNSEEN "Head" (v. 19; cf. John, 20. 29; 2 Corinthians, 5. 7; Hebrews, 11. 1). Thus in the parallelism, "vainly puffed up" answers to "haughtily treading on," or "setting his foot on;" "his fleshly mind" answers to "the things which he hath seen," since his fleshliness betrays itself in priding himself on *what he hath seen*, rather than on the *unseen* objects of *faith*. That the things seen may have been of demoniacal origination, appears from 1 Timothy, 4. 1, "Some shall depart from the *faith*, giving heed to seducing spirits and doctrines of devils" (*Greek*, "demons"). A warning to modern spiritualists. *puffed up*—Implying that the previous so-called "humility" (*Greek*, "lowliness of mind") was really a "puffing up," *fleshly mind*—*Greek*, "By the mind of his own flesh." The flesh, or sensuous principle, is the fountain head whence his mind draws its craving after religious objects of *sight*, instead of, in true *humility* as a member, "holding fast the (unseen) Head." 19. *Translate*, "Not holding fast the Head." He who does not hold Christ solèly and supremely above all others, does not hold Him at all. [BENGEL.] The want of firm holding of Christ has set him loose to [pry into, and so] "tread haughtily on (pride himself on) things which he hath seen." Each must hold fast the Head for himself, not merely be attached to the other members, however high in the body. [ALFORD.] *from which*—rather, "from whom." *all the body*—*i.e.*, all the members of the body (Ephesians. 4. 16). *Joins*—the points of union where the supply of nourishment passes to the different members, furnishing the body

with the materials of growth. **bands**—the sinews and nerves which bind together limb and limb. Faith, love, and peace, are the spiritual bands. Cf. "knit together in love" (v. 2; ch. 3. 14; Ephesians, 4. 3). **having nourishment ministered**—*i.e.*, supplied to it continually. "Receiving ministration." **knit together**—The *Greek* is translated "compacted" Ephesians, 4. 16: implying firm consolidation. **with the increase of God**—(Ephesians, 4. 16)—*i.e.*, wrought by God, the Author and Sustainer of the believer's spiritual life in union with Christ, the Head (1 Corinthians, 3. 6); and tending to the honor of God, being worthy of Him, its Author. **20. Wherefore**—The oldest MSS. omit "Wherefore." **If ye be dead**—*Greek*, "if ye died (so as to be freed) from," &c. (cf. Romans, 6. 2; 7. 2, 3; Galatians, 2. 19). **rudiments of the world**—(v. 8.) Carnal, outward, worldly, legal ordinances. **as though living**—as though you were not dead to the world like your crucified Lord, into whose death ye were buried (Galatians, 6. 14; 1 Peter, 4. 1, 2). **are ye subject to ordinances**—why do ye submit to be made subject to ordinances? Referring to v. 14: you are again being made subject to "ordinances," the "handwriting" of which had been "blotted out" (v. 14). **21. Cf. v. 16, "meat... drink."** He gives instances of the "ordinances" (v. 20) in the words of their imposers. There is an ascending climax of superstitious prohibitions. The first *Greek* word (*hapse*) is distinguished from the third (*thiges*), in that the former means *close contact* and *retention*; the latter, *momentary contact* (cf. 1 Corinthians, 7. 1; John, 20. 17, *Greek*, "Hold me not;" "cling not to me"). *Translate*, "Handle not, neither taste, nor even touch." The three refer to meats. "Handle not" (a stronger term than "nor even touch"), "nor taste" with the tongue, "nor even touch," however slight the contact. **22. Which—things, viz., the things handled, touched, and tasted. are to perish—lit., "are (constituted by their very nature) for perishing (or destruction by corruption) in (or with) their using up" (consumption).** Therefore they cannot really and lastingly defile a man (Matthew, 15. 17; 1 Corinthians, 6. 13). **after**—according to. Referring to v. 20. 21. All these "ordinances" are according to human, not divine, injunction. **doctrines**—*Greek*, "teachings." ALFORD translates, (doctrinal) "systems." **23. have**—*Greek*, "are having;" implying the *permanent* characteristic which these ordinances are supposed to have. **show of wisdom**—rather, "a reputation of wisdom." [ALFORD.] **will-worship**—arbitrarily-invented worship: *would-be-worship*, devised by man's own will, not God's. So jealous is God of human will-worship, that He struck Nadab and Abihu dead for burning strange incense (Leviticus, 10. 1-3). So Uzziah was stricken with leprosy for usurping the office of priest (2 Chronicles, 26. 16-21). Cf. the will-worship of Saul (1 Samuel, 13. 8-14) for which he was doomed to lose his throne. This "voluntary worship" is the counterpart to their "voluntary humility" (v. 18); both specious in appearance, the former seeming in religion to do even more than God requires (as in the dogmas of the Roman and Greek churches), but really setting aside God's will for man's own; the latter seemingly self-abasing, but really proud of man's self-willed "humility" (*Greek*, "lowliness of mind"), whilst virtually rejecting the dignity of direct communion with Christ, the Head, by worshipping of angels. **neglecting of the body**—*Greek*, "not sparing of the

body." This asceticism seems to have rested on the Oriental theory that matter is the source of evil. This also looked plausible (cf. 1 Corinthians, 9. 27). **Not in any honor**—of the body. As "neglecting of the body" describes asceticism *positively*; so this clause, *negatively*. Not paying any of that "honor" which is due to the body as redeemed by such a price as the blood of Christ. We should not degrade, but have a just estimation of ourselves, not in ourselves, but in Christ (Acts, 13. 46; 1 Corinthians, 3. 21; 6. 15; 7. 23; 12. 23, 24; 1 Thessalonians, 4. 4). True self-denial regards the spirit and not the forms of ascetical self-mortification in "meats which profit not those occupied therein" (Hebrews, 13. 9), and is consistent with Christian self-respect, the "honor" which belongs to the believer as dedicated to the Lord. Cf. "vainly," v. 18. **to the satisfying of the flesh**—This expresses the *real* tendency of their human ordinances of bodily asceticism, voluntary-humility; and will-worship of angels. Whilst seeming to *deny* self and the body, they really are *pampering* the flesh. Thus "satisfying of the *flesh*" answers to "puffed up by his *fleshy* mind" (v. 18), so that "flesh" is used in its ethical sense, "the carnal nature" as opposed to the *spiritual*: not in the sense "body." The *Greek* for "satisfying," implies *satiating to repletion, or to excess*. "A surfeit of the carnal sense is human tradition." [HILARY THE DEACON, in BENGEL.] Tradition puffs up: it clogs the heavenly perceptions. They put away true "honor" that they may "*sate to the full the flesh*." Self-imposed ordinances gratify the flesh (*vis.*, self-righteousness), though seeming to mortify it.

CHAPTER III.

Ver. 1-25. EXHORTATIONS TO HEAVENLY AIMS, AS OPPOSED TO EARTHLY, ON THE GROUND OF UNION TO THE RISEN SAVIOUR: TO MORTIFY AND PUT OFF THE OLD MAN, AND TO PUT ON THE NEW: IN CHARITY, HUMILITY, WORDS OF EDIFICATION, THANKFULNESS: RELATIVE DUTIES. 1. **If... then**—The connection with ch. 2. 18, 23, is, he had condemned the "fleshy mind" and the "satiating to the full the flesh;" in contrast to this he now says, "If then ye have been once for all raised up (*Greek* aorist) together with Christ" (*vis.*, at your conversion and baptism, Romans, 6. 4). **seek those things... above**—(Matthew, 6. 33; Philippians, 3. 20.) **sitteth**—rather as *Greek*, "Where Christ is, sitting on the right hand of God" (Ephesians, 1. 20). The Head being quickened the members are also quickened with Him. Where the Head is, there the members must be. The contrast is between the believer's former state, alive to the world but dead to God, and his present state, dead to the world but alive to God; and between the earthy abode of the unbeliever and the *heavenly* abode of the believer (1 Corinthians, 15. 47, 48.) We are already seated there *in* Him as our Head; and hereafter shall be seated *by* Him, as the Bestower of our bliss. As Elisha (2 Kings, 2. 2) said to Elijah when about to ascend, "As the Lord liveth... I will not leave thee;" so we must follow the ascended Saviour with the wings of our meditations and the chariots of our affections. We should trample upon and subdue our lusts, that our conversation may correspond to our Saviour's condition; that where the eyes of apostles were forced to leave Him, thither our thoughts may follow Him (Matthew, 6. 21; John, 12. 32). [PEARSON.] Of ourselves we can no more ascend than a bar

of iron lift itself up from the earth. But the love of Christ is a powerful magnet to draw us up (Ephesians, 2. 5, 6). The design of the gospel is not merely to give rules, but mainly to supply *motives* to holiness. 2. *Translate*, "Set your *mind* on the things above, not on the things," &c. (ch. 2. 20). Contrast "who *mind* earthly things" (Philippians, 3. 19). Whatever we make an idol of, will either be a cross to us if we be believers, or a curse to us if unbelievers. 3. The *Greek* aorist implies, "For ye have died once for all" (ch. 2. 12; Romans, 6. 4-7). It is not said, Ye must die practically to the world in order to become dead with Christ; but the latter is assumed as *once for all* having taken place in the regeneration: what believers are told is, Develop this spiritual life in practice. "No one longs for eternal, incorruptible, and immortal life, unless he be wearied of this temporal, corruptible and mortal life. [AUGUSTINE.] your life... hid—(Psalm 83. 3)—like a seed buried in the earth; cf. "planted" Romans, 6. 5. Cf. Matthew 13. 31 and 33, "like... leaven... hid." As the glory of Christ now is hid from the world, so also the glory of believers' inner life, proceeding from communion with Him, is still hidden with Christ in God; but (v. 4) when Christ, the Source of this life, shall manifest Himself in glory, then shall their hidden glory be manifest, and correspond in appearance to its original. [NEANDER.] The Christian's secret communion with God will now at times make itself seen without his intending it (Matthew, 5. 14, 16); but his full manifestation is at Christ's manifestation (Matthew, 13. 43; Romans, 8. 19-23). "It doth not yet appear (*Greek*, 'is not yet manifested') what we shall be" (1 John, 3. 2; 1 Peter, 1. 7). As yet Christians do not always recognize the "life" of one another, so *hidden* is it, and even at times doubt as to their own life so weak is it, and so harassed with temptations (Psalm 51.; Romans, 7.). In God—to whom Christ has ascended. Our "life" is "laid up for" us in God (ch. 1. 5), and is secured by the decree of Him who is invisible to the world (2 Timothy, 4. 8). 4. *Translate*, "When Christ shall be manifested who is our life (John, 11. 25; 14. 6, 19), then shall ye also with Him be manifested in glory" (1 Peter, 4. 13). The *spiritual* life our souls have now in Him, shall be extended to our *bodies* (Romans, 8. 11). *then*—and not till then. Those err who think to find a perfect church before then. The true church is now militant. Rome errs in trying to set up a church now regnant and triumphant. The true Church shall be visible as a perfect and reigning Church, when Christ shall be visibly manifested as her reigning Head. Rome having ceased to look for Him in patient faith, has set up a visible mock-head, a false anticipation of the millennial kingdom. The papacy took to itself by robbery that glory which is an object of hope, and can only be reached by bearing the cross now. When the Church became a harlot, she ceased to be a bride who goes to meet her Bridegroom. Hence the millennial kingdom ceased to be looked for. [AUBERLEN.] 5. *Mortify*—*Greek*, "Make a corpse of;" "make dead;" "put to death." *therefore*—(Note, v. 3.) Follow out to its necessary consequence the fact of your *having once for all* died with Christ spiritually at your regeneration, by daily "deadening your members," of which united "the body of the sins of the flesh" consists (ch. 2. 11). "The members" to be mortified are the fleshly instru-

ments of lust, in so far as the members of the body are abused to such purposes. Habitually repress and do violence to corrupt desires of which the members are the instruments (cf. Romans, 6, 19; 8, 13; Galatians, 5, 24, 25). **upon the earth**—where they find their support [BENGEL] (cf. v. 2, "things on earth"). See Ephesians, 5, 3, 4. **Inordinate affection**—"lustful passion," **evil concupiscence**—more general than the last [ALFORD], the disorder of the *external* senses; "lustful passion," *lust within*. [BENGEL.] **covetousness**—marked off by the *Greek* article as forming a whole genus by itself, distinct from the genus containing the various species just enumerated. It implies a self-idolizing, grasping spirit; far worse than another *Greek* term translated "the love of money" (1 Timothy, 6, 10). **which is**—i.e., inasmuch as it is idolatry." Cf. *Note*, Ephesians, 4, 19, on its connection with sins of impurity. **Self** and **mammon** are deified in the heart instead of God (Matthew, 6, 24; *Note*, Ephesians, 5, 5). 6. (*Note*, Ephesians, 5, 6.) 7. **sometime**—"once." **walked . . . when ye lived in them**—These sins were the very element in which ye "*lived*" (before ye became once for all dead with Christ to them); no wonder, then, that ye "*walked*" in them. Cf. on the opposite side, "*living* in the Spirit," having as its legitimate consequence, "*walking* in the Spirit" (Galatians 5, 25). The *living* comes first in both cases, the *walking* follows. 8. **But now**—that ye are no longer *living* in them. **ye also**—like other believers: answering to "ye also" (v. 7) like other unbelievers formerly. **put off**—"Do ye also put away all these," *vis.*, those just enumerated, and those which follow. [ALFORD.] **anger, wrath**—(*Note*, Ephesians, 4, 31.) **blasphemy**—rather "reviling," "evil-speaking," as it is translated Ephesians, 4, 31. **filthy communication**—The context favors the translation, "*abusive language*," rather than impure conversation. "Foul language" best retains the ambiguity of the original. 9. (Ephesians, 4, 22, 25.) **put off**—*Greek*, "*wholly* put off:" utterly renounced. [TITTMANN.] **the old man**—the unregenerate nature which ye had before conversion. **his deeds**—habits of acting. 10. **the new man**—(*Note*, Ephesians, 4, 23). Here (*neon*) the *Greek*, means "the recently-put-on nature:" that lately received at regeneration (see *Note*, Ephesians, 4, 23, 24). **which is renewed**—*Greek*, "which is being renewed" (anakainoumenon): *vis.*, its development into a perfectly renewed nature is continually progressing to completion. **In knowledge**—rather as the *Greek*, "unto perfect knowledge" (*Notes*, ch. i. 6, 9, 10). Perfect knowledge of God excludes all sin (John, 17, 3). **after the image of him that created him**—*vis.*, of God that created the *new man* (Ephesians, 2, 10; 4, 24). The new creation is analogous to the first creation (2 Corinthians, 4, 6). As man was then made in the image of God naturally, so now spiritually. But the image of God formed in us by the Spirit of God, is as much more glorious than that borne by Adam, as the Second Man, the Lord from heaven, is more glorious than the first man. Genesis, 1, 26. Let us make man in our *image*, after our *likeness*." The "*image*" is claimed for man, 1 Corinthians, 11, 7; the "*likeness*," James, 3, 9. **ORIGEN** (*Principia* 3, 6) taught, the *image* was something *in* which all were created, and which continued to man after the fall (Genesis, 9, 6). The *likeness* was something *towards* which man was created, that he might strive after it and

attain it. TRENCH thinks God in the double statement (Genesis, i. 26), contemplates both man's first creation and his being "*renewed* in knowledge after the image of Him that created Him." II. **Where—translate,** "Wherein," *vis.*, in the sphere of the renewed man. **neither . . . NOR . . . NOR . . . NOR**—*translate as Greek,* "There is no such thing as Greek and Jew (the difference of privilege between those born of the natural seed of Abraham, and those not, is abolished), circumcision and uncircumcision (the difference of legal standing between the circumcised and uncircumcised is done away, Galatians, 6. 15)—bondman, freeman." The present Church is one *called out of the flesh*, and the present *world-course* (Ephesians, 2. 2), wherein such distinctions exist, to life in the Spirit, and to the future first resurrection: and this because Satan has such power now over the flesh and the world. At Christ's coming, when Satan shall no longer rule the flesh and the world, the nations in the flesh, and the world in millennial felicity, shall be the willing subjects of Christ and His glorified saints (Daniel, 7. 14, 22, 27; Luke, 19. 17, 19; Revelation, 20. 1-6; 3. 21). Israel in Canaan was a type of that future state when the Jews, so miraculously preserved distinct now in their dispersion, shall be the central Church of the Christianized world. As expressly as Scripture abolishes the distinction of Jew and Greek now as to religious privileges, so does it expressly foretell that in the coming new order of things, Israel shall be first of the Christian nations, not for her own selfish aggrandizement but for their good, as the medium of blessing to them. Finally, after the millennium, the life that is in Christ becomes the power which transfigures *nature*, in the time of the new heaven and the new earth; as before, it first transfigured the spiritual, then the political and social world. **Scythian**—heretofore regarded as more barbarian than the barbarians. Though the relation of bond and free actually existed, yet in relation to Christ, all alike were free in one aspect, and servants of Christ in another (1 Corinthians, 7. 22; Galatians, 3. 28). **Christ is all**—Christ absorbs in Himself all distinctions, being to all alike, every thing that they need for justification, sanctification, and glorification (1 Corinthians, 1. 30; 3. 21-23; Galatians, 2. 20). **In all**—who believe and are renewed, without distinction of person; the sole distinction now is, how much each draws from Christ. The unity of the divine life shared in by all believers, counterbalances all differences, even as great as that between the polished "Greek" and the rude "Scythian." Christianity imparts to the most uncivilized the only spring of sound, social, and moral culture. **12. the elect of God**—There is no "the" in the *Greek*, "God's elect" (cf. Romans, 8. 3; 1 Thessalonians, 1. 4). The order of the words "elect, holy, beloved," answers to the order of the things. *Election* from eternity precedes *sanctification* in time: the *sanctified*, feeling God's *love*, imitate it. [BENGEL.] **bowels of mercies**—Some of the oldest MSS. read singular, "mercy." *Bowels* express the yearning compassion, which has its seat in the heart, and which we feel to act on our inward parts, (Genesis, 43. 30; Jeremiah, 31. 20; Luke, 1. 78, *Margin*). **humbleness of mind**—"True lowliness of mind:" not the mock "humility" of the false teachers (ch. 2. 23; Ephesians, 4. 2. 32). **13. Forbearing**—as to present offences. **forgiving**—as to past offences. **quarrel**—rather as *Greek*, "cause of blame," "cause of complaint." Christ—

who had so infinitely greater cause of complaint against us. The oldest MSS. and *Vulgate* read "the Lord." *English Version* is supported by one very old MS. and old versions. It seems to have crept in from Ephesians, 4. 32. **14. above.**—rather "over," as in Ephesians, 6. 16. Charity, which is the crowning grace, covering the multitude of other's sins (1 Peter, 4. 8), must *overlie* all the other graces enumerated. **which is**—*i.e.*, *for it is* ; *lit.*, "*which thing is.*" **bond of perfectness**—An upper garment which *completes* and keeps together the rest, which, without it, would be loose and disconnected. Seeming graces, where love is wanting, are mere hypocrisy. Justification by faith, is assumed as already having taken place in those whom Paul addresses, v. 12, "elect of God, holy . . . beloved," and ch. 2. 12 ; so that there is no plea here for Rome's view of justification by works. Love and its works "*perfect*," *i.e.*, manifest the full maturity of faith developed (Matthew, 5. 44, 48). Love . . . be ye *perfect*, &c. (James, 2. 21, 32 ; 1 John, 2. 5). "If we love one another, God's love is *perfected* in us" (Romans, 13. 8 ; 1 Corinthians, 13. ; 1 Timothy, 1. 5 ; 1 John, 4. 12). As to "Bond," cf. ch. 2. 2, "*knit together* in love" (Ephesians, 4. 3), "keep the unity of the Spirit in the bond of peace." **15. peace of God**—The oldest MSS. and versions read, "The peace of CHRIST" (cf. Philippians, 4. 7). "The peace of GOD." Therefore Christ is God. Peace was His legacy to His disciples before He left them (John, 14. 27), "MY peace I give unto you." Peace is peculiarly His to give. Peace follows *love* (v. 14 ; Ephesians, 4. 2, 3). **rule**—*lit.*, "sit as umpire ;" the same *Greek* verb simple, as appears compounded (ch. 2. 18). The false teacher, as a self-constituted *umpire*, defrauds you of your prize ; but if the peace of Christ be your umpire ruling in your hearts, your reward is sure. "Let the peace of Christ act as umpire when anger, envy, and such passions arise, and restrain them." Let not those passions give the award, so that you should be swayed by them, but let Christ's peace be the decider of every thing. **in your hearts.**—Many wear a peaceful countenance and speak peace with the mouth, whilst war is *in their hearts* (Psalm 28. 3 ; 55. 21). **to the which**—*i.e.*, with a view to which state of Christian peace (Isaiah, 26. 3) ; 1 Corinthians, 7. 15, "God hath called us to peace." **ye are called**—*Greek*, "ye were also called." The "also" implies that besides Paul's exhortation, they have *also* as a motive to "peace," they having been once for all called. **in one body**—(Ephesians, 4. 4)—The unity of the body is a strong argument for "peace," among the members. **be ye thankful**—for your "calling." Not to have "peace ruling in your hearts" would be inconsistent with the "calling in one body," and would be practical unthankfulness to God who called us (Ephesians, 5. 4, 19, 20). **16.** The form which "thankfulness" (v. 15) ought to take. **Let the word of Christ**—The gospel *word* by which ye have been called. **richly**—(ch. 2. 2 ; Romans, 15. 14) **in all wisdom**—ALFORD joins this clause with "teaching," &c., not with "dwell in you," as *English Version*, for so we find in ch. 1. 28, "teaching in all wisdom," and the two clauses will thus correspond, "In all wisdom teaching," and "in grace singing in your hearts" (so the *Greek* order). **and . . . and**—The oldest MSS. read "psalms, hymns, spiritual songs" (*Note*, Ephesians, 5. 19). At the Agapæ or Love feasts, and in their family circles, they were to be so full of the Word of

Christ *in the heart*, that the mouth should give it utterance in hymns of instruction, admonition, and praise (cf. Deuteronomy, 6. 7.) **TER-TULLIAN**, *Apology* 39, records that at the Love-feasts, after the water had been furnished for the hands and the lights had been lit, according as any had the power, whether by his remembrance of Scripture, or by his powers of composition, he used to be invited to sing praises to God for the common good. Paul contrasts (as in Ephesians, 5. 18, 19) the songs of Christians at their social meetings, with the bacchanalian and licentious songs of heathen feasts. Singing usually formed part of the entertainment at Greek banquets (cf. James, 5. 13). **with grace**—*Greek*, "IN grace," the element in which your singing is to be: "the grace" of the indwelling holy spirit. This clause expresses the seat and source of true psalmody, whether in private or public, *vis.*, the heart as well as the voice; singing (cf. v. 15, "peace . . . rule in your hearts") the psalm of love and praise being in the heart before it finds vent by the lips, and even when it is not actually expressed by the voice, as in closet-worship. The *Greek* order forbids *English Version*, "with grace in your hearts;" rather "singing in your hearts." **to the Lord**—The oldest MSS. read, "to God." 17. *Lit.*, "And every thing whatsoever ye do . . . do all," &c.; this includes words as well as deeds. **In the name of the Lord Jesus**—as disciples called by His name as His, seeking His guidance and help, and desiring to act so as to gain His approval (Romans, 14. 8; 1 Corinthians, 10. 31; 2 Corinthians, 5. 15; 1 Peter 4. 11). Cf. "in the Lord" v. 18, and v. 11, "Christ is all." **God and the Father**—The oldest MSS. omit "and," which seems to have crept in from Ephesians, 5. 20. **by him**—*Greek*, "through Him" as the channel of His grace to us, and of our thanksgiving to Him (John, 14. 6, end). **18. to your own husbands**—The oldest MSS. omit "own," which crept in from Ephesians, 5. 22. **as it is fit in the Lord**—*Greek* "was fit," implying that there was at Colosse some degree of failure in fulfilling this duty, "as it was your duty to have done as disciples of the Lord." 19. (Ephesians, 5. 22-23). **be not bitter**—ill-tempered, and provoking. Many who are polite abroad, are rude and bitter at home because they are not afraid to be so there. 20. (Ephesians, 6. 1.) **unto the Lord**—The oldest MSS. read, "IN the Lord," *i.e.*, this is acceptable to God when it is done *in the Lord*, *vis.*, from the principle of faith, and as disciples in union with the Lord. 21 (Ephesians, 6. 4.) It is a different *Greek* verb, therefore translate here, "Irritate not." By perpetual fault-finding "children" are "discouraged" or "disheartened." A broken down spirit is fatal to youth. [BENGEL.] 22. (Ephesians, 6. 5, 6.) This is to fear God, when, though none sees us, we do no evil: but if we do evil, it is not God, but men, whom we fear. **singleness**—"simplicity of heart." **fearing God**—The oldest MSS. read, "the Lord." 23. **And**—Omitted in the oldest MSS. (cf. Ephesians, 6. 7, 8.) Cf. the same principle in the case of all men, Hezekiah (2 Chronicles, 31. 21; Romans, 12. 11). **do, do it**—Two distinct *Greek* verbs, "Whatsoever ye do, work at it" (or labor at it). **heartily**—not from servile restraint, but with hearty good will. 24. **the reward of the inheritance**—"Knowing that it is from the Lord (the ultimate source of reward) ye shall receive the compensation (or recompense, which will make ample amends for your having no earthly possessions, as

slaves now) consisting of the inheritance," (a term excluding the notion of meriting it by *works*: it is all of grace, Romans, 4. 14; Galatians, 3. 18). **for ye serve**—The oldest MSS. omit "for," then *translate as Vulgate*, "Serve ye the Lord Christ;" cf. v. 23, "To the Lord and not unto men" (1 Corinthians, 7. 22, 23). **25. But**—The oldest MSS. read, "for," which accords with "serve ye," &c. (v. 24), the oldest reading: the *for* here gives a motive for obeying the precept. He addresses the slaves: Serve ye the Lord Christ, and leave your wrongs in his hands to put to rights; (*translate*) "For he that doeth wrong shall receive *back the wrong* which he hath done (by just retribution in kind), and there is no respect of persons" with the Great Judge in the day of the Lord. He favors the master no more than the slave (Revelation, 6. 15).

CHAPTER IV.

Ver. 1-18. EXHORTATIONS CONTINUED. TO PRAYER: WISDOM IN RELATION TO THE UNCONVERTED: AS TO THE BEARERS OF THE EPISTLE TYCHICUS AND ONESIMUS: CLOSING SALUTATIONS. **1. give** *Greek*, "render:" *lit.*, "afford." **equal**—*i.e.*, as the slaves owe their duties to you, so you *equally* owe to them your duties as masters. Cf. "ye masters do the *same things*" (*Note*, Ephesians, 6. 9). ALFORD *translates*, "fairness," "equity," which gives a large and liberal interpretation of justice in common matters (Philemon, 16). **knowing**—(ch. 3. 24.) **ye also**—as well as they. **2. Continue**—*Greek*, "Continue perseveringly," "persevere" (Ephesians, 6. 18), "watching *thereunto*," here, "watch *in the same*," or "*in it, i.e.*, in prayer, watching against the indolence as to prayer, and in prayer, of our corrupt wills. **with thanksgiving**—for every thing, whether joyful, or sorrowful, mercies temporal and spiritual, national, family and individual (1 Corinthians, 14. 17; Philippians, 4. 6; 1 Thessalonians, 5. 18). **3. for us**—myself and Timothy (ch. 1. 1). **a door of utterance**—*translate*, "a door for the word." Not as in Ephesians, 6. 19, where power of "utterance" is his petition. Here it is an opportunity for *preaching the word*, which would be best afforded by his release from prison (1 Corinthians, 16. 9; 2 Corinthians, 2. 12; Philemon, 22; Revelation, 3. 8). **to speak**—so that we may speak. **the mystery of Christ**—(ch. 1. 27.) **for which** . . . **also**—on account of which I am (not only "an ambassador," Ephesians, 6. 20, but) **also in bonds**. **4. ALFORD** thinks that Paul asks 'their prayers for his release as if it were the *only* way by which he could "make it (the gospel) manifest" as he ought. But whilst this is *included* in their subject of prayer, Philippians, 1. 12, 13, written somewhat later in his imprisonment, clearly shows that "a door for the word" could be opened, and was opened, for its *manifestation* even whilst he remained imprisoned (cf. 2 Timothy, 2. 9). **5. (Notes, Ephesians, 5. 15, 16.) in wisdom**—Practical Christian prudence. **them** . . . **without**—Those not in the Christian brotherhood (1 Corinthians, 5. 12; 1 Thessalonians, 4. 12). The brethren, through love, will make allowances for an indiscreet act or word of a brother; the world will make none. Therefore be the more on your guard in your intercourse with the latter, lest you be a stumblingblock to their conversion. **redeeming the time**—The *Greek* expresses, buying up for yourselves, and *buying off* from worldly vanities the *opportunity*, whenever it is afforded you, of good to yourselves and others. "*Forestall the oppor-*

tunity, i.e., to buy up an article out of the market so as to make the largest profit from it." [CONYBEARE & HOWSON.] **6. with grace**—*Greek*, "in grace" as its element (ch. 3. 16; Ephesians, 4. 29). Contrast the case of those "of the world" who "therefore *speak of the world*" (1 John, 4. 5). Even the smallest leaf of the believer should be full of the sap of the Holy Spirit (Jeremiah, 17. 7, 8). His conversation should be cheerful without levity, serious without gloom. Cf. Luke, 4. 22; John, 7. 46, as to Jesus' speech. **seasoned with salt**—*i.e., the savor of fresh and lively spiritual wisdom and earnestness, excluding all corrupt communication, and also tasteless insipidity* (Matthew, 5. 13; Mark, 9. 50; Ephesians, 4. 29). Cf. all the sacrifices *seasoned with salt* (Leviticus, 2. 13). Not far from Colosse, in Phrygia, there was a salt lake, which gives to the image here the more appropriateness. **how ye ought to answer every man**—(1 Peter, 3. 15) **7. Tychicus**—(*Note*, Ephesians, 6. 2.) **who is a beloved brother**—rather, "the beloved brother;" the article "the" marks him as *well-known to them*. **8. for the same purpose**—*Greek*, "for this very purpose." **that he might know your estate**—*translate*, "that he may know your state:" answering to v. 7. So one very old MS. and *Vulgate* read. But the oldest MSS. and the old Latin versions, "that YE may know OUR state." However, the latter reading seems likely to have crept in from Ephesians, 6. 22. Paul was the more anxious to know the state of the Colossians, on account of the seductions to which they were exposed from false teachers; owing to which he had "great conflict for" them (ch. 2. 1). **comfort your hearts**—distressed as ye are by my imprisonment, as well as by your own trials. **9. Onesimus**—the slave mentioned in the epistle to Philemon, 10. 16, "a brother beloved." **a faithful...brother**—rather, "the faithful brother," he being known to the Colossians as the slave of Philemon, their fellow-townsmen and fellow-Christian. **one of you**—belonging to your city. **they shall make known unto you all things**—*Greek*, "all the things here." The substantial repetition of "all my state shall Tychicus declare unto you," strongly favors the reading of *English Version* in v. 8, "that *he* might (may) know your state," as it is unlikely the same thing should be stated *thrice*. **10. Aristarchus**—A Macedonian of Thessalonica (Acts, 27. 2), who was dragged into the theater at Ephesus, during the tumult, with Gaius, they being "Paul's companions in travel." He accompanied Paul to Asia (Acts, 20. 4) and subsequently (Acts, 27. 2) to Rome. He was now at Rome with Paul (cf. Philemon, 23. 24). As he is here spoken of as Paul's "fellow-prisoner," but in Philemon, 24, as Paul's "fellow-laborer;" and *vice versa*, Epaphras in Philemon, 23, as his "fellow-prisoner," but here (ch. 1. 7) "fellow-servant," MEYER in ALFORD, conjectures that Paul's friends voluntarily shared his imprisonment by turns, Aristarchus being his fellow-prisoner when he wrote to the Colossians, Epaphras when he wrote to Philemon. The *Greek* for "fellow-prisoner" is *lit., fellow-captive*, an image from prisoners taken in warfare, Christians being "fellow-soldiers" (Philippians, 2. 25; Philemon, 2) whose warfare is "the good fight of faith." **Mark**—John Mark (Acts, 12. 12, 25): the Evangelist according to tradition. **sister's son**—rather, "cousin," or "kinsman to Barnabas:" the latter being the better known is introduced to designate Mark. The relationship naturally accounts for Barnabas' selec-

tion of Mark as his companion when otherwise qualified; and also for Mark's mother's house at Jerusalem being the place of resort of Christians there (Acts, 12. 12). The family belonged to *Cyprus* (Acts, 4. 36); this accounts for Barnabas' choice of Cyprus as the first station on their journey (Acts, 13. 4), and for Mark's accompanying them readily so far, it being the country of his family; and for Paul's rejecting him at the second journey for not having gone further than Perga, in Pamphylia, but having gone thence home to his mother at Jerusalem (Matthew 10. 37) on the first journey (Acts, 13. 13). **touching whom—vis., Mark.** **ye received commandments**—possibly *before* the writing of this epistle; or the "commandments" were *verbal* by Tychicus, and *accompanying this letter*, since the *past* tense was used by the ancients (where we use the present) in relation to the time which it would be when the letter was read by the Colossians. Thus (Philemon, 19), "I have written," for "I write." The substance of them was, "If he come unto you, receive him." St. Paul's rejection of him on his second missionary journey, because he had turned back at Perga on the first journey (Acts, 13. 13; 15. 37-39), had caused an alienation between himself and Barnabas. Christian love soon healed the breach; for here he implies his restored confidence in Mark, makes honorable allusion to Barnabas, and desires that those at Colosse who had regarded Mark in consequence of that past error with suspicion, should now "receive" him with kindness. Colosse is only about 110 miles from Perga, and less than 20 from the confines of Pisidia, through which province Paul and Barnabas preached on their return during the same journey. Hence, though Paul had not personally visited the Colossian church, they knew of the past unfaithfulness of Mark; and needed this recommendation of him, after the temporary cloud on him, so as to receive him now that he was about to visit them as an Evangelist. Again, in Paul's last imprisonment, he, for the last time, speaks of Mark (2 Timothy, 4. 11). **II. Justus—i.e., righteous**; a common name among the Jews; *Hebrew, tsadik* (Acts, 1. 23). **of the circumcision**—This implies that Epaphras, Luke and Demas (v. 12, 14), were *not* of the circumcision. This agrees with Luke's Gentile name (the same as Lucanus), and the Gentile aspect of his gospel. **These only, &c.,—vis., of the Jews.** For the Jewish teachers were generally opposed to the apostle of the Gentiles (Philippians, 1. 15). Epaphras, &c., were also fellow-laborers, but Gentiles. **unto—i.e., in promoting the gospel kingdom.** **which have been—Greek,** "which have been made," *i.e., inasmuch* as they have become a comfort to me. The *Greek* implies comfort in forensic dangers; a different *Greek* word expresses comfort in domestic affliction. [BENGEL.] **12. Christ**—The oldest MSS. add "Jesus." **laboring fervently**—As the *Greek* is the same, *translate*, "striving earnestly" (*Note*, ch. 1. 29; 2. 1). *lit., striving as in the agony of a contest.* **In prayers—translate as Greek,** "in his prayers." **complete**—The oldest MSS. read "fully assured." It is *translated* "fully persuaded." Romans, 4. 21; 14. 5. In the expression "perfect," he refers to what he has already said, ch. 1. 28; 2. 2; 3. 14. "Perfect" implies the attainment of the *full maturity* of a Christian. BENGEL joins "in all the will of God" with "stand." **13. a great zeal**—The oldest MSS. and *Vulgate* have "much labor." **for you**—lest you should be seduced

(ch. 2. 4): a motive why you should be anxious for yourselves. **them that are in Laodicea**... **Hierapolis**—churches probably founded by Epaphras, as the church in Colosse was. Laodicea, called from Laodice, queen of Antiochus II., on the river Lycus, was, according to the subscription to 1 Tim., "the chiefest city of Phrygia Pacatiana." All the three cities were destroyed by an earthquake in A. D. 62. [TACITUS, *Annals*, 14. 27.] Hierapolis was six Roman miles north of Laodicea. **14.** It is conjectured that Luke, "the beloved physician" (the same as the Evangelist, may have first become connected with Paul in professionally attending on him in the sickness under which he labored in Phrygia and Galatia (in which latter place he was detained by sickness), in the early part of that journey wherein Luke first is found in his company (Acts, 16. 10; cf. *Note*, Galatians, 4. 13). Thus the allusion to his medical profession is appropriate in writing to men of Phrygia. Luke ministered to Paul in his last imprisonment (2 Timothy, 4. 11). **Demas**—included among his "fellow-laborers" (Philemon, 24), but afterwards a deserter from him through love of this world (2 Timothy, 4. 10). He alone has here no honorable or descriptive epithet attached to his name. Perhaps, already, his real character was betraying itself. **15. Nymphas**—of Laodicea. **church**... **in his house**—So old MSS. and *Vulgate* read. The oldest read, "THEIR house;" and one MS., "HER house," which makes Nymphas a woman. **16. the epistle from Laodicea**—*vis.*, the epistle which I wrote to the Laodiceans, and which you will get *from* them on applying to them. Not to the epistle to the Ephesians. See INTRODUCTIONS to the epistles to Ephesians and Colossians. The epistles from the apostles were publicly read in the church assemblies. IGNATIUS *ad Ephesum* 12; POLYCARP *ad Philippenses* 3, 11, 12; CLEMENT *ad Corinthios* 1. 47; 1 Thessalonians, 5. 27; Revelation, 1. 3, "Blessed is he that readeth and they that hear." Thus, they and the gospels were put on a level with the Old Testament, which was similarly read (Deuteronomy, 31. 11). The Holy Spirit inspired St. Paul to write, besides those extant, other epistles which He saw necessary for *that* day, and for particular churches; and which were not so for the church of all ages and places. It is possible that as the epistle to the Colossians was to be read for the edification of other churches besides that of Colosse; so the epistle to the Ephesians was to be read in various churches besides Ephesus, and that Laodicea was the last of such churches before Colosse, whence he might designate the epistle to the Ephesians here as "the epistle *from* Laodicea." But it is equally possible that the epistle meant was one to the Laodiceans themselves. **17. say to Archippus**—*the Colossians* (not merely the clergy, but the laymen) are directed, "Speak ye to Archippus." This proves that Scripture belongs to the laity as well as the clergy; and that laymen may profitably admonish the clergy in particular cases when they do so in meekness. BENJEL suggests, that Archippus was perhaps prevented from going to the church assembly by weak health or age. The word "fulfil," accords with his ministry being near its close (ch. 1. 25; cf. Philemon, 2). However, "fulfill" may mean, as in 2 Timothy, 4. 5, "*make full proof* of thy ministry." "Give all diligence to follow it out fully:" a monition perhaps needed by Archippus. **in the Lord**—The element in which every work of the Christian, and especially the Christian min-

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ister, is to be done (v. 7; 1 Corinthians, 7. 39; Philippians, 4. 2). 18. St. Paul's autograph salutation (so 1 Corinthians, 16. 21; 2 Thessalonians, 3. 17), attesting that the preceding letter, though written by an amanuensis, is from himself. **Remember my bonds**—Already in this chapter he had mentioned his "bonds" (v. 3), and again v. 10, an incentive why they should love and pray (v. 3) for him; and still more, that they should, in reverential obedience to his monitions in this epistle, shrink from the false teaching herein stigmatized, remembering what a conflict (ch. 2. 1) he had in their behalf amidst his *bonds*. "When we read of his chains, we should not forget that they moved over the paper as he wrote: his [right] hand was chained to the (left hand of the) soldier who kept him." [ALFORD.] **Grace be with you**—*Greek*, "THE GRACE" which every Christian enjoys in some degree, and which flows from God in Christ by the Holy Ghost (Titus, 3. 15; Hebrews, 13. 25).

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS.

THE AUTHENTICITY of this epistle is attested by Irenæus, *adv. Hæc.*, 5. 6. 1, quoting ch. 5. 23; Clement of Alexandria, *Pædag.*, 1. 88, quoting ch. 2. 7; Tertullian, *de Resurr. carn.*, sec. 24, quoting ch. 5. 1; Caius in *Euseb. Hist. Eccl.*, 6. 20; Origen, *contra Cel.*, 3.

THE OBJECT OF THE EPISTLE.—Thessalonica was at this time capital of the Roman second district of Macedonia (Livy, 45. 29). It lay on the Bay of Therme, and has always been, and still is, under its modern name Saloniki, a place of considerable commerce. After his imprisonment and scourging at Philippi, St. Paul (ch. 2. 2) passed on to Thessalonica; and in company with Silas (A. 17. 1-5) and Timotheus (A. 16. 3; 17. 14, cf. with ch. 1. 1; 3. 1-6; 2 Th. 1. 1) founded the church there. The Jews, as a body rejected the gospel when preached for three successive Sabbaths (A. 17. 2); but some few "believed and consorted with Paul and Silas, and of the devout (*i. e.*, proselytes to Judaism) Greeks a great multitude, and of the chief women not a few." The believers received the word joyfully, notwithstanding trials and persecutions (ch. 1. 6; 2. 13) from their own countrymen and

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from the Jews (ch. 2. 14-16). His stay at Thessalonica was doubtless not limited to the three weeks in which were the three Sabbaths, specified in A. 17. 2; for his laboring there with his hands for his support (ch. 2. 9; 2 Th. 3. 8), his receiving supplies there more than once from Philippi (Ph. 4. 16), his making many converts from the Gentiles (ch. 1. 9; and as two oldest MSS. read, A. 17. 4, 'of the devout and of the Greeks a great multitude,' A. 17. 4), and his appointing ministers,—all imply a longer residence. Probably as at Pisidian Antioch (A. 13. 46), at Corinth (A. 18. 6, 7), and at Ephesus (A. 19. 8, 9), having preached the gospel to the Jews, when they rejected it, he turned to the Gentiles. He probably thenceforth held the Christian meetings in the house of Jason (A. 17. 5), perhaps "the kinsman" of Paul mentioned in R. 16. 21. His great subject of teaching to them seems to have been the coming and kingdom of Christ, as we may infer from ch. 1. 10; 2. 12, 19; 3. 13; 4. 13-18; 5. 1-11, 23, 24; and that they should walk worthy of it (ch. 2. 12; 4. 1). And it is an undesigned coincidence between the two epistles and A. 17. 5-9, that the very charge which the assailants of Jason's house brought against him and other brethren was, "These do contrary to the decrees of Cesar, saying that there is another *king*, one Jesus." As in the case of the Lord Jesus Himself (J. 18. 33-37; 19. 12; cf. M. 26. 64), they perverted the doctrine of the coming kingdom of Christ into a ground for the charge of treason against Cesar. The result was, Paul and Silas were obliged to flee under the cover of night to Berea; Timothy had probably preceded him (A. 17. 10, 14). But the church had been planted, and ministers appointed: nay, more, they virtually became missionaries themselves, for which they possessed facilities in the extensive commerce of their city, and both by word and example were extending the gospel in Macedonia, Achaia, and elsewhere (ch. 1. 7, 8). From Berea also, Paul, after having planted a Scripture-loving church, was obliged to flee by the Thessalonian Jews who followed him thither. Timothy (who seems to have come to Berea separately from Paul and Silas, cf. A. 17. 10 with 14) and Silas remained there still, when Paul proceeded by sea to Athens. Whilst there he more than once longed to visit the Thessalonians again, and see personally their spiritual state, and "perfect that which was lacking in their faith" (ch. 3. 10; but "Satan (probably using the Thessalonian Jews as his instruments, J. 12. 27) hindered" him (ch. 2. 18; cf. A. 17. 13). He therefore sent Timotheus, who seems to have followed him to Athens from Berea (A. 17. 15), immediately on his arrival to Thessalonica (ch. 3. 1): glad as he would have been of Timothy's help in the midst of the cavils of Athenian opponents, he felt he must forego that help for the sake of the Thessalonian church. Silas does not seem to have come to Paul at Athens at all, though Paul had desired him and Timothy to "come to him with all speed" (A. 17. 15); but seems with Timothy (who from Thessalonica called for him at Berea) to have joined Paul at Corinth first; cf. A. 18. 1, 5, "When Silas and Timothy were come from Macedonia." The epistle makes no mention of Silas at Athens, as it does of Timothy (ch. 3. 1).

Timothy's account of the Thessalonian church was highly favorable. They abounded in faith and charity, and reciprocated his desire to see them (ch. 3. 6-10). Still, as nothing human on earth is perfect, there were some defects. Some had too exclusively dwelt on the doctrine of Christ's coming kingdom, so as to neglect the sober-minded discharge of present duties (ch. 4. 11, 12). Some who had lost relatives by death, needed comfort and instruction in their doubts as to whether they who died before Christ's coming would have a share with those found alive in His kingdom then to be revealed. Moreover, also, there had been committed among them sins against chastity and sobriety (ch. 3. 5, 27), as also against charity (ch. 4. 3-10; 5. 13, 15). There were, too, symptoms in some of want of respectful love and subordination to their ministers; others treated slightly the manifestations of the Spirit in those possessing His gifts (ch. 5. 19). To give spiritual admonition on these subjects, and at the same time commend what deserved commendation, and to testify his love to them, was the object of the epistle.

The PLACE OF WRITING IT was doubtless Corinth, where Timothy with Silas rejoined him (A. 18. 5) soon after he arrived there (cf. ch. 2. 17) in the autumn of 52 A.D.

The TIME OF WRITING was evidently immediately after having received from Timothy the tidings of their state (ch. 3. 6) in the winter of 52 A.D., or early in 53. For it was written not long after the conversion of the Thessalonians (ch. 1. 8, 9), while St. Paul could speak of himself as only taken from them for a short season (ch. 2. 17). Thus this epistle was *first in date of all St. Paul's extant epistles*. The epistle is written in the joint names of Paul, Silas, and Timothy, the three founders of the Thessalonian church. The plural first person "we," is used everywhere, except in ch. 2. 18; 3. 5; 5. 27. "We" is the true reading, ch. 4. 13. The *Æ. P.*, "I," in ch. 4. 9; 5. 1, 23, is not supported by the original. [Edmunds.]

Address.**THESSALONIANS.****Salutation.**

The **STYLE** is calm and equable, in accordance with the subject matter, which deals only with Christian duties in general, taking for granted the great doctrinal truths which were not as yet disputed. There was no deadly error as yet to call forth his more vehement bursts of feeling and impassioned argument. The earlier epistles, as we should expect, are moral and practical. It was not until Judaistic and legalizing errors arose at a later period, that he wrote those epistles (*e. g.*, Romans and Galatians) which unfold the cardinal doctrines of grace and justification by faith. Still later, the epistles from his Roman prison confirm the same truths. And last of all, the Pastoral Epistles are suited to the more developed ecclesiastical constitution of the church, and give directions as to bishops and deacons, and correct abuses and errors of later growth.

The prevalence of the Gentile element in this church is shown by the fact that these two epistles are among the very few of St. Paul's writings, in which no quotation occurs from the O. T.

THESSALONIANS.**CHAPTER I.**

VER. 1-10. ADDRESS: SALUTATION: HIS PRAYERFUL THANKSGIVING FOR THEIR FAITH, HOPE, AND LOVE. THEIR FIRST RECEPTION OF THE GOSPEL, AND THEIR GOOD INFLUENCE ON ALL AROUND. I. Paul—He does not add "an apostle," &c., because in their case, as in that of the Philippians, (*Note*, Philippians, i. 1), his apostolic authority needed not any substantiation. He writes familiarly as to faithful friends, not but that his apostleship was recognised among them (ch. 2. 6). On the other hand, in writing to the Galatians, among whom some had called in question his apostleship, he strongly asserts it in the superscription. An undesigned propriety in the epistles, evincing genuineness. **Silvanus**—a "chief man among the brethren" (Acts, 15. 22), and a "prophet" (v. 32), and one of the deputies who carried the decree of the Jerusalem council to Antioch. His age and position cause him to be placed before "Timothy," then a youth (Acts, 16. 1; 1 Timothy, 4. 12). **Silvanus** (the Gentile expanded form of "Silas") is called in 1 Peter, 5. 12, "a faithful brother" (cf. 2 Corinthians, 1. 19). They both aided in planting the Thessalonian church, and are therefore included in the address. This, the first of St. Paul's epistles, as being written before various evils crept into the churches, is without the censures found in other epistles. So realizing was their Christian faith, that they were able hourly to look for the Lord Jesus. **unto the Church**—Not merely as in the epistles to Romans, Ephesians, Colossians, Philippians, "to the saints," or "the faithful at Thessalonica." Though as yet they do not seem to have had the *final* church-organization under *permanent* "bishops" and deacons, which appears in the later epistles (*Note*, Philippians, i. 1; 1 and 2 Timothy). Yet he designates them by the honorable term "church," implying their status as not merely isolated believers, but a corporate body with spiritual rulers (ch. 5. 12; 2 Corinthians, 1. 1; Galatians, 1. 2). **In**—Implying *vital union*. **God the Father**—This marks that they were no longer *heathen*. **the Lord Jesus**—This marks that they were not *Jews*, but Christians. **Grace be unto you, and peace**—that ye may have in God that *favor*

and peace which men withhold. [ANSELM.] This is the salutation in all the epistles of Paul, except the three pastoral ones, which have "grace," mercy, and peace." Some of the oldest MSS. support, others omit the clause following, "from God our Father, and the Lord Jesus Christ." It may have crept in from 1 Corinthians, 1. 3; 2 Corinthians, 1. 2. 2. (Romans, 1. 9; 2 Timothy, 1. 3.) The structure of the sentences in this and the following verses, each successive sentence repeating with greater fulness the preceding, characteristically marks Paul's abounding love and thankfulness in respect to his converts, as if he were seeking by words heaped on words to convey some idea of his exuberant feelings towards them. **We**—I, Silvanus, and Timothy. Romans, 1. 9, supports ALFORD in translating, "Making mention of you in our prayers without ceasing" (v. 3). Thus, "without ceasing," in the second clause, answers in parallelism to "always," in the first. 3. **work of faith**—*the working reality of your faith*: its alacrity in receiving the truth, and in evincing itself by its fruits. Not an otiose assent; but a *realising, working faith*: not "in word only," but in *one* continuous chain of "work" (singular, not plural, *works*) v. 5-10; James, 2. 22. So "the work of faith" in 2 Thessalonians, 1. 11, implies its *perfected development* (cf. James, 1. 4). The other governing substantives similarly mark respectively the characteristic manifestation of the grace which follows each in the genitive. *Faith, love, and hope* are the three great Christian graces (ch. 5. 8; 1 Corinthians, 13. 13). **labor of love**—The *Greek* implies *toil* or *troublesome labor*, which we are stimulated by love to bear (ch. 2. 9; Revelation, 2. 2). For instances of self-denying *labors of love*, see Acts, 20. 35; Romans, 16. 12. Not here *ministerial* labors. Those who shun *trouble* for others, *love* little (cf. Hebrews, 6. 10). **patience**—*translate*, "endurance of hope:" the *persevering endurance* of trials which flows from "hope." Romans, 15. 4, shows that "patience" also nourishes "hope." **hope in our Lord Jesus**—*lit.*, "hope of our Lord Jesus," *vis.*, of His coming (v. 10): a hope that looked forward beyond all present things for the manifestation of Christ. **in the sight of God**—Your "faith, hope, and love" were not merely such as would pass for genuine *before men*, but "in the sight of God," the Searcher of hearts. [GOMARUS.] Things are really what they are before God. BENGE takes this clause with "remembering." Whenever we pray we remember before God your faith, hope, and love. But its separation from "remembering" in the order, and its connection with "your . . . faith," &c., make me to prefer the former view. **and**—The *Greek* implies, "in the sight of Him who is (at once) God and our Father." 4. **Knowing**—Forasmuch as we know. **your election of God**—The *Greek* is, rather, "beloved by God;" so Romans, 1. 7; 2 Thessalonians, 2. 13. "Your election" means that God has elected you as individual believers to eternal life (Romans, 11. 5, 7; Colossians, 3. 12; 2 Thessalonians, 2. 13). 5. **our gospel**—*vis.*, the gospel which we preached. **came**—*Greek*, "was made," *vis.*, by God, its Author and Sender. God's having made our preaching among you to be attended with such "power," is the proof that you are "elect of God" (v. 4). **In power**—in the efficacy of the Holy Spirit clothing us with power (see end of verse; Acts, 1. 8; 4. 33; 6. 5, 8) in preaching the gospel, and making it in you the power of God unto salvation (Romans, 1. 16) As "power"

produces *faith*; so "the Holy Ghost," *love*; and "much assurance" (Colossians, 2. 2, *full persuasion*), *hope* (Hebrews, 6. 11), resting on the faith (Hebrews, 10. 22). So *faith, love, and hope* (v. 3). **as ye know**—Answering to the "knowing," *i.e., as we know* (v. 4) your character as the *elect of God*, so *ye know* ours as *preachers*. **for your sake**—The purpose herein indicated is not so much that of the apostles, as that of *God*, "You know what *God enabled us to be . . . how mighty in preaching the word . . . for your sakes . . . thereby proving that He had chosen* (v. 4) you for his own." [ALFORD.] I think, from ch. 2. 10-12, that, in "what manner of men we were among you," besides the *power in preaching*, there is included also Paul's and his fellow-missionaries' whole *conduct* which confirmed their preaching; and in this sense, the "for your sake" will mean "in order to win you." This, though not the sole, yet would be a strong, motive to holy circumspection. *viz.*, so as to win those without (Colossians, 4. 5; cf. 1 Corinthians, 9. 19-23). **6. And ye**—Answering to "*For our gospel*," v. 5. **followers**—*Greek*, "imitators." The Thessalonians in their turn became "ensamples" (v. 7.) for others to *imitate*. **of the Lord**—who was the apostle of the Father, and taught the word, which He brought from heaven, under adversities. [BENGEL.] This was the point in which they imitated Him and His apostles, *joyful witness for the word in much affliction*: the second proof of their *election of God* (v. 4); v. 5 is the first (see *Note*, v. 5). **received the word in much affliction**—(ch. 2. 14; 3. 2-5; Acts, 17, 5-10.) **joy of—i.e., wrought by** "the Holy Ghost." "The oil of gladness" wherewith the Son of God was "anointed above His fellows" (Psalm 45. 7), is the same oil with which He, by the Spirit, anoints His fellows too (Isaiah, 61. 1, 3; Romans, 14. 17; 1 John, 2. 20, 27). **7. ensamples**—So some of the oldest MSS. read. Others, "examples" (singular), the whole church being regarded as *one*. The *Macedonian* church of Philippi was the only one in Europe converted before the Thessalonians. Therefore he means their past conduct is an ensample to all believers, now; of whom he specifies those "in Macedonia," because he had been there since the conversion of the Thessalonians, and had left Silvanus and Timotheus there; and those in "Achaia," because he was now at Corinth in Achaia. **8. from you sounded . . . the word of the Lord**—Not that they actually became missionaries; but they, by the *report* which spread abroad of their "faith" (cf. Romans, 1. 8), and by Christian merchants of Thessalonica who traveled in various directions, bearing, "the word of the Lord" with them, were *virtually* missionaries, recommending the gospel to all within the reach of the influence by word and by example (v. 7). In "sounded," the image is that of a trumpet filling with its clear-sounding echo all the surrounding places. **to God-ward**—no longer directed to idols. **so that we need not to speak any thing**—to them in praise of your faith; "for (v. 9) they themselves" (the people in Macedonia, Achaia, and in every place) know it already. **9.** Strictly there should follow, "For they themselves show of you," &c.; but, instead, he substitutes that which was the instrumental cause of the Thessalonians' conversion and faith, "For they themselves show of us what manner of entering in we had *unto you*;" cf. v. 5, which corresponds to this former clause, as v. 6 corresponds to the latter clause, "And how ye turned from idols to serve the living . . . God," &c.

Instead of *our* having "to speak any thing" to them (in Macedonia and Achaia) in your praise (v. 8), "they *themselves* (have the start of us in speaking of you, and) *announce concerning* (so the *Greek* of 'show of' means) us, what manner of (how effectual an) entrance we had unto you" (v. 5; ch. 2. 1). **the living and true God**—as opposed to the *dead* and *false* gods from which they had "turned." In the *English Version* reading, Acts, 17. 4, "*Of the devout Greeks* a great multitude," no mention is made, as here, of the conversion of *idolatrous* Gentiles at Thessalonica; but the reading of some of the oldest MSS. and *Vulgate*, singularly coincides with the statement here: "Of the devout AND of Greeks (*vis.*, *idolaters*) a great multitude:" so in v. 17, "the devout persons," *i.e.*, Gentile proselytes to Judaism, form a separate class. PALEY and LACHMANN, by distinct lines of argument, support the "AND." 10. This verse distinguishes them from the *Jesus*, as v. 9. from the *idolatrous Gentiles*. To wait for the Lord's coming is a sure characteristic of a true believer, and was prominent amidst the graces of the Thessalonians (1 Corinthians, 1. 7, 8). His *coming* is seldom called His *return* (John, 14. 3); because the two advents are regarded as different phases of the same coming; and the second coming shall have features altogether new connected with it, so that it will not be a mere repetition of the first, or a mere coming *back* again. **his Son...** **raised from the dead**—the grand proof of His Divine Sonship (Romans, 1. 4). **delivered**—rather as *Greek*, "Who delivereth us." Christ hath once for all *redeemed* us: He is our *Deliverer* ALWAYS. **wrath to come**—(ch. 5. 9; Colossians, 3. 6.)

CHAPTER II.

Ver. 1-20. HIS MANNER OF PREACHING, AND THEIRS OF RECEIVING THE GOSPEL: HIS DESIRE TO HAVE REVISITED THEM FRUSTRATED BY SATAN. 1. **For**—confirming ch. 1. 9. He discusses the manner of his fellow-missionaries' preaching among them (ch. 1. 5, and former part of v. 9) from v. 1. to 12; and the Thessalonians' reception of the word (cf. ch. 1. 6, 7, and latter part of v. 9) from v. 13, to 16. **yourselves**—Not only do strangers report it, but *you* know it to be true [ALFORD] "*yourselves*." **not in vain**—*Greek*, "not vain;" *i.e.*, it was full of "power" (ch. 1. 5). The *Greek* for "was," expresses rather "hath been and is," implying the *permanent* and continuing character of his preaching. 2. **even after that we had suffered before**—at Philippi (Acts, 16): a circumstance which would have deterred mere natural, unspiritual men from further preaching. **shamefully entreated**—ignominiously scourged (Acts, 16. 22, 23). **bold**—(Acts, 4. 29; Ephesians, 6. 20.) **in our God**—The ground of our boldness in speaking was the realizing of God as "OUR God." **with much contention**—*i.e.*, *lit.*, as of *competitors in a contest*: striving earnestness (Colossians, 1. 29; 2. 1). But here *outward* conflict with persecutors, rather than *inward* and mental, was what the missionaries had to endure (Acts, 17. 5, 6; Philippians, 1. 30). 3. **For**—The ground of his "boldness" (v. 2), his freedom from all "deceit, uncleanness, and guile;" *guile*, before God, *deceit* (*Greek*, "imposture"), towards men (cf. 2. Corinthians, 1. 12; 2. 17; Ephesians, 4. 14); *uncleanness*, in relation to one's self (impure motives of carnal self-gratification in gain, v. 5, or lust; such as actuated false teachers of the Gentiles (Philip., 1. 16; 2 Peter, 2. 10, 14; Jude, 8; Rev., 2. 14, 15). So Simon Magus and Cerinthus taught.

[ESTIUS.] **exhortation**—The *Greek* means "consolation as well as "exhortation." The same gospel which exhorts comforts. Its first lesson to each is that of peace in believing amidst outward and inward sorrows. It comforts them that mourn (cf. v. 11; Isaiah, 61. 2, 3; 2 Cor., 1. 3, 4). **of—springing from—having its source in—deceit, &c.** 4. **as**—according as; even as. **allowed**—*Greek*, "We have been approved on trial," "deemed fit." This word corresponds to "God which *trieth* our hearts" below. This approval as to sincerity depends solely on the grace and mercy of God (Acts, 9. 15; 1 Corinthians, 7. 15; 2 Corinthians, 3. 5; 1 Timothy, 1. 11, 12). **not as pleasing**—not as persons who seek to please men: characteristic of false teachers (Galatians, 1. 10). 5. **used we flattering words**—*lit.*, "become (*i.e.*, have we been found) in (the use of) language of flattery:" the resource of those who try to "please men." **as ye know**—"Ye know" as to whether I *flattered* you; as to "covetousness," God, the Judge of the heart, alone can be "my witness." **cloak of—*i.e.*, any specious guise under which I might cloak "covetousness."** 6. *Lit.*, "Nor of men (have we been found, v. 5) seeking glory." The "of" here represents a different *Greek* word from "of" in the clause "*of you . . . of others.*" ALFORD makes the former (*Greek ex*) express the *abstract ground* of the glory; the latter (*apo*) the *concrete object* from which it was to come. The former means *originating from*; the latter means "*on the part of.*" Many teach heretical novelties, though not for gain, yet for "glory." Paul and his associates were free even from this motive [GROTIUS] (John, 5. 44). **we might have been burdensome**—*i.e.*, by claiming maintenance (v. 9; 2 Corinthians, 11. 9; 12. 16; 2 Thessalonians, 3. 8). As, however, "glory" precedes, as well as "covetousness," the reference cannot be *restricted* to the latter, though I think it is not *excluded*. *Translate*, "When we might have borne heavily upon you," by pressing you *with the weight of self-glorifying authority*, and *with the burden of our sustenance*. Thus the antithesis is appropriate in the words following, "But we were *gentle* (the opposite of *pressing weightily*) among you" (v. 7). On *weight* being connected with authority, cf. *Note*, 2 Corinthians, 10. 10, "His letters are *weighty*" (1 Corinthians, 4. 21). ALFORD's *translation*, which *excludes* reference to his right of claiming maintenance ("when we might have stood on our *dignity*"), seems to me disproved by v. 9, which uses the *same Greek word* unequivocally for "chargeable." Twice he received supplies from Philippi whilst at Thessalonica (Philippians, 4. 16). **as the apostles**—*i.e.*, as being apostles. 7. **we were**—*Greek*, "we were *made*" by God's grace. **gentle**—*Greek*, "*mild* in bearing with the faults of others" [TITTMANN]: one, too, who is gentle (though firm) in reproofing the erroneous opinions of others (2 Timothy, 2. 24). Some of the oldest MSS. read, "we became *little children*" (cf. Matthew, 18. 3, 4). Others support the *English Version* reading, which forms a better antithesis to v. 6, 7, and harmonizes better with what follows; for he would hardly, in the same sentence, compare himself both to the "infants" or "little children," and to "a nurse," or rather, "suckling mother." *Gentleness* is the fitting characteristic of a nurse. **among you**—*Greek*, "in the midst of you," *i.e.*, in our intercourse with you being *as one of yourselves*. **nurse**—a suckling mother. **her**—*Greek*, "*her own children*" (cf. v. 11). So Galatians, 4. 19. 8. **So**—to be joined to "we

were willing:" "As a nurse cherisheth, &c., so we were willing," &c. [ALFORD.] But BENGEL, "So," *i.e.*, seeing that we have such affection for you. **being affectionately desirous**—The oldest reading in the *Greek* implies, *lit.*, to connect one's self with another: to be closely attached to another. **willing**—The *Greek* is stronger. "We were well content." "we would gladly have imparted," &c., "even our own lives" (so the *Greek* for "souls" ought to be translated); as we showed in the sufferings we endured in giving you the gospel (Acts, 17.). As a nursing mother is ready to impart not only her milk to them, but her life for them, so we not only imparted gladly the spiritual milk of the word to you, but risked our own lives for your spiritual nourishment, imitating Him who laid down His life for His friends, the greatest proof of love (John, 15. 13). **ye were**—*Greek*, "ye were become," as having become our spiritual children. **dear**—*Greek*, "dearly beloved." **9. labour and travail**—The *Greek* for "labour" means *hardship in bearing*; that for "travail" *hardship in doing*; the former, toil with the utmost solicitude; the latter, the being wearied with fatigue. [GROTIUS.] ZANCHIUS refers the former to *spiritual* (see ch. 3. 5), the latter to *manual*, labor. I would translate, "weariness (so the *Greek* is translated, 2 Corinthians, 11. 27) and travail" (hard labor, toil). **for**—Omitted in the oldest MSS. **night and day**—The Jews reckoned the day from sunset to sunset, so that *night* is put before day (cf. Acts, 20. 31). Their labors with their hands for a scanty livelihood had to be engaged in not only by day, but by *night* also, in the intervals between spiritual labors. **laboring**—*Greek*, "working," *vis.*, at tent-making (Acts, 18. 3). **because we would not be chargeable**—*Greek*, "with a view to not burdening any of you" (2 Corinthians, 11. 9, 10). **preached unto you**—*Greek*, "unto and among you." Though but "three Sabbaths" are mentioned (Acts, 17. 2, these refer merely to the time of his preaching to the Jews in the synagogue. When rejected by them as a body, after having converted a few Jews, he turned to the Gentiles; of these (whom he preached to in a place distinct from the synagogue) "a great multitude believed" (Acts, 17. 4, where the oldest MSS. read, "of the devout [proselytes] AND Greeks a great multitude"); then after he had, by labors continued among the Gentiles for some time, gathered in many converts, the Jews, provoked by his success, assaulted Jason's house, and drove him away. His receiving "once and again" supplies from Philippi, implies a longer stay at Thessalonica than three weeks (Philippians, 4. 16). **10. Ye are witnesses**—as to our outward conduct. **God**—as to our inner motives. **holily**—towards God. **justly**—towards men. **unblameably**—in relation to ourselves. **behaved ourselves**—*Greek*, "were made to be," *vis.*, by God. **among you that believe**—rather, "before (*i.e.*, in the eyes of) you that believe:" whatever we may have seemed in the eyes of the unbelieving. As v. 9 refers to their outward occupation in the world; so v. 10, to their character among believers. **11. every one of you**—in private (Acts, 20. 20), as well as publicly. The minister, if he would be useful, must not deal merely in generalities, but must individualize and particularize. **as a father**—with mild gravity. The *Greek* is, "His own children." **exhorted and comforted**—*Exhortation* leads one to do a thing willingly; *consolation*, to do it joyfully [BENGEL] (ch. 5. 14). Even in the former term "exhortation," the

Greek includes the additional idea of *comforting* and *advocating* one's cause: "encouragingly exhorted." Appropriate in this case, as the Thessalonians were in sorrow, both through persecutions, and also through deaths of friends (ch. 4. 13). **charged**—"conjured solemnly," *lit.*, "testifying;" *appealing solemnly* to you before God. **12. worthy of God**—"worthy of the Lord" (Colossians, 1. 10); "worthily of the saints" (Romans, 16. 2, *Greek*); "... of the gospel" (Philippians, 1. 27); "... of the vocation wherewith ye are called" (Ephesians, 4. 1). Inconsistency would cause God's name to be "blasphemed among the Gentiles" (Romans, 2. 24). The *Greek* article is emphatical, "Worthy of THE God who is calling you. **hath called**—So one of the oldest MSS. and *Vulgate*. Other oldest MSS., "Who calleth us." **his kingdom**—to be set up at the Lord's coming. **glory**—that ye may share His glory (John, 17. 22; Colossians, 3. 4). **13. For this cause**—Seeing ye have had such teachers (v. 10, 11, 12) [BENGEL], "we also (as well as 'all that believe' in Macedonia and Achaia) thank God without ceasing ('always' ... 'in our prayers,' ch. 1. 2), that when ye received the word of God which ye heard from us (*lit.*, 'God's word of hearing from us,' Romans, 10. 16, 17), ye accepted it not as the word of men, but, even as it is truly, the word of God." ALFORD omits the "as" of *English Version*. But the "as" is required by the clause, "even as it is truly." "Ye accepted, it not (*as*) the word of men (which it might have been *supposed* to be), but (*as*) the word of God, *even as it really is*." The *Greek* for the first "received," implies simply the hearing of it; the *Greek* of the second is "accepted," or "welcomed" it. The proper object of faith, it hence appears, is the *word of God*, at first oral, then for security against error, written (John, 20. 30, 31; Romans, 15. 4; Galatians, 4. 30). Also, that faith is the *work of divine grace*, is implied by St. Paul's *thanksgiving*. **effectually worketh also in you that believe**—"Also;" besides your accepting it with your hearts, it evidences itself in your lives. It shows its *energy* in its practical effects on you; for instance, working in you patient endurance in trial (v. 14; cf. Galatians, 3. 5; 5. 6). **14. followers**—*Greek*, "imitators." Divine *working* is most of all seen and felt in affliction. **in Judea**—The churches of Judea were naturally the patterns to other churches, as having been the first founded, and that on the very scene of Christ's own ministry. Reference to them is specially appropriate here, as the Thessalonians, with Paul and Silas, had experienced from Jews in their city persecutions (Acts, 17. 5-9) similar to those which "the churches in Judea" experienced from Jews in that country. **in Christ Jesus**—not merely "in God;" for the synagogues of the Jews (one of which the Thessalonians were familiar with, Acts, 17. 1) were also *in God*. But the Christian churches alone were not only *in God*, as the Jews in contrast to the Thessalonian idolaters were, but also *in Christ*, which the Jews were not. **of your own countrymen**—including primarily the Jews settled at Thessalonica, from whom the persecution originated, and also the Gentiles there, instigated by the Jews: thus "fellow-countrymen" (the *Greek* term, according to Herodian, implies, not the *enduring* relation of fellow-citizenship, but sameness of country *for the time being*), including naturalized Jews and native Thessalonians, stand in contrast to the pure "Jews" in Judea (Matthew, 10. 36). It is an undesigned coincidence,

that Paul at this time was suffering persecutions of the Jews at Corinth, whence he writes (Acts, 18. 5, 6, 12); naturally his letter would the more vividly dwell on Jewish bitterness against Christians. **even as they**—(Hebrews, 10. 32-34.) There was a *likeness* in respect to the nation from which both suffered, *vis.*, Jews, and those *their own countrymen*: in the *cause* for which, and in the *evils* which, they suffered, and also in the steadfast *manner* in which they suffered them. Such sameness of fruits, afflictions, and experimental characteristics of believers, in all places and at all times, are a subsidiary evidence of the truth of the gospel. **15. the Lord Jesus**—rather as *Greek*, "Jesus THE LORD." This enhances the glaring enormity of their sin, that in killing Jesus they killed the Lord (cf. Acts, 3. 14, 15). **their own**—Omitted in the oldest MSS. **prophets**—(Matthew, 21. 33-41; 23. 31-37; Luke, 13. 33.) **persecuted us**—rather as *Greek* (see *Margin*), "By persecution drove us out" (Luke, 11. 49). **please not God**—*i.e.*, they do not *make it their aim* to please God. He implies that with all their boast of being God's peculiar people, they all the while are "no pleasers of God," as certainly as, by the universal voice of the world, which even themselves can not contradict, they are declared to be perversely "contrary to all men." JOSEPHUS, *Apion*, 2. 14, represents one calling them "Atheists and Misanthropes, the dullest of barbarians;" and TACITUS, *Histories*, 5. 5. "They have a hostile hatred of all other men." However, the *contrariety to all men* here meant is, *in that they* "forbid us to speak to the Gentiles that they may be saved" (v. 16). **16. Forbidding**—*Greek*, "Hindering us from speaking," &c. **to fill up their sins alway**—Tending thus "to the filling up (the full measure of, Genesis, 15. 16; Daniel, 8. 23; Matthew, 23. 32) their sins at all times," *i.e.*, *now as at all former times*. Their hindrance of the gospel-preaching to the Gentiles was the last measure added to their continually accumulating iniquity, which made them fully ripe for vengeance. **for**—*Greek*, "but." "But," they shall proceed no further for (2 Timothy, 3. 8) "the" Divine "wrath *has* (so the *Greek*) come upon (overtaken unexpectedly; the past tense expressing the speedy certainty of the Divinely destined stroke) them to the uttermost;" not merely partial wrath, but wrath to its full extent, "even to the finishing stroke." [EDMUNDS.] The past tense implies that the fullest visitation of wrath was already begun. Already, in A. D. 48, a tumult had occurred at the Passover in Jerusalem, when about 30,000 (according to some) were slain; a foretaste of the whole vengeance which speedily followed (Luke, 19. 43, 44; 21. 24). **17. But we**—Resumed from v. 13: in contrast to *the Jews*, v. 15, 16. **taken**—rather as *Greek*, "severed (violently, Acts, 17. 7-10) from you," as parents bereft of their children. So "I will not leave you comfortless," *Greek*, "orphanized" (John, 14. 18). **for a short time**—*lit.*, "for the space of an hour." "When we had been severed from you but a very short time (perhaps alluding to the suddenness of his unexpected departure), we the more abundantly (the shorter was our separation; for the desire of meeting again is the more vivid, the more recent has been the parting) endeavored," &c. (cf. 2 Timothy, 1. 4). He does not hereby, as many explain, anticipate a short separation from them, which would be a false anticipation; for he did not soon revisit them. The *Greek past* participle also forbids their view. **18. Wherefore**—

The oldest MSS. read, "Because," or "inasmuch as." **we would—Greek**, "*we wished to come*;" we intended to come. **even I Paul—**My fellow-missionaries as well as myself wished to come; I can answer for myself that I intended it more than once. His slightly distinguishing himself here from his fellow-missionaries, whom throughout this epistle he associates with himself in the plural, accords with the fact, that Silvanus and Timothy stayed at Berea, when Paul went on to Athens, where subsequently Timothy joined him, and was thence sent by Paul alone to Thessalonica (ch. 3. 1). **Satan hindered us—**On a different occasion "the Holy Ghost, the Spirit of Jesus" (so the oldest MSS. read), Acts, 16. 6, 7, forbade or hindered them in a missionary design; here it is *Satan*, acting perhaps by wicked men, some of whom had already driven him out of Thessalonica (Acts, 17. 13, 14; cf. John, 13. 27), or else by some more direct "messenger of Satan—a thorn in the flesh" (2 Corinthians, 12. 7; cf. 11. 14). In any event, the Holy Ghost and the Providence of God overruled Satan's opposition to further His own purpose. *We* cannot, in each case, define whence hinderances in good undertakings arise; Paul in this case, by inspiration, was enabled to say, the hindrance was from Satan. GROTIUS thinks Satan's mode of hindering Paul's journey to Thessalonica was by instigating the Stoic and Epicurean philosophers to cavil, which entailed on Paul the necessity of replying, and so detained him; but he seems to have left Athens leisurely (Acts, 17. 33, 34; 18. 1). The *Greek* for "hindered" is *lit.*, "to cut a trench between one's self and an advancing foe, to prevent his progress;" so Satan opposing the progress of the missionaries. **19. For—**Giving the reason for his earnest desire to see them. **Are not even ye in the presence of... Christ—**"Christ" is omitted in the oldest MSS. Are not even ye (*vis.*, among others; the "even" or "also," implies that not *they alone* will be his crown) our hope, joy, and crown of rejoicing before Jesus, when He shall come (2 Corinthians, 1. 14; Philippians, 2. 16; 4. 1)? The "hope" here meant is his hope (in a lower sense), that these his converts might be found in Christ at His advent (ch. 3. 13). Paul's *chief* "hope" was JESUS CHRIST (1 Timothy, 1. 1). **20. Emphatical repetition with increased force.** Who but ye and our other converts are our hope, &c., hereafter, at Christ's coming? For it is ye who ARE now our glory and joy.

CHAPTER III.

VER. 1-13. PROOF OF HIS DESIRE AFTER THEM IN HIS HAVING SENT TIMOTHY: HIS JOY AT THE TIDINGS BROUGHT BACK CONCERNING THEIR FAITH AND CHARITY; PRAYERS FOR THEM. **1. Wherefore—**because of our earnest love to you (ch. 2. 17-20. **forbear—**"endure" the suspense. The *Greek* is *lit.*, applied to a watertight vessel. When we could no longer contain ourselves in our yearning desire for you. **left at Athens alone—**See my *Introduction*. This implies that he sent Timothy from Athens, whither the latter had followed him. However, the "we" favors ALFORD's view that the determination to send Timothy was formed during the hasty consultation of Paul, Silas, and Timothy, previous to his departure from Berea, and that then he with them "resolved" to be "left alone" at Athens, when he should arrive there: Timothy and Silas not accompanying him, but remaining at Berea. Thus the "I," v. 5, will express that the act of sending Timothy, when

he arrived at Athens, was *Paul's*, whilst the determination that Paul should be left alone at Athens, was that of the brethren as well as himself, at Berea, whence he uses, v. 1, "we." The non-mention of Silas at Athens implies, that he did not follow Paul to Athens as was at first intended; but Timothy did. Thus the history Acts, 17. 14, 15, accords with the epistle. The word "left behind" (*Greek*) implies that Timothy had been with him at Athens. It was an act of self-denial for their sakes that Paul deprived himself of the presence of Timothy at Athens, which would have been so cheering to him in the midst of philosophic cavillers; but from love to the Thessalonians, he is well content to be left all "alone" in the great city. **2. minister of God, and our fellow-laborer**—Some oldest MSS. read, "fellow-workman with God," others, "minister of God." The former is probably genuine, as copyists probably altered it to the latter to avoid the bold phrase, which, however, is sanctioned by 1 Corinthians, 3. 9; 2 Corinthians, 6. 1. *English Version* reading is not well supported, and is plainly compounded out of the two other readings. Paul calls Timothy "our brother" here; but in 1 Corinthians, 4. 17, "my son." He speaks thus highly of one so lately ordained, both to impress the Thessalonians with a high respect for the delegate sent to them, and to encourage Timothy, who seems to have been of a timid character (1 Timothy, 4. 12; 5. 23). "Gospel ministers do the work of God with Him, for Him, and under Him." [EDMUNDS.] **establish—Greek**, "confirm." In 2 Thessalonians, 3. 3, GOD is said to "stablish." He is the true stabilisher: ministers are His "instruments." **concerning—Greek**, "in behalf of," i.e., for the furtherance of your faith. The *Greek*, for "comfort" includes also the idea "exhort." The Thessalonians in their trials needed both (v. 3; cf. Acts, 14. 22). **3. moved**—"shaken," "disturbed." The *Greek* is *lit.* said of dogs wagging the tail in fawning on one. Therefore LITTMANN explains it, "That no man should, amidst his calamities, be allured by the flattering hope of a more pleasant life to abandon his duty." So ELSNER and BENGEL, "cajrolled out of his faith." In afflictions, relatives and opponents combine with the ease-loving heart itself in flatteries, which it needs strong faith to overcome. **yourselves know**—we always candidly told you so (v. 4; Acts, 14. 22.) None but a religion from God would have held out such a trying prospect to those who should embrace it, and yet succeed in winning converts. **we**—Christians. **appointed thereunto**—by God's council (ch. 5. 9). **4. that we should suffer—Greek**, "that we are about (we are sure) to suffer" according to the appointment of God (v. 3). **even as**—"even (exactly) as it both came to pass, and ye know:" ye know both that it came to pass, and that we foretold it (cf. John, 13. 19). The correspondence of the event to the prediction powerfully confirms faith. "Forewarned, forearmed." [EDMUNDS.] The repetition of "ye know," so frequently, is designed as an argument, that being forewarned of coming affliction, they should be less readily "moved" by it. **5. For this cause**—Because I know of your "tribulation" having actually begun (v. 4). **when I—Greek**, "when I also (as well as Timothy, who, Paul delicately implies, was equally anxious respecting them, cf. "we," v. 1), could no longer contain myself" (*endure* the suspense). **I sent**—Paul was the actual sender; hence the "I" here: Paul, Silas, and Timothy himself had

agreed on the mission already, before Paul went to Athens : hence the "we," v. 1 (*Note*). **to know**—to learn the state of your faith, whether it stood the trial (Colossians, 4. 8). **lest . . . have tempted . . . and . . . be**—The indicative is used in the former sentence, the subjunctive in the latter. *Translate* therefore, "To know . . . whether haply the tempter *have* tempted you (the indicative implying that he supposed such *was* the case), and *lest* (in that case) our labor *may prove to be* in vain" (cf. Galatians, 4. 11). Our labor in preaching would in that case be vain, so far as *ye* are concerned, but not as concerns *us* so far as *we* have sincerely labored (Isaiah, 49. 4 ; 1 Corinthians, 3. 8). **6. Join "now" with "come."** "But Timotheus having *just now* come from you unto us." [ALFORD.] Thus it appears (cf. Acts, 18. 5) Paul is writing from Corinth. **your faith and charity**—(ch. 1. 3 ; cf. 2 Thessalonians, 1. 3, whence it seems their faith subsequently increased still more.) *Faith* was the solid foundation ; *charity* the cement which held together the superstructure of their practice on that foundation. In that *charity* was included their "good (kindly) remembrance" of their teachers. **desiring greatly**—*Greek*, "having a yearning desire for." **we also**—The desires of loving friends for one another's presence are reciprocal. **7. over you**—in respect to you. **in**—in the midst of : notwithstanding "all our distress (*Greek*, 'necessity') and affliction." *viz.*, external trials at Corinth, whence Paul writes (cf. v. 6, with Acts, 18. 5-10). **8. now**—as the case is ; seeing ye stand fast. **we live**—we flourish. It *revives us* in our affliction to hear of your steadfastness Psalm 22. 26 ; 3 John, 3. 4). **If**—Implying that the vivid joy which the missionaries "now" feel, *will continue* if the Thessalonians continue steadfast. They still needed exhortation, v. 10 ; therefore he subjoins the conditional clause, "if ye," &c. (Philippians, 4. 1). **9. what—what sufficient** thanks? **render . . . again**—in return for His goodness (Psalm 116. 12). **for you**—"concerning you." **for all the joy**—on account of all the joy. It was "comfort," v. 7, now it is more, *viz.*, *joy*. **for your sakes**—on your account. **before our God**—It is a joy which will bear God's searching eye : a joy as in the presence of God, not self-seeking, but disinterested, sincere, and spiritual (cf. ch. 2. 20 ; John, 15. 11). **10. Night and day**—(*Note*, ch. 2. 9.) Night is the season for the saints' holiest meditations and prayers (2 Timothy, 1. 3). **praying**—connected with, "we joy ;" we joy whilst we pray ; or else as ALFORD, *What thanks can we render to God whilst we pray?* The *Greek* implies a beseeching request. **exceedingly**—*lit.*, "more than exceeding abundantly" (cf. Ephesians, 3. 20). **that which is lacking**—Even the Thessalonians had points in which they needed improvement. [BENGEL.] (Luke, 17. 5.) Their doctrinal views as to the nearness of Christ's coming, and as to the state of those who had fallen asleep, and their practice in some points needed correction (ch. 4. 1-19). Paul's method was to begin by commending what was praiseworthy, and then to correct what was amiss : a good pattern to all admonishers of others. **11. Translate**, "May God Himself, even our Father (there being but one article in the *Greek*, requires this translation, 'He who is at once God and our Father' direct," &c. The "Himself" stands in contrast with "we" (ch. 2. 18) ; we desired to come, but could not through Satan's hindrance ; but if God *Himself* direct our way (as we pray), none can hinder Him (2 Thessalonians,

2. 16, 17). It is a remarkable proof of the *unity of the Father and Son*, that in the *Greek* here, and in 2 Thessalonians, 2. 16, 17, the verb is *singular*, implying that the subject, the Father and Son, are but *one essential Being*, not in mere unity of will. Almost all the chapters in both epistles to the Thessalonians are sealed, each with its own prayer (ch. 5. 23; 2 Thessalonians, 1. 11; 2. 16; 3. 5, 16). [BENGEL]. St. Paul does not think the prosperous issue of a journey an unfit subject for prayer (Romans, 1. 10; 15. 32). [EDMUNDS.] His prayer, though the answer was deferred, in about five years afterwards was fulfilled in his return to Macedonia. 12. The "you" in the *Greek* is emphatically put *first*: "But" (so the *Greek* for "and") what concerns "YOU," whether we come or not, "may the Lord make you to increase and abound in love," &c. The *Greek* for "increase" has a more *positive* force: that for "abound" a more *comparative* force, "Make you *full* (supplying "that which is lacking," v. 10) and even abound." "The Lord" may here be the Holy Spirit: so the Three persons of the Trinity will be appealed to (cf. v. 13), as in 2 Thessalonians, 3. 5. So the Holy Ghost is called "the Lord" (2 Corinthians, 3. 17). "Love" is the fruit of the Spirit (Galatians 5. 22), and His office is "to stablish in holiness," v. 13; 1 Peter, 1. 2). 13. *your hearts*—which are naturally the spring and seat of unholiness. *before God, even our Father*—rather, "before Him who is at once God and our Father." Before not merely men, but Him who will not be deceived by the mere show of holiness, *i.e.*, may your holiness be such as will stand His searching scrutiny. *coming—Greek*, "presence," or "arrival." *with all his saints*—including both the holy angels and the holy elect of men (ch. 4. 14; Daniel 7. 10; Zechariah, 14. 5; Matthew, 25. 31; 2 Thessalonians, 1. 7). The saints are "His" (Acts, 9. 13). We must have "holiness," if we are to be numbered with His Holy ones or "saints." On "unblameable," cf. Revelation, 14. 5. This verse (cf. v. 12) shows that "love" is the spring of true "holiness" (Matthew, 5. 44-48; Romans, 13. 10; Colossians, 3. 14). God is He who really "stablishes;" Timothy and other ministers are but instruments (v. 2) in "stablishing."

CHAPTER IV.

Ver. 1-18. EXHORTATIONS TO CHASTITY: BROTHERLY LOVE: QUIET INDUSTRY: ABSTINENCE FROM UNDUE SORROW FOR DEPARTED FRIENDS, FOR AT CHRIST'S COMING ALL HIS SAINTS SHALL BE GLORIFIED. 1. *Furthermore—Greek*, "As to what remains." Generally used towards the close of his epistles (Ephesians, 6. 10; Philippians, 4. 8). *then*—with a view to the *love and holiness* (ch. 3. 12, 13) which we have just prayed for in your behalf, we now give you exhortation. *beseech*—"ask" as if it were a personal favor. *by*—rather as *Greek*, "IN the Lord Jesus:" in communion with the Lord Jesus, as Christian ministers dealing with Christian people. [EDMUNDS.] *as ye . . . received*—when we were with you (ch. 2. 13). *how—Greek*, the "how," *i.e.*, the manner. *walk and . . . please God—i.e.*, "and so please God," *viz.*, by your walk; in contrast to the Jews who "please not God" (ch. 2. 15). The oldest MSS. add a clause here, "even as also ye do walk" (cf. ch. 4. 10; 5. 11). These words, which he was able to say of them with truth, conciliate a favorable hearing for the precepts which follow. Also the expression, "abound *more and more*," implies that there had

gone before a recognition of their already in some measure *walking so*. **2. by the Lord Jesus**—by His authority and direction, not by our own. He uses the strong term, "commandments," in writing to this church not long founded, knowing that they would take it in a right spirit, and feeling it desirable that they should understand he spake with Divine authority. He seldom uses the term in writing subsequently, when his authority was established, to other churches. 1 Corinthians, 7. 10; 11. 17; and 1 Timothy, 1. 5 (v. 18, where the subject accounts for the strong expression) are the exceptions. "The Lord" marks His paramount authority, requiring implicit obedience. **4. For**—Enforcing the assertion that his "commandments" were "by (the authority of) the Lord Jesus" (v. 2). Since "this is the will of God," let it be your will also. **fornication**—not regarded as a sin at all among the heathen, and so needing the more to be denounced (Acts, 15. 20). **4. know**—by moral self-control. **how to possess his vessel**—rather as *Greek*, "how to acquire (get for himself) his own vessel," i.e., that each should have *his own wife* so as to avoid fornication (v. 3; 1 Corinthians, 7. 2). The emphatical position of "his own" in the *Greek*, and the use of "vessel" for *wife*, in 1 Peter, 3. 7, and in common Jewish phraseology, and the correct translation "acquire," all justify this rendering. **in sanctification**—(Romans, 6. 19; 1 Corinthians, 6. 15, 18.) Thus, "his own" stands in opposition to dishonoring his brother by lusting after *his wife* (v. 6). **honor**—(Hebrews, 13. 4)—contrasted with "*dishonor their own bodies*" (Romans, 1. 24). **5. in the lust**—*Greek*, "passion;" which implies that such a one is unconsciously the *passive* slave of lust. **which know not God**—and so know no better. Ignorance of true religion is the parent of unchastity (Ephesians, 4. 18, 19). A people's morals are like the objects of their worship (Deuteronomy, 7. 26; Psalm 115. 8; Romans, 1. 23, 24). **6. go beyond**—transgress the bounds of rectitude in respect to his brother, **defraud**—"overreach" [ALFORD]; "take advantage of." [EDMUNDS.] **in any matter**—rather as *Greek*, "in the matter;" a decorous expression for the matter now in question: the conjugal honor of his neighbor as a husband, v. 4; v. 7 also confirms this view: the word "brother" enhances the enormity of the crime. It is your *brother* whom you wrong (cf. Proverbs, 6. 27-33). **the Lord**—the coming judge (2 Thessalonians, 1. 7, 8). **avenger**—the Righter. **of all such**—*Greek*, "concerning all these things;" in all such cases of wrongs against a neighbor's conjugal honor. **testified**—*Greek*, "constantly testified." [ALFORD.] **7. unto**—*Greek*, "for the purpose of." **unto**—rather as *Greek*, "in;" marking that "holiness" is the element in which our calling has place; in a sphere of holiness. *Saint* is another name for Christian. **8. despiseth**—*Greek*, "setteth at nought" such engagements imposed on him in his calling, v. 7; in relation to his "brother," v. 6. He who doth so, "sets at nought not man (as for instance his brother) but God" (Psalm 51. 4). Or, as the *Greek* verb (Luke, 10. 16; John, 12. 48) is used of *despising* or *rejecting* God's minister, it may mean here, "He who despiseth" or "rejecteth" these our ministerial precepts. **who hath also given unto us**—So some oldest MSS. read, but most oldest MSS. read, "Who (without 'also') *giveth* (present) unto *you*" (not "us"). **his Spirit**—*Greek* "His own Spirit, the Holy (one);" thus emphatically marking "holiness" (v. 7) as the end for which the *Holy* (one) is being given. "Un-

to you" in the *Greek*, implies that the Spirit is being given *unto, into* (put into your hearts), and *among you* (cf. ch. 2. 9; Ephesians, 4. 30). *Giveth* implies that sanctification is not merely a work once for all accomplished in the past, but a *present progressive* work. So the Church of England Catechism, "*sanctifieth* (present) all the elect people of God." "His own" implies that as he gives you that which is essentially identical with Himself, He expects you should become like Himself (1 Peter, 1. 16; 2 Peter, 1. 4). **9. brotherly love**—referring here to acts of brotherly kindness in relieving distressed brethren. Some oldest MSS. support *English Version* reading, "YE have;" others, and those the weightiest, read, "WE have." *We* need not write, as *ye yourselves* are taught, and that by *God*; viz., in the heart by the Holy Spirit (John, 6. 45; Hebrews, 8. 11; 1 John, 2. 20, 27). **to love**—*Greek*, "with a view to," or "to the end of your loving one another." Divine teachings have their confluence in love. [BENGEL.] **10. And indeed**—*Greek*, "*For even.*" **11. study to be quiet**—*Greek*, "*make it your ambition* to be quiet, and to do *your own* business." In direct contrast to the world's *ambition*, which is, "to make a great stir," and "to be busybodies" (2 Thessalonians, 3. 11, 12). **work with your own hands**—The Thessalonian converts were, it thus seems, chiefly of the *working* classes. Their expectation of the immediate coming of Christ led some enthusiasts among them to neglect their daily work, and be dependent on the bounty of others. See end of v. 12. The expectation was right in so far as that the Church should be always looking for Him; but they were wrong in making it a ground for neglecting their daily work. The evil, as it subsequently became worse, is more strongly reproved (2 Thessalonians, 13. 6-12). **12. honestly**—In the Old English sense, "becomingly," as becomes your Christian profession; not bringing discredit on it in the eyes of the outer world, as if Christianity led to sloth and poverty (Romans, 13. 13; 1 Peter, 2. 12). **them...without**—outside the Christian Church (Mark, 4. 11). **have lack of nothing**—not have to beg from others for the supply of your wants (cf. Ephesians, 4. 28). So far from needing to beg from others, we ought to work and get the means of supplying the need of others. Freedom from pecuniary embarrassment is to be desired by the Christian on account of the liberty which it bestows. **13.** The leading topic of Paul's preaching at Thessalonica having been the coming *kingdom* (Acts, 17. 7), some perverted it into a cause for fear in respect to friends lately deceased, as if these would be excluded from the glory which those found alive alone should share. This error St. Paul here corrects (cf. ch. 5. 10). **I would not**—All the oldest MSS. and versions have "*we* would not." My fellow-laborers (Silas and Timothy) and myself, desire that ye should not be ignorant. **them which are asleep**—The oldest MSS. read (*present*), "them which are *sleeping*:" the same as "the dead in Christ" (v. 16), to whose bodies (Daniel, 12. 2, not their *souls*; Ecclesiastes, 12. 7; 2 Corinthians, 5. 8) death is a calm and holy sleep, from which the resurrection shall awake them to glory. The word "*cemetery*" means a *sleeping place*. Observe, the glory and chief hope of the Church are not to be realized at death, but at the Lord's coming; one is not to anticipate the other, but all are to be glorified together at Christ's coming (Colossians, 3. 4; Hebrews, 11. 40). Death affects the mere individual; but the coming of Jesus the whole Church at death

our souls are invisibly and individually with the Lord; at Christ's coming the whole Church, with all its members, in body and soul, shall be visibly and collectively with Him. As this is offered as a consolation to mourning relatives, *the mutual recognition of the saints* at Christ's coming is hereby implied. **that ye sorrow not, even as others**—*Greek*, "the rest;" all the rest of the world besides Christians. Not all natural *mourning* for dead friends is forbidden; for the Lord Jesus and Paul sinlessly gave way to it (John, 11. 31, 33, 35; Philippians, 2. 27). But sorrow as though there were "no hope," which indeed the heathen had not (Ephesians, 2. 12); the Christian *hope* here meant is that of *the resurrection*. Cf. Psalm 16. 9, 11; 17. 15; 73. 24; Proverbs, 14. 32, show that the Old Testament Church, though not having the hope *so bright* (Isaiah, 38. 18, 19), yet *had* this hope. Contrast *Catullus*, 5. 4, "When once our brief day has set, we must sleep one everlasting night." The sepulchral inscriptions of heathen Thessalonica express the hopeless view taken as to those once dead; as *Æschylus* writes, "Of one once dead there is no resurrection." Whatever glimpses some heathen philosophers had of the existence of the soul after death, they had none whatever of the body (Acts, 17. 18, 20, 32). **14. For if**—Confirmation of his statement, v. 13, that the removal of *ignorance* as to the sleeping believers would remove undue grief respecting them. See v. 13, "hope." Hence it appears our *hope* rests on our *faith* ("if we believe"). "As surely as we all believe that Christ died and rose again (the very doctrine specified as taught at Thessalonica, Acts, 17. 3), so also will God bring those laid to sleep by Jesus with Him" (Jesus. So the order and balance of the members of the *Greek* sentence require us to *translate*). Believers are laid in sleep by Jesus, and so will be brought back from sleep with Jesus in His train when He comes. The disembodied souls are not here spoken of, the reference is to the sleeping *bodies*. The facts of Christ's experience are repeated in the believer's. He died and then rose; so believers shall die and then rise with him. But in His case *death* is the term used, 1 Corinthians, 15. 3, 6, &c.; in their's, *sleep*; because His death has taken for them the sting from death. The same hand that shall raise them is that which *laid them to sleep*. "Laid to sleep by Jesus," answers to "dead in Christ" (v. 16). **15. by the word of the Lord**—*Greek*, "in," i.e., in virtue of a direct revelation from the Lord to me. So 1 Kings, 20. 35. This is the "mystery," a truth once hidden, now revealed, which Paul shows (1 Corinthians, 15. 51, 52). **prevent**—i.e., *anticipate*. So far were the early Christians from regarding their departed brethren as *anticipating* them in entering glory, that they needed to be assured that those who remain to the coming of the Lord "will not anticipate them that are asleep." The "we" means *whichever of us* are alive and remain unto the coming of the Lord. The Spirit designed that believers in each successive age should live in continued expectation of the Lord's coming, not knowing but that *they* should be among those found alive at His coming (Matthew, 24. 42). It is a sad fall from this blessed hope, that *death* is looked for by most men, rather than the coming of our Lord. Each successive generation in its time and place represents the generation which shall actually survive till His coming (Matthew, 25. 13; Romans, 13. 11; 1 Corinthians 15. 51; James, 5. 9; 1 Peter, 4. 5. 6). The Spirit subse-

quently revealed by Paul that which is not inconsistent with the expectation here taught of the Lord's coming at any time, *viz.*, that His coming would not be until there should be a "falling away first" (2 Thessalonians, 2. 2, 3); but as symptoms of this soon appeared, none could say but that still this precursory event might be realized, and so the Lord come in His day. Each successive revelation fills in the details of the general outline first given. So Paul subsequently, whilst still looking mainly for the Lord's coming to clothe him with his body from heaven, looks for going to be with Christ in the meanwhile (2 Corinthians, 5. 1-10; Philippians, 1. 6, 23; 3. 20, 21; 4. 5). EDMUNDS well says, The "we" is an affectionate identifying of ourselves with our fellows of all ages, as members of the same body, under the same Head, Christ Jesus. So Hosea, 12. 4, "God spake with *us* in Bethel," *i.e.*, with Israel. "We did rejoice," *i.e.*, Israel at the Red Sea (Psalm 66, 6). Though neither Hosea, nor David, were alive at the times referred to, yet each identifies himself with those that were present. 16. **himself descend**—even as He ascended (Acts, 1. 11). **with**—*Greek*, "in," implying one concomitant circumstance attending His appearing. **shout**—*Greek*, "signal-shout," "war-shout." Jesus is represented as a victorious King, giving the word of command to the hosts of heaven in His train for the last onslaught, at His final triumph over sin, death, and Satan (Revelation, 19. 11-21). **the voice of . . . archangel**—distinct from the "signal-shout." Michael is perhaps meant (Jude, 9; Revelation, 12. 7), to whom especially is committed the guardianship of the people of God (Daniel, 10. 13.) **trump of God**—the trumpet blast which usually accompanies God's manifestation in glory (Exodus, 19. 16; Psalm 47. 5); here the last of the three accompaniments of His appearing: as the trumpet was used to convene God's people to their solemn convocations (Numbers, 10. 2, 10; 31. 6), so here to summon God's elect together, preparatory to their glorification with Christ (Psalm 50. 1-5; Matthew, 24. 31; 1 Corinthians, 15. 52). **shall rise first**—previously to the living being "caught up." The "first" here has no reference to the *first* resurrection, as contrasted with that of the "rest of the dead." That reference occurs elsewhere (Matthew, 13. 41, 42, 50; John, 5. 29; 1 Corinthians, 15. 23, 24; Revelation, 20. 5, 6), it simply stands in opposition to "then," v. 17. **FIRST**, "the *dead* in Christ" shall rise, **THEN** the *living* shall be caught up. The Lord's people alone are spoken of here. 17. **we which are alive . . . shall be caught up**—after having been "changed in a moment" (1 Corinthians, 15. 51, 52). Again he says, "we," recommending thus the expression to Christians of all ages, each generation bequeathing to the succeeding one a continually increasing obligation to look for the coming of the Lord. [EDMUNDS.] **together with them**—all together: the raised dead and changed living, forming one joint body. **In the clouds**—*Greek*, "in clouds." The same honor is conferred on them as on their Lord. As He was taken in a cloud at His ascension (Acts, 1. 9), so at his return with clouds (Revelation, 1. 7), they shall be caught up in clouds. The clouds are His and their triumphal chariot (Psalm 104. 3; Daniel, 7. 13). ELLICOTT explains the *Greek*, "robed round by upbearing clouds" (*Aids to faith*). **In the air**—rather, "*into* the air," caught up *into* the region just above the earth, where the

meeting (cf. Matthew, 25. 1, 6) shall take place between them ascending, and their Lord descending towards the earth. Not that the air is to be the place of their *lasting abode* with Him. **and so shall we ever be with the Lord**—no more parting, no more going out (Revelation, 3. 12). His point being established that the dead in Christ shall be on terms of equal advantage with those found alive at Christ's coming, he leaves undefined here the other events foretold elsewhere (as not being necessary to his discussion), Christ's reign on earth with His saints (1 Corinthians, 6. 2, 3), the final judgment and glorification of His saints in the new heaven and earth. **18. comfort one another**—in your mourning for the dead (v. 13).

CHAPTER V.

Ver. 1-28. THE SUDDENNESS OF CHRIST'S COMING A MOTIVE FOR WATCHFULNESS: VARIOUS PRECEPTS: PRAYER FOR THEIR BEING FOUND BLAMELESS, BODY, SOUL AND SPIRIT, AT CHRIST'S COMING: CONCLUSION. **1. times**—the general and indefinite term for chronological periods. **seasons**—the *opportune* times (Daniel, 7. 12; Acts, 1. 7). *Time* denotes quantity; *season*, quality. *Seasons* are parts of *times*. **ye have no need**—those who watch do not need to be told *when* the hour will come, for they are always ready. [BENGEL.] **2. as a thief in the night**—The apostles in this image follow the parable of their Lord, expressing how the Lord's coming shall take men by surprise (Mat., 24. 43; 2 Peter, 3. 10). "The *night* is wherever there is quiet unconcern." [BENGEL.] "At midnight" (perhaps figurative: to some parts of the earth it will be *literal* night), Matthew, 25. 6. The thief not only gives no notice of his approach, but takes all precautions to prevent the household knowing of it. So the Lord (Revelation, 16. 15). *Signs* will precede the coming, to confirm the patient hope of the watchful believer; but the coming itself shall be sudden at last (Matthew, 24. 32-36; Luke, 21. 25-32, 35). **cometh**—present: expressing its *speedy* and awful *certainly*. **3. they**—the men of the world. Verses 5, 6; ch. 4. 13, "others," all the rest of the world save Christians. **Peace**—(Judges, 18. 7, 9, 27, 28; Jeremiah, 6. 14; Ezekiel, 13. 10). **then**—*at that very moment* when they least expect it. Cf. the case of Belshazzar, Daniel, 5. 1-5, 6, 9, 26-28; Herod, Acts, 12. 21-28. **sudden**—"unawares" (Luke, 21. 34). **as travail**—"As *the* labor pang" comes in an instant on the woman when otherwise engaged (Psalm 48. 6; Isaiah, 13. 8). **shall not escape**—*Greek*, "shall not at all escape." Another awful feature of their ruin: there shall be then no possibility of shunning it however they desire it (Amos, 9. 2, 3; Revelation, 6. 15, 16). **4. not in darkness**—not in darkness of understanding (*i.e.*, spiritual ignorance) or of the moral nature (*i.e.*, a state of sin), Ephesians, 4. 18. **that**—*Greek*, "in order that:" with God results are all purposed. **that day**—*Greek*, "THE DAY:" the *day* of the Lord (Hebrews, 10. 25, "the day"), in contrast to "darkness." **overtake**—unexpectedly (cf. John, 12. 35). **as a thief**—The two oldest MSS. read, "as (the daylight overtakes) thieves" (Job, 24. 17). Old MSS. and *Vulgate* read as *English Version*. **5.** The oldest MSS. read, "FOR ye are all," &c. Ye have no reason for fear, or for being taken by surprise, by the coming of the day of the Lord: "For ye are all sons (so the *Greek*) of light and sons of day:" a *Hebrew* idiom, implying that as *sons* resemble their fathers, so you are *in character* light (intellectually and morally

illuminated in a spiritual point of view), Luke, 16. 8; John, 12. 36. **are not of**—*i.e.*, *belong not* to night nor darkness. The change of person from "ye" to "we," implies this: *Ye* are sons of light because ye are Christians; and *we*, Christians, are not of night nor darkness. 6. **others**—*Greek*, "the rest" of the world: the unconverted (ch. 4. 13). "Sleep" here is worldly apathy to spiritual things (Romans, 13. 11; Ephesians, 5. 14): in v. 7, ordinary *sleep*; in v. 10, death. **watch**—for Christ's coming, *lit.*, "be wakeful." The same *Greek* occurs I Corinthians, 15. 34; 2 Timothy, 2. 26. **be sober**—refraining from carnal indulgence, mental or sensual (1 Peter, 5. 8). 7. This verse is to be taken in the literal sense. Night is the time when sleepers sleep, and drinking men are drunk. To sleep by day would imply great indolence; to be drunken by day, great shamelessness. Now, in a spiritual sense, "we Christians profess to be day people, not night people; therefore our work ought to be day work, not night work; our conduct such as will bear the eye of day, and such has no need of the veil of night" [EDMUNDS] (v. 8). 8. *Faith, hope, and love*, are the three pre-eminent graces (ch. 1. 3; I Corinthians, 13. 13). We must not only be awake and sober, but also *armed*; not only watchful, but also guarded. The armor here is only *defensive*; in Ephesians, 6. 13-17, also offensive. Here, therefore, the reference is to the Christian means of being *guarded* against being surprised by the day of the Lord as a thief in the night. The *helmet* and *breastplate* defend the two vital parts, the head and the heart respectively. "With head and heart right, the whole man is right." [EDMUNDS.] The head needs to be kept from error, the heart from sin. For "the breastplate of righteousness," Ephesians, 6. 14, we have here "the breastplate of faith and love;" for the righteousness which is imputed to man for justification, is "faith working by love" (Romans, 4. 3, 22-24; Galatians, 5. 6). *Faith*, as the motive *within*, and *love*, exhibited in *outward* acts, constitute the perfection of *righteousness*. In Ephesians, 6. 17, the helmet is "salvation;" here, the *hope* of salvation. In one aspect "salvation" is a present possession (John, 3. 36; 5. 24; 1 John, 5. 13); in another, it is a matter of *hope* (Romans, 8. 24, 25). Our Head primarily wore the "breastplate of righteousness" and "helmet of salvation," that we might, by union with Him, receive both. 9. **For**—Assigning the ground of our "hope" (v. 8). **appointed us**—*translate*, "set" (Acts, 13. 47), in His everlasting purpose of love (ch. 3. 3; 2 Timothy, 1. 9). Contrast Romans, 9. 22; Jude, 4. **to**—*i.e.*, *unto* wrath. **to obtain**—*Greek*, "to the acquisition of salvation;" said, according to BENGEI, of one saved out of a general wreck, when all things else have been lost; so of the elect saved out of the multitude of the lost (2 Thessalonians, 2. 13, 14). The fact of God's "appointment" of His grace "through Jesus Christ" (Ephesians, 1. 5), takes away the notion of our being able to "acquire" salvation of *ourselves*. Christ "acquired (so the *Greek* for 'purchased') the church (and its salvation) with His own blood." (Acts, 20. 28): each member is said to be appointed by God to the "acquiring of salvation." In the primary sense, God does the work; in the secondary sense, man does it. 10. **died for us**—*Greek*, "in our behalf." **whether we wake or sleep**—whether we be found at Christ's coming awake, *i.e.*, alive, or asleep, *i.e.*, in our graves. **together**—all of us *together*; the living

not preceding the dead in their glorification "with Him" at His coming (ch. 4. 13). **11. comfort yourselves**—*Greek*, "one another." Here he reverts to the same consolatory strain as in ch. 4. 18. **one another**—rather as *Greek*, "Edify (ye) the one the other:" "Edify," *lit.*, "build up," *viz.*, in faith, hope, and love, by discoursing together on such edifying topics as the Lord's coming, and the glory of the saints (Malachi, 3. 16). **12. beseech**—"Exhort" is the expression in v. 14; here, "we beseech you," as if it were a personal favor (Paul making the cause of the Thessalonian presbyters, as it were, his own). **know**—to have a regard and respect for. Recognize their office, and treat them accordingly (cf. 1 Corinthians, 16. 18) with reverence and with liberality in supplying their needs (1 Timothy, 5. 17). The Thessalonian church having been newly planted, the ministers were necessarily novices (1 Timothy, 3. 6), which may have been in part the cause of the people treating them with less respect. Paul's practice seems to have been to ordain elders in every church soon after its establishment (Acts, 14. 23). **them which labor . . . are over . . . admonish you**—Not three classes of ministers, but one, as there is but one article common to the three in the *Greek*. "Labor" expresses their laborious life; "are over you," their pre-eminence as presidents or superintendents ("bishops," *i.e.* *overseers*, Philippians, 1. 1, "them that have rule over you," *lit.*, *leaders*, Hebrews, 13. 17; "pastors," *lit.*, *shepherds*, Ephesians, 4. 11); "admonish you," one of their leading functions: the *Greek* is "put in mind," implying not arbitrary authority, but gentle, though faithful, admonition (2 Timothy, 2. 14, 24, 25; 1 Peter 5. 3). **in the Lord**—Their presidency over you is *in divine things*; not in worldly affairs, but in things appertaining to the Lord. **13. very highly**—*Greek*, "exceeding abundantly." **for their work's sake**—the high nature of their work alone, the furtherance of your salvation and of the kingdom of Christ, should be a sufficient motive to claim your reverential love. At the same time, the word "work," teaches ministers that, whilst claiming the reverence due to their office, it is not a sinecure, but a "work," cf. "labor" (even to *weariness*; so the *Greek*), v. 12. **be at peace among yourselves**—The "and" is not in the original. Let there not only be peace between ministers and their flocks, but also no party rivalries among yourselves, one contending in behalf of some one favorite minister, another in behalf of another (Mark, 9. 50; 1 Corinthians, 1. 12; 4. 6). **14. brethren**—This exhortation to "warn (*Greek*, 'admonish,' as in v. 12) the unruly (those 'disorderly' persons, 2 Thessalonians, 3. 6, 11, who would not work, and yet expected to be maintained, *lit.*, said of soldiers who will not remain in their ranks, cf. ch. 4. 11; also those insubordinate as to church discipline, in relation to those 'over' the church, v. 12), "comfort the feeble-minded" (the *faint-hearted*, who are ready to sink "without hope" in afflictions, ch. 4. 13, and temptations), &c., applies to all clergy and laity alike, though primarily the duty of the clergy (who are meant in v. 12). **support**—*lit.*, *lay fast hold on* so as to support. **the weak**—spiritually. St. Paul practised what he preached (1 Corinthians, 9. 22). **be patient toward all men**—There is no believer who needs not the exercise of patience "toward" him; there is none to whom a believer ought not to show it; many show it more to strangers than to their own families, more to

the great than to the humble; but we ought to show it "toward all men." [BENGEL.] Cf. "the long-suffering of our Lord" (2 Corinthians, 10. 1; 2 Peter, 3. 15). 15. (Romans, 12. 17; 1 Peter, 3. 9.) **unto any man**—whether unto a Christian, or a heathen, however great the provocation. **follow**—as a matter of earnest pursuit. 16, 17.—In order to "rejoice evermore," we must "pray without ceasing." He who is wont to thank God for all things as happening for the best, will have continuous joy. [THEOPHYLACT.] Ephesians, 6. 18; Philippians, 4. 4, 6, "Rejoice in the Lord... by prayer and supplication with thanksgiving;" Romans, 14. 17, "in the Holy Ghost;" Romans, 12. 12, "in hope;" Acts, 5. 41, "in being counted worthy to suffer shame for Christ's name;" James, 1. 2, in falling "into divers temptations." The Greek is, "Pray without intermission:" without allowing prayerless gaps to intervene between the times of prayer. 18. **In every thing**—even what *seems* adverse: for nothing is *really* so (cf. Romans, 8. 28; Ephesians, 5. 20.) See Christ's example (Matthew, 15. 36; 26. 27; Luke, 10. 21; John, 11. 41.) **this**—That ye should "rejoice evermore, pray without ceasing, (and) in every thing give thanks" "is the will of God in Christ Jesus (as the Mediator and Revealer of that will, observed by those who are in Christ by faith, cf. Philippians, 3. 14) concerning you." *God's will* is the believer's law. LACHMANN rightly reads commas at the end of the three precepts (v. 16, 17, 18), making "this" refer to all three. 19. **Quench not**—The Spirit being a holy fire; "where the Spirit is, He burns" [BENGEL.] (Matthew, 3. 11; Acts, 2. 3; 7. 51). Do not throw cold water on those who, under extraordinary inspiration of the Spirit, stand up to speak with tongues, or reveal mysteries, or pray in the congregation. The enthusiastic exhibitions of some (perhaps as to the nearness of Christ's coming, exaggerating Paul's statement, 2 Thessalonians, 2. 2, By *spirit*), led others (probably the presiding ministers, who had not always been treated with due respect by enthusiastic novices, v. 12), from dread of enthusiasm, to discourage the free utterances of those really inspired, in the church assembly. On the other hand, the caution (v. 21) was needed, not to receive "all" pretended revelations as divine, without "proving" them. 20. **prophecyings**—whether exercised in inspired teaching, or in predicting the future. "Despised" by some as beneath "tongues," which seemed more miraculous; therefore declared by Paul to be a greater gift than tongues, though the latter were more showy (1 Corinthians, 14. 5). 21, 22. Some of the oldest MSS. insert "But." You ought indeed not to "quench" the manifestations of "the Spirit," nor "despise prophecyings;" "but," at the same time, do not take "all" as genuine which professes to be so: "prove (test) all" such manifestations. The means of testing them existed in the church, in those who had the "discerning of spirits" (1 Corinthians, 12. 10; 14. 29; 1 John, 4. 1). Another sure test, which we also have, is, to try the professed revelation whether it accords with Scripture, as the noble Bereans did (Isaiah, 8. 20; Acts, 17. 11; Galatians, 1. 8, 9). This precept negatives the Romish priest's assumption of infallibly laying down the law, without the laity having the right, in the exercise of private judgment, to test it by Scripture. Locke says, Those who are for laying aside reason in matters of revelation, resemble one who should *put out his eyes* in order to use a telescope. **hold fast that which**

is good—Join this clause with the next clause (v. 22), not merely with the sentence preceding. As the result of your "proving all things," and especially all *prophesyings*, "hold fast (Luke, 8. 15; 1 Corinthians, 11. 2; Hebrews, 2. 1) the good, and hold yourselves aloof from every appearance of evil" ("*every evil species*." [BENGEL & WAHL]). Do not accept even a professedly spirit-inspired communication, if it be at variance with the truth taught you (2 Thessalonians, 2. 2). TITTMANN supports *English Version*, "from every evil appearance" or "semblance." The context, however, does not refer to *evil appearances* IN OURSELVES which we ought to abstain from, but to *holding ourselves aloof from every evil appearance* IN OTHERS; as for instance, in the pretenders to spirit-inspired prophesyings. In many cases the Christian should not abstain from what has the *semblance* ("appearance") of evil, though really good. Jesus healed on the Sabbath, and ate with publicans and sinners, acts which wore the *appearance* of evil, but which were not to be abstained from on that account, being really good. I agree with TITTMANN rather than with BENGEL, whom ALFORD follows. The context favors this sense: However *specious* be the *form* or *outward appearance* of such would-be prophets and their prophesyings, hold yourselves aloof from every such form when it is evil, *lit.*, "Hold yourselves aloof from every evil appearance" or "form." 23. the very God—rather as *Greek*, "the God of peace Himself:" who can do for you by His own power what I cannot do by all my monitions, nor you by all your efforts (Romans, 16. 20; Hebrews, 13. 20), *viz.*, keep you from all evil, and give you all that is good. sanctify you—for holiness is the necessary condition of "peace" (Philippians, 4. 6-9). wholly—*Greek*, (so that you should be) "perfect in every respect." [TITTMANN.] and—*i.e.*, "and so (omit I pray God; not in the *Greek*) may your ... spirit and soul and body be preserved, &c. whole—A different *Greek* word from "wholly." *Translate*, "Entire;" with none of the integral parts wanting. [TITTMANN.] It refers to man in his normal integrity, as originally designed; an ideal which shall be attained by the glorified believer. All three, spirit, soul and body, each in its due place, constitute man "entire." The "spirit" links man with the higher intelligences of heaven, and is that highest part of man which is receptive of the quickening Holy Spirit (1 Corinthians, 15. 47). In the unspiritual, the spirit is so sunk under the lower animal soul (which it ought to keep under), that such are termed "animal" (*English Version*, *sensual*, having merely the body of organized matter, and the soul the immaterial animating essence), having not the Spirit (cf. 1 Corinthians, 2. 14; Notes, 15. 44, 46-48; John, 3. 6). The unbeliever shall rise with an animal (soul-animated) body, but not like the believer with a *spiritual* (spirit-endued) body like Christ's (Romans, 8. 11). blameless unto—rather as *Greek*, "blamelessly (so as to be in a blameless state) at the coming of Christ." In Hebrew, "peace" and "wholly" (perfect in every respect) are kindred terms: so that the prayer shows what the title "God of peace" implies. BENGEL takes "wholly" as *collectively*, all the Thessalonians without exception, so that no one should fail. And "whole" (entire), *individually*, each one of them entire, with "spirit, soul, and body." The mention of the preservation of the body accords with the subject (ch. 4. 16). FRENCH better regards "wholly" as meaning "Having

perfectly attained the moral end." viz., to be a full grown man in Christ. "Whole," *complete*, with no grace which ought to be in a Christian wanting. **24. Faithful**—to His covenant promises (John, 10. 27-29; 1 Corinthians, 1. 9; 10. 23; Philippians, 1. 6). **he that calleth you**—God, the caller of His people, will cause His calling not to fall short of its designed end. **do it**—preserve and present you blameless at the coming of Christ (v. 23; Romans, 8. 30; 1 Peter, 5. 10). You must not look at the foes before and behind, on the right hand and on the left, but to God's faithfulness to His promises, God's zeal for His honor, and God's love for those whom He calleth. **24.** Some oldest MSS. read, "Pray ye also for (*lit., concerning*) us;" make us and our work the subject of your prayers, even as *we* have just been praying for you (v. 23). Others omit the "also." The clergy need much the prayers of their flocks. Paul makes the same request in the epistles to Romans, Ephesians, Philippians, Colossians, Philemon, and 2 Corinthians: not so in the epistles to Timothy and Titus, whose intercessions, as His spiritual sons, he was already sure of; nor in the epistles to 1 Corinthians and Galatians, as these epistles abound in rebuke. **26.** Hence it appears this epistle was first handed to the elders, who communicated it to "the brethren." **holy kiss**—pure and chaste. "A kiss of charity" (1 Peter, 5. 14). A token of Christian fellowship in those days (cf. Luke, 7. 45; Acts 20. 37), as it is a common mode of salutation in many countries. The custom hence arose in the early church of passing the kiss through the congregation at the holy communion (JUSTIN MARTYR, *Apology* 1. 65 *Apostolic Constitutions*, 2. 57), the men kissing the men, and the women the women, in the Lord. So in the Syrian church each takes his neighbor's right hand, and gives the salutation, "Peace." **27. I charge**—*Greek*, "I adjure you." **read unto all**—viz., publicly in the congregation at a particular time. The *Greek* aorist implies a single act done at a particular time. The earnestness of his adjuration implies how solemnly-important he felt this divinely-inspired message to be. Also, as this was the FIRST of the epistles of the New Testament, he makes this the occasion of a solemn charge, that so its being publicly read should be a sample of what should be done in the case of the others, just as the Pentateuch and the Prophets were publicly read under the Old Testament, and are still read in the synagogue. Cf. the same injunction as to the public reading of the Apocalypse, the LAST of the New Testament canon (Revelation, 1. 3). The "all" includes women and children, and especially those who could not read it themselves (Deuteronomy, 31. 12; Joshua, 8. 33-35). What Paul commands with an adjuration, Rome forbids under a curse. [BENGEL.] Though these epistles had difficulties, the laity were all to hear them read (1 Peter, 4. 11; 2 Peter, 3. 10: even the very young, 2 Timothy, 1. 5; 3. 15). "Holy" is omitted before "brethren" in most of the oldest MSS., though some of them support it. **28.** (*Note*, 2 Corinthians, 13. 14.) Paul ends as he began (ch. 1. 1), with "grace." The oldest MSS. omit "Amen," which probably was the response of the church after the public reading of the epistle.

INTRODUCTION.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

ITS GENUINENESS is attested by Polycarp (*Ep. ad Phil.*, sec. 11), who alludes to ch. 3. 15. Justin Martyr, *Dial. with Trypho* (p. 193. 3a), alludes to ch. 2. 3. Irenæus (3. ch. 7., sec. 2) quotes ch. 2. 8. Clement of Alexandria quotes ch. 3. 2, as Paul's words (*Strom.* 1. 5., p. 554; *Pædag.* 1. 17). Tertullian (*de Resurr. Carn.*, ch. 24) quotes ch. 2. 1, 2, as part of Paul's epistle.

DESIGN.—The accounts from Thessalonica, after the sending of the first epistle, represented the faith and love of the Christians there as on the increase; and their constancy amidst persecutions unshaken. One error of doctrine, however, resulting in practical evil, had sprung up among them. The apostle's description of Christ's sudden second coming (1 Th. 4. 13, &c., and 5. 2), and the possibility of its being at any time, led them to believe it was *actually* at hand. Some professed to know by "the Spirit" (ch. 2. 2) that it was so; and others alleged that Paul had said so when with them. A letter, too, purporting to be from the apostle to that effect, seems to have been circulated among them. (That ch. 2. 2 refers to such a spurious letter, rather than to St. Paul's first epistle, appears likely from the statement, ch. 3. 17, as to his autograph salutation being the mark whereby his genuine letters might be known.) Hence some neglected their daily business and threw themselves on the charity of others, as if their sole duty was to wait for the coming of the Lord. This error, therefore, needed rectifying, and forms a leading topic of the second epistle. He in it tells them (ch. 2.), that before the Lord shall come, there must first be a great *apostasy*, and the *Man of Sin* must be revealed; and that the Lord's sudden coming is no ground for neglecting daily business; that to do so would only bring scandal on the Church, and was contrary to his own practice among them (ch. 3. 7-9), and that the faithful must withdraw themselves from such disorderly professors (ch. 2. 6, 10-15). Thus, there are *three* divisions of the epistle: (1.) Ch. 1. 1-12, Commendations of the Thessalonians' faith, love, and patience, amidst persecutions. (2.) Ch. 2. 1-17, The error as to the immediate coming of Christ corrected, and the previous rise and downfall of the Man of Sin foretold. (3.) Ch. 3. 1-16, Exhortations to orderly conduct in their whole walk, with prayers for them to the God of peace, followed by his autograph salutation and benediction.

DATE OF WRITING.—As the epistle is written in the joint names of Timothy and Silas, as well as his own, and as these were with him whilst at Corinth, and not with him for a long time subsequently to his having left that city (cf. A. 18. 18, with 19. 22; indeed, as to Silas, it is doubtful whether he was ever subsequently with Paul), it follows, the *place* of writing must have been Corinth, and the *date* during the one "year and six months" of his stay there, A. 18. 11 (*viz.*, beginning with the autumn of A.D. 52, and ending with the spring of A.D. 54), say about six months after his first epistle, early in A.D. 53.

STYLE.—The style is not different from that of most of Paul's other writings, except in the prophetic portion of it (ch. 2. 1-12), which is distinguished from them in subject matter. As is usual in his more solemn passages (for instance in the de-

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nunciatory and prophetic portions of his epistles, *e. g.*, cf. Col. 2. 8, 16, with v. 3; 1 Co. 15. 24-28, with v. 8, 9; R. 1. 18, with v. 8, 10), his diction here is more lofty, abrupt, and elliptical. As the former epistle dwells mostly on the second Advent in its aspect of glory to the sleeping and the living saints (1 Th. 4. and 5), so this epistle dwells mostly on it in its aspect of everlasting destruction to the wicked and him who shall be the final consummation of wickedness, the Man of Sin. So far was Paul from laboring under an erroneous impression as to Christ's speedy coming, when he wrote his first epistle (which rationalists impute to him), that he had distinctly told them, when he was with them, the same truths as to the apostasy being about first to arise, which he now insists upon in this second epistle (ch. 2. 5). Several points of coincidence occur between the two epistles, confirming the genuineness of the latter. Thus, cf. ch. 3. 2, with 1 Th. 2. 15, 16; again, ch. 2. 9, the Man of Sin "coming after the working of Satan," with 1 Th. 2. 18: 3. 5, where Satan's incipient work as the *hinderrer* of the gospel, and the *tempter*, appears; again, mild *warning* is enjoined 1 Th. 5. 14; but, in this second epistle, when the evil had grown worse, stricter discipline (ch. 3. 6, 14): "withdraw from" the "company" of such.

Paul probably visited Thessalonica on his way to Asia subsequently (A. 20. 4), and took with him thence Aristarchus and Secundus, Thessalonians; the former became his "companion in travel," and shared with him his perils at Ephesus, also those of his shipwreck, and was his "fellow-prisoner" at Rome (A. 27. 2; Col. 4. 10; Philem. 24). According to tradition he became bishop of Apamea.

SECOND THESSALONIANS

CHAPTER I.

Ver. 1-12. ADDRESS AND SALUTATION: INTRODUCTION: THANKSGIVING FOR THEIR GROWTH IN FAITH AND LOVE, AND FOR THEIR PATIENCE IN PERSECUTIONS, WHICH ARE A TOKEN FOR GOOD ENDURING TO THEM, AND FOR PERDITION TO THEIR ADVERSARIES AT CHRIST'S COMING: PRAYER FOR THEIR PERFECTION. 1. **In God our Father**—still more endearing than the address, 1 Thessalonians, 1. 1, "in God THE Father." 2. **from God our Father**—So some oldest MSS. read. Others omit "our." 3. **We are bound**—*Greek*, "We owe it as a debt" (ch. 2. 13). They had prayed for the Thessalonians (1 Thessalonians, 3. 12) that they might "increase and abound in love;" their prayer having been heard, it is a small but a bounden return for them to make, to thank God for it. Thus, Paul and his fellow-missionaries practise what they preach (1 Thessalonians, 5. 18). In 1 Thessalonians, 1. 3, their thanksgiving was for the Thessalonian "faith, love, and patience;" here, for their *exceeding growth in faith*, and for their *charity abounding*. *meet*—right. "We are bound," expresses the duty of thanksgiving from its subjective side as an inward conviction. "As it is meet," from the *objective* side as something answering to the state of circumstances. [ALFORD.] Observe the exact correspondence of the prayer (1 Thessalonians, 3. 12, "The Lord make you to *abound* in love") and the answer, "The love of every one of you all toward each other *aboundeth*" (cf. 1 Thessalonians, 4. 10). 4. **glory in you**—make our boast of you, *lit.*, "in your case." "Ourselves" implies that not merely did they hear others speaking of the Thessalonians' faith, but they, the missionaries *themselves*, boasted of it. Cf. 1 Thessalonians, 1. 8, wherein the apostle said, their faith was so well known in various places, that he and his fellow-missionaries had no need to speak of it; but here he says, so *abounding* is their love, combined with faith and patience, that he and his fellow-missionaries *themselves*, make it a matter of glorying in the various churches elsewhere (he was now at Corinth in Achaia, and boasted there of the faith of the Macedonian churches, 2 Corinthians, 10. 15-17; 8. 1, at the same time giving the glory to the Lord), not only looking forward to the glorying thereat at Christ's coming (1 Thessalonians, 2. 19), but doing so even now. **patience**—In 1 Thessalonians, 1. 3, "patience of *hope*." Here *hope* is tacitly implied as the ground of their patience; v. 5, 7, state the object of their hope, *vis.*, the kingdom for which they suffer. **tribulations**—*lit.*, *pressures*. The Jews were the instigators of the populace and of the magistrates against Christians (Acts, 17. 5, 8). **which ye endure**—*Greek*, "are (now) enduring." 5. **Which**—Your *enduring* these tribulations is "a token of the righteous judgment of God," manifested in your being enabled to endure them, and in your adversaries thereby filling up the measure of their guilt. The judgment is even now begun, but its consummation will be at the Lord's coming. David (Psalm 73. 1-14) and Jeremiah (12. 1-4) were perplexed at the wicked prospering and the godly suffering. But Paul, by the light of the New Testament, makes this very fact a

matter of consolation. It is a *proof* (so the *Greek*) of the future judgment, which will set to rights the anomalies of the present state, by rewarding the now suffering saint, and by punishing the persecutor. And even now "the Judge of all the earth does right" (Genesis, 18. 25); for the godly are in themselves sinful and need chastisement to amend them. What they suffer unjustly at the hands of cruel men they suffer justly at the hands of God; and they have their evil things here that they may escape condemnation with the world and have their good things hereafter (Luke, 16. 25; 1 Corinthians, 11. 32). [EDMUNDS.] **that ye may be counted worthy**—expressing the purpose of God's "righteous judgment" as regards you. **for which**—*Greek*, "in behalf of which ye are also suffering" (cf. Acts, 5. 41; 9. 16; Philippians, 1. 29). "Worthy" implies that, though men are justified by faith they shall be judged "according to their works" (Revelation, 20. 12; cf. 1 Thessalonians, 2. 12; 1 Peter, 1. 6, 7; Revelation, 20. 4). The "also" implies the connection between *the suffering for the kingdom and being counted worthy* of it. Cf. Romans, 8. 17, 18. **6. Seeing (that) it is a righteous thing**—This justifies the assertion above of there being a "righteous judgment" (v. 5), *viz.*, "seeing that it is (*lit.*, 'if at least,' 'if at all events it is') a righteous thing with (*i.e.*, in the estimation of) God" (which, as we all feel, it certainly is). Our own innate feeling of what is just, in this confirms what is revealed. **recompence**—requite *in kind*, *vis.*, *tribulation* to them that trouble you (*affliction* to those that *afflict* you); and to you who are *troubled*, *rest from trouble*. **7. rest**—governed by "to recompense" (v. 6). The *Greek* is *lit. relaxation*: loosening of the *tension* which had preceded; *relaxing* of the strings of endurance now so tightly drawn. The *Greek* word for "rest," Matthew, 11. 28, is distinct, *vis.*, *cessation* from labor. Also, Hebrews, 4. 9, "A keeping of Sabbath." **with us**—*vis.*, Paul, Silas, and Timothy, the writers, who are troubled like yourselves. **when**—at the time when, &c., not sooner, not later. **with his mighty angels**—rather as the *Greek*, "with the angels of His might," or "power" *i.e.*, the angels who are the ministers by whom He makes His might to be recognized (Matthew, 13. 41, 42). It is not *their* might, but His might, which is the prominent thought. **8. In flaming fire**—*Greek*, "In flame of fire," or, as other oldest MSS. read, *in fire of flame*. This *flame of fire* accompanied His manifestation in the bush (Exodus, 3. 2); also His giving of the law at Sinai (Exodus, 19. 18); also it shall accompany His revelation at His advent (Daniel, 7. 9, 10), symbolizing His own bright glory and His consuming vengeance against His foes (Hebrews, 10. 27; 12. 29; 2 Peter, 3. 7, 10). **taking**—*lit.*, "giving" them, as their portion, "vengeance." **know not God**—The Gentiles primarily (Psalm 79. 6; Galatians, 4. 8; 1 Thessalonians, 4. 5); not of course those *involuntarily* not knowing God, but those *unwillingly* not knowing Him, as Pharaoh, who might have known God if he would, but who boasted "I know not the Lord" (Exodus, 5. 2); and as the heathen persecutors who might have known God by the preaching of those whom they persecuted. Secondly, all "who profess to know God but in works deny Him" (Titus, 1. 16). **obey not the gospel**—Primarily the unbelieving Jews (Romans, 10. 3, 16). Secondly, all who obey not the truth (Romans, 2. 8). **Christ**—Omitted by some of the oldest MSS., and retained by others. **9. Who**—*Greek*,

"Persons who," &c. **destruction from the presence of the Lord**—driven far from His presence. [ALFORD.] The sentence *emanating from Him* in person, sitting as Judge [BENGEL], and *driving them far from Him* (Matthew, 25. 41; Revelation, 6. 16; 12. 14; cf. 1 Peter, 3. 12; Isaiah, 2. 10, 19). "The presence of the Lord" is the source whence the sentence goes forth; "the glory of his power" is the instrument whereby the sentence is carried into execution. [EDMUNDS.] But ALFORD better interprets the latter clause (see v. 10), driven "from the manifestation of His power in the glorification of his saints." *Cast out from the presence of the Lord* is the idea at the root of eternal death; the law of evil left to its unrestricted working, without one counteracting influence of the presence of God, who is the source of all light and holiness (Isaiah, 66. 24; Mark, 9. 44). 10. "When He shall have come," **glorified in his saints**—as the element and mirror in which His glory shall shine brightly (John, 17. 10). **admired in all them that believe**—Greek, "them that believed." Once they *believed*, now they *see*: they had taken His word on trust. Now His word is made good and they need faith no longer. With *wonder* all celestial intelligences (Ephesians, 3. 10) shall see and *admire* the Redeemer on account of the excellencies which He has wrought in them. **because**, &c.—Supply for the sense, among whom (*viz.*, those who shall be found to have believed) *you*, too, shall be; "because our testimony unto (so the Greek for 'among') you was believed" (and was not rejected as by those "who obey not the gospel," v. 8). The early preaching of the gospel was not abstract discussions, but a *testimony* to facts and truths experimentally known (Luke, 24. 48; Acts, 1. 8). *Faith* is defined by Bp. PEARSON as "an assent unto truths, credible upon the testimony of God, delivered unto us by the apostles and prophets" (originally delivering their testimony orally, but now in their writings). "Glorified in His saints" reminds us that *holiness* is *glory* in the bud; *glory* is *holiness* manifested. 11. **Wherefore**—Greek, "With a view to which," *viz.*, His glorification in you as His saints. **also**—We not only anticipate the coming glorification of our Lord in His saints, but we also pray concerning (so the Greek) YOU. **our God**—whom we serve. **count you worthy**—The prominent position of the "YOU" in the Greek makes it the emphatic word of the sentence. May you be found among the saints whom God shall count worthy of their calling (Ephesians, 4. 1)! There is no dignity in us independent of God's calling of us (2 Timothy, 1. 9). *The calling* here is not merely the first actual call, but the whole of God's electing act, originating in His "purpose of grace given us in Christ before the world began," and having its consummation in glory. **the good pleasure of**, &c.—on the part of God. [BENGEL.] **faith**—on your part. ALFORD refers the former clause, "good pleasure," &c., also to *man*, arguing that the Greek for *goodness* is never applied to God, and translates. "All [*i.e.*, every possible] *right purpose of goodness*." WAHL, "All *sweetness of goodness*" *i.e.*, impart in full to you all the refreshing delights of goodness. I think that, as in the previous and parallel clause, "calling" refers to GOD's purpose; and as the Greek for "good pleasure" mostly is used of God, we ought to translate, "fulfill (His) every gracious purpose of goodness" (*on your part*), *i.e.*, fully perfect in you all goodness according to His gracious purpose. Thus, "the grace of

our God," v. 12, corresponds to God's "good pleasure" here, which confirms the *English Version*, just as "the grace of the Lord Jesus Christ" is parallel to "work of faith," as Christ especially is the object of faith. "The work of faith;" *Greek*, "(no article: supply from the previous clause *all*) work of faith;" *faith* manifested by *work*, which is its perfected development (James, 1. 4; cf. *Note*, 1 Thessalonians, 1. 3). *Working reality of faith. with power*—*Greek*, "IN power," i.e., "powerfully fulfil in you" (Colossians, 1. 11). 12. the name of our Lord Jesus—Our Lord Jesus in His manifested personality as the God-man. in you, and ye in him—reciprocal glorification; cf. Isaiah, 28. 5, "The Lord of hosts shall be...a crown of glory and...a diadem of beauty unto...His people," with Isaiah, 62. 3, "Thou (Zion) shalt be a crown of glory in the hand of the Lord, and a royal diadem," &c. (John, 21. 10; Galatians, 1. 24; 1 Peter, 4. 14). The believer's graces redound to Christ's glory, and His glory, as their Head, reflects glory on them as the members. the grace of our God and the Lord Jesus Christ—There is but one *Greek* article to both, implying the inseparable oneness of God and the Lord Jesus.

CHAPTER II.

Ver. 1-17. CORRECTION OF THEIR ERROR AS TO CHRIST'S IMMEDIATE COMING. • THE APOSTACY THAT MUST PRECEDE IT. EXHORTATION TO STEADFASTNESS, INTRODUCED WITH THANKSGIVING FOR THEIR ELECTION BY GOD. 1. Now—rather, "But:" marking the transition from his prayers for them to entreaties to them. we beseech you—or "entreat you." He uses affectionate entreaty to win them over to the right view, rather than stern reproof. by—rather, "with respect to:" as the *Greek* for "of" (2 Corinthians, 1. 8). our gathering together unto him—the consummating or final gathering together of the saints to Him at His coming, as announced, Matthew, 24. 31; 1 Thessalonians, 4. 17. The *Greek* noun is nowhere else found except Hebrews, 10. 25, said of the assembling together of believers for congregational worship. Our instinctive fears of the judgment are dispelled by the thought of being gathered together UNTO HIM ("even as the hen gathereth her chickens under her wings"), which ensures our safety. 2. soon—on trifling grounds, without due consideration. shaken—*lit.*, tossed as ships tossed by an agitated sea. Cf. for the same image, Ephesians, 4. 14. in mind—rather as the *Greek*, "from your mind," i.e., from your mental steadfastness on the subject. troubled—This verb applies to emotional agitation; as "shaken" to intellectual. by spirit—by a person professing to have the spirit of prophecy (1 Corinthians, 12. 8-10; 1 John, 4. 1-3). The Thessalonians had been warned (1 Thessalonians, 5. 20, 21) to "prove" such professed prophecies; and to "hold fast (only) that which is good." by word—of mouth (cf. v. 5, 15): some word or saying alleged to be that of St. Paul, orally communicated. If oral tradition was liable to such perversion in the apostolic age (cf. a similar instance, John, 21. 23), how much more in our age! by letter as from us—purporting to be from us, whereas it is a forgery. Hence he gives a test by which to know his genuine letters (ch. 3. 17). day of Christ—The oldest MSS. read, "day of the Lord." is at hand—rather, "is immediately imminent," *lit.*, "is present." "is instantly coming." Christ and His apostles always taught that the day of the Lord's coming is at hand; and it is

not likely that Paul would imply anything contrary here: what he denies is, that it is so *immediately imminent, instant or present*, as to justify the neglect of every day worldly duties. CHRYSOSTOM, and after him ALFORD, translates, "Is [already] present" (cf. 2 Timothy, 2. 18, a kindred error). But in 2 Timothy, 3. 1, the same *Greek verb* is translated "come." WAHL supports this view. The *Greek* is usually used of actual presence; but is quite susceptible of the *translation*, "is all but present." 3. *by any means*—*Greek*, "in any manner." Christ, in Matthew, 24. 4, gives the same warning in connection with the same event. He had indicated three ways (v. 2) in which they might be deceived (cf. other ways, v. 9, and Matthew 24. 5, 24), **a falling away**—rather as the *Greek*, "the falling away," or "apostasy," *viz.*, the one of which "I told you" before (v. 5), "when I was yet with you," and of which the Lord gave some intimation (Matthew, 24. 10-12; John, 5. 43). **that man of sin be revealed**—The *Greek* order is, "And there have been revealed the man of sin." As Christ was first in *mystery*, and afterwards *revealed* (1 Timothy, 3. 16), so Antichrist (the term used, 1 John, 2. 18; 4. 3) is first in *mystery*, and afterwards shall be developed and revealed (v. 7-9). As righteousness found its embodiment in Christ, "the Lord our righteousness," so "sin" shall have its embodiment in "the man of sin." *The hindering* power meanwhile restrains its manifestation: when that shall be removed, then this manifestation shall take place. The articles, "*the* apostasy," and "*the* man of sin," may also refer to their being *well known* as foretold by Daniel, 7. 8, 25, "the little horn speaking great words against the Most High, and thinking to change times and laws;" and 11. 36, the wilful king who "shall exalt and magnify himself above every God, and shall speak marvelous things against the God of gods; neither shall he regard any God." **the son of perdition**—a title applied besides to Judas (the traitor, John, 17. 12), and to none else. Antichrist (the second "beast" coming up out of the earth) therefore shall at first be "like a lamb, whilst he speaks as a dragon" (Revelation, 13. 11): "coming in peaceably and by flatteries," working deceitfully," but "his heart shall be against the holy covenant" (Daniel, 11. 21, 23, 28, 30). Seeds of "the falling away" soon appeared (1 Timothy, 4. 1-3), but the full development and concentration of these anti-Christian elements in one person are still to appear. Contrast the King of Zion's coming as JESUS: (1.) Righteous or *just*; (2.) having *salvation*; (3.) *lowly*: whereas Antichrist is (1.) "The man of (the embodiment of) *sin*;" (2.) the son of *perdition*; (3.) *exalting himself* above all that is worshipped. He is *the son of perdition*, as consigning many to it, and finally doomed to it himself (Revelation, 17. 8, 11). "He whose essence and inheritance is perdition." [ALFORD.] As "the *kingdom* of heaven" is first brought before us in the abstract, then in the concrete, the *King*, the Lord Jesus; so here, first we have (v. 7) "the *mystery of iniquity*," then "the *iniquitous one*" (v. 8). Doubtless "the apostasy" of *Romanism* (the abstract) is one of the greatest instances of the working of the *mystery of iniquity*, and its blasphemous claims for the Pope (the concrete) are forerunners of the final concentration of blasphemy in *the man of sin*, who shall not merely, as the Pope, usurp God's honor as *vicegerent* of God, but *oppose* God openly at last. 4.

Daniel, 11. 36, 37, is here referred to. The words used there as to Antiochus Epiphanes, St. Paul implies, shall even be more applicable to the man of sin, who is the New Testament actual Antichrist, as Antiochus was the Old Testament typical Antichrist. The previous world-kingsdoms had each one extraordinary person as its representative head and embodiment (thus Babylon had Nebuchadnezzar, Daniel, 2. 38, end; Medo-Persia had Cyrus; Greece had Alexander, and Antiochus Epiphanes, the forerunner of Antichrist); so the fourth and last world-kingsdom, under which we now live, shall have one final head, the concentrated embodiment of all the *sin* and *lawless iniquity* which have been in Pagan and Papal Rome. Rome's final phase will probably be an unholy alliance between idolatrous superstition and godless infidelity. **Who opposeth and exalteth himself**—There is but one *Greek* article to both participles, implying that the reason why he *opposeth himself* is in order that he *may exalt himself above*, &c. ALFORD takes the former clause absolutely, "He that withstands (CHRIST)," *i.e.*, Antichrist (1 John, 2. 18). As at the conclusion of the Old Testament period, Israel apostate allied itself with the heathen world-power against Jesus and His apostles (Luke, 23. 12; and at Thessalonica, Acts, 17. 5-9), and was in righteous retribution punished by the instrumentality of the world-power itself (Jerusalem being destroyed by Rome), Daniel, 9. 26, 27; so the degenerate church (became an "harlot"), allying itself with the godless world-power (the "beast" of Revelation) against vital religion (*i.e.*, the harlot sitting on the beast), shall be judged by that world-power which shall be finally embodied in Antichrist (Zechariah, 13. 8, 9; 14. 2; Revelation, 17. 16, 17.) In this early epistle, the apostate Jewish church as the harlot, and Pagan Rome as the beast, form the historical background on which Paul draws his prophetic sketch of the apostasy. In the pastoral epistles, which were later, this prophecy appears in connection with Gnosticism, which had at that time infected the church. The harlot (the apostate church) is first to be judged by the beast (the world-power) and its kings (Revelation, 17. 16); and afterwards the beasts and their allies (with the personal Antichrist at their head, who seems to rise after the judgment on the harlot, or apostate church) shall be judged by the coming of Jesus Himself (Revelation, 19. 20.) Anti-Christian tendencies produce different Antichrists: these separate Antichrists shall hereafter find their consummation in an individual exceeding them all in the intensity of his evil character. [AUBERLEN.] But judgment soon overtakes him. He is necessarily a *child of death*, immediately after his ascent as the beast out of the bottomless pit going into perdition (Revelation, 17. 8, 11). *Idolatry of self, spiritual pride, and rebellion against God*, are his characteristics; as *Christ-worship, humility and dependence on God*, characterize Christianity. He not merely assumes Christ's character (as the "false Christs," Matthew, 24. 24), but "*opposes*" Christ. The *Greek* implies one situated on an *opposite side* (cf. 1 John, 2. 22; 2 John, 7). One who, on the destruction of every religion, shall seek to establish his own throne, and for God's great truth, "God is man," to substitute his own lie, "Man is God." [TRENCH.] **above all that is called God**—(1. Corinthians, 8. 5.) The Pope (for instance, Clement VI.) has even

commanded the angels to admit into Paradise, without the alleged pains of purgatory, certain souls. But still this is only a foreshadowing of the Antichrist, who will not as the Pope, act *in God's name*, but *against God*. or *that is worshipped*—Rome here again gives a presage of Antichrist. The *Greek* is *Sebasma*; and *Sebastus* is the *Greek* for Augustus, who was worshipped as the secular ruler and divine vicegerent. The Papacy has risen on the overthrow of *Cæsar's* power. Antichrist shall exalt himself above *every* object of worship, whether on earth as the Cæsar, or in heaven as God. The various pre-figurations of Antichrist, Mahomet, Rome, Napoleon, and modern infidel secularism, contain only *some*, not *all*, his characteristics. It is the union of all in some one person that shall form the full Antichrist, as the union in one Person, Jesus, of all the types and prophecies constituted the full Christ. [OLSHAUSEN.] *in the temple of God . . . that he is God*—"He will reign a time, times, and half a time" (Daniel, 7. 25), *i.e.*, three and a half years, and will sit *in the Temple at Jerusalem*; then the Lord shall come from heaven and cast him into the lake of fire, and shall bring to the saints the times of their reigning, the seventh day of hallowed rest, and give to Abraham the promised inheritance." [IRENÆUS *adversus Hæreses*, 30. 4.] *showing himself*—with blasphemous and arrogant DISPLAY (cf. a type, Acts, 12. 21-23). The earliest fathers unanimously looked for a personal Antichrist. Two objections exist to Romanism being regarded *the* Antichrist, though probably Romanism will have its *culmination* in him: (1.) So far is Romanism from *opposing all that is called God*, that adoration of gods and lords many (the Virgin Mary and saints) is a leading feature in it; (2.) the Papacy has existed for more than twelve centuries, and yet Christ is not come whereas the prophecy regards the final Antichrist as short-lived, and soon going to perdition through the coming of Christ (Revelation, 17. 8, 11). Gregory the Great declared against the patriarch of Constantinople, that whosoever should assume the title of "Universal Bishop" would be "the forerunner of Antichrist." The Papacy fulfilled this his undesigned prophecy. The Pope has been called by his followers, "Our Lord God the Pope;" and at his inauguration in St. Peter's, seated in his chair upon the high altar, which is treated as his footstool, he has vividly foreshadowed him who "exalteth himself above all that is called God." An objection fatal to interpreting the *temple of God* here as *the church* (1 Corinthians, 3. 16, 17; 6. 19) is, the apostle would never designate the *apostate* anti-Christian church "*the temple of God*." It is likely that, as Messiah was revealed among the Jews at Jerusalem, so anti-Messiah shall appear among them when restored to their own land, and after they have rebuilt their *temple at Jerusalem*. Thus Daniel, 11. 41, 45 (see my notes there), corresponds, "He shall enter the glorious land (Judea), and he shall plant the tabernacles of his palaces between the seas in the *glorious holy mountain*;" and then (Daniel, 12. 1) "Michael, the great prince, shall stand up" to deliver God's people. Cf. *Note*, Daniel, 9. 26, 27. Also the king of Assyria, type of Antichrist (Isaiah, 14. 12-14). "Lucifer" (a title of Messiah, assumed by Antichrist, Revelation, 22. 16): "I will exalt my throne above the stars of God." "I will sit upon the *mount of the congregation* (*i.e.*, God's place of meeting His people of old, the temple), *in the sides of the north* (Psalm 48. 2); I will be like the Most High." *Reve-*

lation, 11. 1, 2, "The temple of God . . . the holy city" (*viz.*, Jerusalem, Matthew, 4. 5), cf. Psalm 68. 18, 29, referring to a period since Christ's ascension, therefore not yet fulfilled (Isaiah, 2. 1-3; Ezekiel, chs. 40-44; Zechariah, 14. 16-20; Malachi, 3. 1.). "In the temple of God," implies that it is an *internal*, not an external, enemy which shall assail the church. Antichrist shall, the first three and a half years of the prophetic week, keep the covenant, then break it and usurp Divine honors in the midst of the week. Some think Antichrist will be a Jew. At all events he will, "by flatteries," bring many, not only of the Gentiles, but also of "the tribes" of Israel (so the *Greek* for "kindreds," Revelation, 11. 8, 9), to own him as their long-looked-for Messiah, in the same "city where our Lord was crucified." "Sitteth" here implies his occupying the place of power and majesty: in opposition to Him who "sitteth on the right hand of the majesty on high" (Hebrews, 1. 3), and who shall come to "sit" there where the usurper had sat (Matthew, 26. 64). *Note*, Daniel, 9. 27; Revelation, 11. 2, 3, 9, 11. Cf. Ezekiel, 28. 2, 3, 6, 9, 10, 13, 14, 16, as to Tyre, the type of Antichrist, characterized by similar blasphemous arrogance. **5. Remember, &c.**—Confuting those who represent Paul as having labored under error as to Christ's immediate coming, when writing his first epistle, and as now correcting that error. **I told you**—more than once, *lit.*, "I was telling," or "used to tell." **6. now ye know**—by my having told you. The power must have been one "known" to the Thessalonians. **what withholdeth**—that which *holds* him back; "keeps him in check;" the power that has restrained the man of sin from his full and final development, is *the moral and conservative influence of political states* [OLSHAUSEN]: *the fabric of human polity as a coercive power*; as "he who now letteth" refers to *those who rule that polity* by which the great upbursting of godlessness is kept down. [ALFORD.] The "what withholdeth" refers to the *general hindrance*; "he who now letteth," to the *person in whom that hindrance is summed up*. Romanism, as a forerunner of Antichrist, was thus kept in check by the *Roman Emperor* (the then representative of the coercive power) until Constantine, having removed the seat of empire to Constantinople, the Roman Bishop by degrees first raised himself to precedency, then to primacy, and then to sole empire above the secular power. The historical fact from which Paul starts in his prediction, was probably the emperor Claudius' expulsion of the Jews, the representative of the anti-Christian adversary in Paul's day, from Rome, thus "withholding" them in some degree in their attacks on Christianity; this suggested the principle holding good to the end of time, and about to find its final fulfilment in the removal of the *withholding person or authority*, whereupon Antichrist in his worst shape shall start up. **that he might be—Greek**, "in order that:" ye know that which keeps him back, in God's purposes, from being sooner manifested, "*in order that*;" he may be revealed in *his own time*" (*i.e.*, the time appointed by God to him as his proper time for being manifested), not sooner (cf. Daniel, 11. 35). The removal of the withholding power will be when the civil polity, derived from the Roman empire, which is to be, in its last form, divided into ten kingdoms (Revelation, 17. 3, 11-13), shall, with its leading representative head for the time being ("he who now letteth," *Greek*, "withholdeth," as in v. 6), yield to the prevalent godless "law-

lessness" with "the lawless one" as its embodiment. *The elect church and the Spirit* cannot well be, as DEBURGH suggests, the *withholding* power meant; for both shall never be *wholly* "taken out of the way" (Matthew, 28. 20). However, the testimony of *the elect church*, and *the Spirit* in her, are the great hindrance to the rise of the apostasy; and is possible that, though the Lord shall have a faithful few even then, yet the full energy of the Spirit in *the visible church*, counteracting the energy or "working" of "the mystery of lawlessness" by the testimony of the elect, shall have been so far "taken out of the way," or *set aside*, as to admit the manifestation of "the lawless one;" and so DEBURGH's view may be right (Luke, 18. 8; Revelation, 11. 3-12). This was a power of which the Thessalonians might easily "know" through Paul's instruction. **7. the mystery of iniquity**—the counterwork to "the mystery of godliness" (1 Timothy, 3. 16). Anti-Christianity *latently* working, as distinguished from its final *open* manifestation. "Mystery" in Scripture means, not what remains always a secret, but that which is for a while hidden, but in due time manifested (cf. Ephesians, 3. 4, 5). Satan will resort to a mode of opposition more conformed to the then imminent "appearing" and "presence" of the Saviour, and will anticipate Him with a last effort to maintain the dominion of the world [DEBURGH], just as at His first advent he rushed into open opposition, by taking possession of the bodies of men. "Iniquity," *Greek, lawlessness*; defiant rejection of God's *law* (cf. *Note*, Zechariah, 5. 9, 10). "*Wickedness*" (translated by the LXX. by the same *Greek*, meaning "lawlessness," which St. Paul employs here), embodied there as a woman, answers to "the mystery of iniquity," here embodied finally in "the man of sin:" as the former was ultimately banished for ever from the Holy land to her own congenial soil, Babylon, so iniquity and the man of sin shall fall before Michael and the Lord Himself, who shall appear as the Deliverer of His people (Daniel, 12. 1-3; Zechariah, 14. 3-9). Cf. Matthew, 12. 43, The Jewish nation dispossessed of the evil spirit, the demon of idolatry being cast out through the Babylonian captivity, receives ultimately a worse form of the evil spirit, Christ-opposing self-righteousness. Also, the Christian church in course of time taken possession of by the demon of Romish idolatry, then dispossessed of it by the Reformation, then its house "garnished" by hypocrisy, secularity, and rationalism, but "swept empty" of living faith, then finally apostatizing and repossessed by "the man of sin," and *outwardly* destroyed for a brief time (though even then Christ shall have witnesses for him among both the Jews, Zechariah, 13. 9, and Gentiles, Matthew, 28. 20), when Christ shall suddenly come (Daniel, 11. 32-45; Luke, 18. 7, 8). **already**—(3 John, 9. 10; Colossians, 2. 18-23; 1 Timothy, 4. 1)—cf. "even now **already**" (1 John, 2. 18; 4. 3) as distinguished from "in his own time" of being revealed *hereafter*. Antiquity, it appears from hence, is not a justification for unscriptural usages or dogmas, since these were "**already**," even in Paul's time, beginning to spring up: the written word is the only sure test. "Judaism infecting Christianity is the fuel; the mystery of iniquity is the spark." "It is one and the same impurity diffusing itself over many ages." [BENGEL.] **only he who now letteth will let**—The italicized words are not in the *Greek*. Therefore *translate* rather, "Only (*i.e.*, the continuance of *the MYSTERY of iniquity*—

ty-working will be *only*) until he who now *withholdeth* (the same *Greek* as in v. 6) be taken out of the way." "Only (*waiting*, Hebrews, 10. 13) until he," &c. Then it will work no longer in *mystery*, but in open manifestation. 8. *Translate*, "The lawless one," the embodiment of all the godless "lawlessness" which has been working in "mystery" for ages (v. 7): "the man of sin" (v. 3). **whom the Lord**—Some of the oldest MSS. read "the Lord *Jesus*." How awful that He whose very name means *God-Saviour*, should appear as the Destroyer; but the *salvation* of the church requires the destruction of her foe. As the reign of Israel in Canaan was ushered in by judgments on the nations for *apostasy* (for the Canaanites were originally worshippers of the true God; thus Melchisedek, king of Salem, was the "priest of the most high God," Genesis, 14. 18: Ammon and Moab came from righteous Lot), so the Son of David's reign in Zion and over the whole earth, is to be ushered in by judgments on the apostate Christian world. **consume . . . and . . . destroy**—So Daniel, 7. 26, "consume and destroy;" Daniel, 11. 45. He shall "consume" him by His mere breath (Isaiah, 11. 4; 30. 33): the sentence of judgment being the sharp sword that goeth out of His mouth (Revelation, 19. 15, 21). Antichrist's manifestation and destruction are declared in the same breath; at his greatest height he is nearest his fall, like Herod his type (Isaiah, 1. 24-27; Acts, 12. 20-23). As the advancing fire, whilst still at a distance consumes little insects [CHRYSOSTOM] by its mere heat, so Christ's mere approach is enough to consume antichrist. The mere "appearance of the coming" of the Lord of glory is sufficient to show to antichrist his perfect nothingness. He is seized and "cast alive into the lake of fire" (Revelation, 19. 20). So the world-kingsdoms, and the kingdom of the beast, give place to that of the Son of man and His saints. The *Greek* for "destroy" means "ABOLISH" (the same *Greek* is so translated, 2 Timothy, 1. 10; i.e., cause every vestige of him to disappear. Cf. as to Gog attacking Israel and destroyed by Jehovah (Ezekiel, 38 and 39.), so as not to leave a vestige of him. **with the brightness of his coming**—*Greek*, "the *manifestation* (or *appearance*) of His *presence*." the first outburst of His advent—the first gleam of His presence—is enough to *abolish* utterly all traces of antichrist, as darkness disappears before the dawning day. Next, his adherents are "slain with the sword out of his mouth" (Revelation, 19. 21). BENJEL's distinction between "the appearance of His coming" and the "coming" itself is not justified by 1 Timothy, 6. 14; 2 Timothy, 1. 10; 4. 1, 8; Titus, 2. 13, where the same *Greek* for *appearing* (*English Version*, here "the brightness") plainly refers to *the coming itself*. The expression, "*manifestation* (appearing) of His presence," is used in awful contrast to the *revelation* of the wicked one in the beginning of the verse. 9. **whose coming**—The same *Greek* as was used for *the Lord's coming* (v. 8), or *personal "presence"*, is—in its essential character. **after—according to** the working ("energy") of Satan, as opposed to the *energy* or *working* of the Holy Spirit in the Church (*Note*), Ephesians, 1. 19). As Christ is related to God, so is antichrist to Satan, his visible embodiment and manifestation: Satan works through him. Revelation, 13. 2, "The dragon gave him (the beast) his power . . . seat . . . great authority." **lying wonders**—*lit.*, "wonders" or "prodigies of falsehood." His "power, signs, and wonders," all have *falsehood* for their base, es-

sence and aim (John, 8. 44). [ALFORD.] In Matthew, 24. 24, Jesus implies that the miracles shall be real, though demoniac, such mysterious effects of the powers of darkness, as we read of in the case of the Egyptian sorcerers, not such as Jesus performed in their character, power or aim; for they are against the revealed Word, and therefore not to be accepted as evidences of truth; nay, on the authority of that sure Word of prophecy (here, and Matthew, 24. 24), to be known and rejected as wrought in support of *falsehood* (Deuteronomy, 13. 1-3, 5; Galatians, 1. 8, 9; Revelation, 13. 11-15; 19. 20). The same three Greek words occur for *miracles of Jesus* (Acts, 2. 22, and Hebrews, 2. 4); showing that as the Egyptian magician imitated Moses (2 Timothy, 3. 1-8), so antichrist tries to imitate Christ's works as a "sign," or *proof* of divinity. **10. *deceivableness***—rather as Greek, "deceit of (to promote) unrighteousness" (v. 12). *in*—The oldest MSS. and versions omit "in." *Translate*, "*Unto them that are perishing*" (2 Corinthians, 2. 15, 16; 4. 3): the victims of him whose very name describes his *perishing* nature, "the son of perdition;" in contrast to *you* whom (v. 13) "God hath from the beginning chosen to *salvation* through *sanctification* of the Spirit and belief of the truth." **because**—*lit.*, "in requital for;" in just retribution for their having no *love* for the truth which was within their reach (on account of its putting a check on their bad passions), and for their having pleasure in unrighteousness" (v. 12; Romans, 1. 18); they are *lost* because they loved not, but rejected the truth which would have *saved* them. **received not**—Greek, "*welcomed not*;" admitted it not cordially. **love of the truth**—not merely love of *truth*, but love of *THE truth* (and of Jesus who is *the Truth*, in opposition to Satan's "lie," v. 9, 11; John, 8. 42-44), can *save* (Ephesians, 4. 21). We are required not merely to assent to, but to *love* the truth (Psalm 119. 97). The Jews rejected Him who came in His Divine Father's name; they will receive antichrist coming in *his own* name (John, 5. 43). Their pleasant sin shall prove their terrible scourge. **11. for this cause**—Because "they received not the love of the truth." The best safeguard against error is "the love of the truth." **shall send**—Greek, "sends," or "is sending;" the "delusion" is already beginning. God judicially sends hardness of heart on those who have rejected the truth, and gives them up in righteous judgment to Satan's delusions (Is., 6. 9, 10; Rom., 1. 24-26, 28). They first cast off the love of the truth, then God gives them up to Satan's delusions, then they settle down into "believing the lie;" an awful climax (1 Ki., 22. 22, 23; Ezek., 14. 9; Job, 12. 16; Matthew, 24. 5, 11; 1 Tim., 4. 1). **strong delusion**—Greek, "*the powerful working of error*," answering to the energising "working of Satan" (v. 9); the same expression as is applied to the Holy Ghost's operation in believers: "powerful" or "effectual (energising) working" (Ephesians, 1. 19). **believe a lie**—rather "*the lie*" which anti-christ tells them, appealing to his miracles as proofs of it (v. 9). **12. they all ... damned**—rather as Greek, "*that all*," &c. He here states the general proposition which applies specially to antichrist's adherents. Not all in the Church of Rome, or other anti-Christian systems, shall be damned, but only "all who believed not the truth" *when offered to them*, but had pleasure in unrighteousness" (Romans, 1. 32; 2. 8). Love of *unrighteousness* being the great obstacle to *believing the truth*. **13. But**—In delightful contrast to the damnation of the lost (v. 12) stands

the "salvation" of Paul's converts. **are bound**—in duty (ch. i. 3). **thanks to God**—not to ourselves, your ministers, nor to you, our converts. **beloved of the Lord**—Jesus (Romans, 8. 37; Galatians, 2. 20; Ephesians, 5. 2, 25). Elsewhere *God the Father* is said to love us (v. 16; John, 3. 16; Ephesians, 2. 4; Colossians, 3. 12). Therefore Jesus and the Father are one. **from the beginning**—"before the foundation of the world" (Ephesians, 1. 4; cf. 1 Corinthians, 2. 7; 2 Timothy, 1. 9); in contrast to those that shall "worship the beast, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation, 13. 8.) Some of the oldest MSS. read as *English Version*, but other oldest MSS. and *Vulgate* read, "as *first-fruits*." The Thessalonians were among the first converts in Europe (cf. Romans, 16. 5; 1 Corinthians, 16. 15). In a more general sense, it occurs in James, 1. 18; Revelation, 14. 4; so I understand it here including the more restricted sense. **chosen you**—The *Greek* is not the ordinary word for "elected," implying His eternal *selection*; but *taken for Himself*, implying His having *adopted* them in His eternal purpose. It is found in the LXX. (Deuteronomy, 7. 7; 10. 15). **through**—rather as *Greek*, "IN sanctification" as the element in which the *choice to salvation* had place (cf. 1 Peter, 1. 2), standing in contrast to the unrighteousness," the element in which antichrist's followers are given over by God to *damnation* (v. 12). **of the Spirit**—wrought by the Spirit who sanctifies all the elect people of God, first by eternally consecrating them to perfect holiness in Christ, once for all, next by progressively imparting it. **belief of the truth**—contrasted with "believed not the truth" (v. 12) **14. you**—The oldest MSS. read, "us." **by our gospel**—"through" the gospel which we preach. **to . . . glory**—in v. 13, it was "salvation," *i.e.*, deliverance from all evil, of body and soul (1 Thessalonians, 5. 9); here it is positive good, even "glory," and that "the glory of our Lord Jesus" Himself, which believers are privileged to share with Him (John, 17. 22, 24; Romans, 8. 17, 29; 2 Timothy, 2. 10.) **15. Therefore**—God's sovereign choice of believers, so far from being a ground for inaction on their part, is the strongest incentive to action and perseverance in it. Cf. the argument, Philippians, 2. 12, 13, "Work out *your own* salvation, FOR it is God which worketh in you," &c. We cannot fully explain this in *theory*; but to the sincere and humble, the *practical* acting on the principle is plain. "Privilege first, duty afterwards." [EDMUNDS.] **stand fast**—so as not to be "shaken or troubled" (v. 2.) **hold**—so as not to let go. Adding nothing, subtracting nothing. [BENGEL.] The Thessalonians had not held fast his oral instructions, but had suffered themselves to be imposed upon by pretended spirit-revelations, and words and letters pretending to be from Paul (v. 2), to the effect that "the day of the Lord was instantly imminent." **traditions**—truths *delivered and transmitted* orally, or in writing (ch. 3. 6; 1 Corinthians, 11. 2, *Greek*, "traditions"). The *Greek* verb from which the noun comes, is used by Paul, 1 Corinthians, 11. 23; 15. 3. From the *three* passages in which "tradition" is used in a good sense, Rome has argued for her accumulation of *uninspired* traditions, virtually overriding God's word, whilst put forward as of co-ordinate authority with it. She forgets the *ten* passages (Matthew, 15. 2, 3, 6; Mark, 7. 3, 5, 8, 9, 13; Galatians, 1. 14; Colossians, 2. 8) stigmatizing *man's uninspired* traditions. Not even the

apostles' sayings were all inspired (e.g., Peter's dissimulation, Galatians, 2. 11-14), but only when they claimed to be so, as in their words afterwards embodied in their canonical writings. Oral inspiration was necessary in their case, until the canon of the written word should be complete; they proved their possession of inspiration by miracles wrought in support of the new revelation, which revelation, moreover, accorded with the existing Old Testament revelation; an additional test needed besides miracles (cf. Deuteronomy, 13. 1-6; Acts, 17. 11). When the canon was complete, the infallibility of the living men was transferred to the written word, now the sole unerring guide, interpreted by the Holy Spirit. Little else has come down to us by the most *ancient* and *universal* tradition save this, the all-sufficiency of Scripture for salvation. Therefore, by tradition, we are constrained to cast off all tradition not contained in, or not proveable by, Scripture. The Fathers are valuable *witnesses to historical facts*, which give force to the *intimations* of Scripture: such as the Christian Lord's-day, the baptism of infants, and the genuineness of the canon of Scripture. Tradition (in the sense *human testimony*) cannot establish a *doctrine*, but can *authenticate a fact*, such as the facts just mentioned. Inspired tradition, in St. Paul's sense is not a supplementary oral tradition completing *our* written word, but it is identical with the written word *now* complete; then, the latter not being complete, the tradition was necessarily in part oral, in part written, and continued so until, the latter being complete before the death of St. John, the last apostle, the former was no longer needed. Scripture is, according to Paul, the complete and sufficient rule in all that appertains to making "the man of God *perfect, thoroughly furnished* unto all good works" (2 Timothy, 3. 16, 17). It is by leaving St. Paul's God-inspired tradition for human traditions that Rome has become the forerunner and parent of the antichrist. It is striking that, from this very chapter denouncing antichrist, she should draw an argument for her "traditions" by which she fosters anti-Christianity. Because the apostles' oral word was as trustworthy as their written word, it by no means follows that the oral word of those *not apostles*, is as trustworthy as the *written* word of those who were apostles, or inspired evangelists. No tradition of the apostles, except their written word, can be *proved* genuine on satisfactory evidence. We are no more bound to accept implicitly the fathers' interpretations of Scripture, because we accept the Scripture canon on their testimony, than we are bound to accept the Jews' interpretation of the Old Testament, because we accept the Old Testament canon on their testimony. *our epistle*—as distinguished from a "letter AS from us," v. 2, *vis.*, that purports to be from us, but is not. He refers to his first epistle to the Thessalonians. 16, 17, *himself*—by His own might, as contrasted with our feebleness; ensuring the efficacy of our prayer. Here *our Lord Jesus* stands first; in 1 Thessalonians, 3. 11, "God our Father," which *loved us*—in the work of our redemption. Referring both to *our Lord Jesus* (Romans, 8. 37; Galatians, 2. 20) and *God our Father* (John, 3. 16). *everlasting consolation*—Not transitory, as wordly consolations in trials (Romans, 8. 38, 39). This for all time present, and then "good hope" for the future. [ALFORD.] *through grace*—rather as *Greek*, "IN grace," to be joined to "hath given." Grace is the element *in* which the gift was made. *comfort your hearts*

—unsettled as you have been through those who announced the immediate coming of the Lord. **good word and work**—The oldest MSS. invert the order, "work and word." *Establishment* in these were what the young converts at Thessalonica needed, not fanatical teaching (cf. 1 Corinthians, 15. 58).

CHAPTER III.

VER. 1-18. HE ASKS THEIR PRAYERS: HIS CONFIDENCE IN THEM: PRAYER FOR THEM: CHARGES AGAINST DISORDERLY IDLE CONDUCT: HIS OWN EXAMPLE: CONCLUDING PRAYER AND SALUTATION. 1. **Finally**—*lit.*, "As to what remains." **may have free course**—*lit.*, "may run;" spread rapidly without a drag on the wheels of its course. That the new-creating word may "run" as "swiftly" as the creative word at the first (Psalm 147. 15). The opposite is the word of God being "bound" (2 Timothy, 2. 9). **glorified**—by sinners accepting it (Acts, 13. 48; Galatians, 1. 23, 24). Contrast "evil spoken of" (1 Peter, 4. 14). **as it is with you**—(1 Thessalonians, 1. 6; 4. 10; 5. 11.) 2. **that we . . . be delivered from unreasonable . . . men**—*lit.*, men out of place, inept, unseemly: out of the way bad: more than ordinarily bad. An undesigned coincidence with Acts, 18. 5-9. Paul was now at Corinth, where THE JEWS "opposed themselves" to his preaching: in answer to his prayers and those of his converts at Thessalonica and elsewhere, "the Lord, in vision," assured him of exemption from "hurt," and of success in bringing in "much people." On the unreasonable, out-of-the-way perversity of the Jews, as known to the Thessalonians, see 1 Thessalonians, 2. 15, 16. **have not faith**—or as *Greek*, "the faith" of the Christian; the only antidote to what is "unreasonable and wicked." The Thessalonians, from their ready acceptance of the gospel (1 Thessalonians, 1. 5, 6), might think "all" would similarly receive it; but the Jews were far from having such a readiness to believe the truth. 3. **faithful**—alluding to "faith" (v. 2): though many will not believe, the Lord (other very old MSS., read, "God") is still to be believed in as faithful to His promises (1 Thessalonians, 5. 24; 2 Timothy, 2. 13). *Faith* on the part of man, answers to faithfulness on the part of God. **stablish you**—as he had prayed (ch. 2. 17). Though it was on himself that wicked men were making their onset, he turns away from asking the Thessalonians' prayers for HIS deliverance (v. 2; so unselfish was he, even in religion), to express his assurance of THEIR establishment in the faith, and preservation from evil. This assurance thus exactly answers to his prayer for them, ch. 2. 17, "Our Lord . . . stablish you in every good word and work." He has before his mind the Lord's prayer, "Lead us not into temptation, but deliver us from evil," where, as here, the *translation* may be, "from the evil one;" the great hinderer of "every good word and work." Cf. Matthew, 13. 19. "the wicked one." 4. **We have confidence in the Lord**—as "faithful" (v. 3). Have confidence in no man when left to himself. [BENGEL,] **that ye both do**—Some of the oldest MSS. insert a clause, "That ye both have done" before, "and are doing, and will do." He means the *majority* by "ye," not *all* of them (cf. v. 11; ch. 1. 3; 1 Thessalonians, 3. 6). 5. If "the Lord" be here the Holy Ghost (2 Corinthians, 3. 17), the three Persons of the Trinity will occur in this verse. **love of God**—love to God. **patient waiting for Christ**—rather as *Greek*, "the patience (endurance) of Christ,"

vis., which Christ showed [ALFORD.] (ch. 2. 4; 1 Thes., 1. 3). ESTIUS, however, supports *English Version* (cf. Revelation 1. 9; 3. 10). At all events, this grace, "patience," or *persevering endurance*, is connected with the "hope" (1 Thessalonians, 1. 3, 10) of *Christ's coming*. In ALFORD's translation we may compare Hebrews, 12. 1, 2, "Run with *patience (endurance)* . . . looking to JESUS . . . who, for the joy that was before Him, *endured the cross*:" so WE are to endure, as looking for the hope to be realized at His coming (Hebrews, 10. 36, 37). 6. **we command you**—Hereby he puts to a particular test their obedience in general to his *commands*, which obedience he had recognized in v. 4. **withdraw**—*lit.*, to furl the sails: as we say, to steer clear of (cf. v. 14). Some had given up labor as though the Lord's day was immediately coming. He had enjoined mild censure of such in 1 Thessalonians, 5. 14, "Warn . . . the unruly;" but now that the mischief had become more confirmed, he enjoins stricter discipline, *vis.*, withdrawal from their company (cf. 1 Corinthians, 5. 11; 2 John, 10. 11): not a formal sentence of excommunication, such as was subsequently passed on more heinous offenders, as in 1 Corinthians, 5. 5; 1 Timothy, 1. 20. He says "brother," *i.e.*, professing Christian; for in the case of unprofessing heathen, believers needed not be so strict (1 Corinthians, 5. 10-13). **disorderly**—St. Paul plainly would not have sanctioned the *Order* of Mendicant friars, who reduce such a "disorderly" and lazy life to a system. Call it not an *Order*, but a *burden* to the community (BENGEL alluding to the *Greek*, v. 8, for "be chargeable," *lit.*, be a burden). the **tradition**—the oral instruction which he had given to them when present (v. 10), and subsequently committed to writing (1 Thessalonians, 4. 21, 12). **which he received of us**—Some oldest MSS. read, "Ye received;" others, "they received." The *English Version* reading has no very old authority. 7. **how ye ought to follow us**—how ye ought to live so as to "imitate" (so the *Greek* for "follow") us (cf. *Note*, 1 Corinthians, 11. 1; 1 Thessalonians, 1. 6). 8. **eat any man's bread**—*Greek*, "eat bread from any man," *i.e.*, live at any one's expense. Contrast v. 12, "Eat THEIR OWN bread." **wrought**—(Acts, 20. 34). In both epistles they state they maintained themselves by labor; but in this second epistle they do so in order to offer themselves herein as an example to the idle; whereas, in the first, their object in doing so is to vindicate themselves from all imputation of mercenary motives in preaching the gospel (1 Thessalonians, 2. 5, 9). [EDMUNDS.] They preached gratuitously, though they might have claimed maintenance from their converts. **labor and travail**—"toil and hardship" (*Note*, 1 Thessalonians, 2. 9). **night and day**—Scarcely allowing time for repose. **chargeable**—*Greek*, "a burden," or "burdensome." The Philip-pians did not regard it as a *burden* to contribute to his support (Philip-pians, 4. 15, 16), sending to him whilst he was in this very Thessalonica (Acts, 16. 15, 34, 40). Many Thessalonians, doubtless, would have felt it a privilege to contribute, but as he saw some idlers among them who would have made a pretext of his example to justify themselves, he waived his right. His reason for the same course at Corinth was to mark how different were his aims from those of the false teachers who sought their own lucre (2 Corinthians, 11. 9, 12, 13). It is at the very time and place of writing these epistles that Paul is expressly said to have *wrought at tent-making* with Aquila (Acts 18. 3); an un-

designed coincidence. 9. (1 Corinthians, 9. 4-6. &c.; Galatians, 6. 6.) 10. **For even**—*translate*, "For also." We not only set you the example, but gave a positive "command." **commanded**—*Greek*, imperfect, "We were commanding;" we kept charge of you. **would not work**—*Greek*, "is unwilling to work." BENGE makes this to be the argument: not that such a one is to have his food withdrawn from him by others; but he proves from the necessity of *eating*, the necessity of *working*; using this pleasantry, Let him who will not work *show himself an angel, i.e.*, do without food as the angels do (but since he cannot do without food, then he ought to be not unwilling to work). It seems to me simpler to take it as a punishment of the idle. Paul often quotes good adages current among the people, stamping them with inspired approval. In the *Hebrew*, Bereshith Rabba, the same saying is found; and in the book Zeror, "He who will not work before the Sabbath, must not eat on the Sabbath." 11. **busybodies**—In the *Greek* the similarity of sound marks the antithesis, "Doing none of their own business, yet overdoing in the business of others." Busy about every one's business but their own. "Nature abhors a vacuum;" so if not doing one's own business, one is apt to meddle with his neighbor's business. Idleness is the parent of busybodies (1 Timothy, 5. 13). Contrast 1 Thessalonians, 4. 11. 12. **by**—The oldest MSS. read, "IN the Lord Jesus." So the *Greek*, 1 Thessalonians, 4. 1, implying the sphere wherein such conduct is appropriate and consistent. We exhort you thus, as *ministers IN Christ*, exhorting our people IN Christ." **with quietness**—quiet industry; laying aside restless, intermeddling officiousness (v. 11). **their own**—Bread earned by themselves, not another's bread (v. 8). 13. **be not weary**—The oldest MSS. read, "Be not cowardly in;" do not be wanting in strenuousness in doing well. EDMUNDS explains it, Do not *culpably* neglect to do well, *vis.*, with patient industry to do your duty in your several callings. In contrast to the "disorderly, not-working, busybodies" (v. 11; cf. Galatians, 6. 9). 14. **note that man**—mark him in your own minds as one to be avoided (v. 6). **that he may be ashamed**—*Greek*, "made to turn and look into himself, and so be put to shame." Feeling himself shunned by godly brethren he may become ashamed of his course. 15. **admonish him as a brother**—not yet excommunicated (cf. Leviticus, 19. 17). Do not shun him in contemptuous silence, but tell him why he is so avoided (Matthew, 18. 15; 1 Thessalonians, 5. 14). 16. **Lord of peace**—Jesus Christ. The same title is given to Him as to the Father, "the God of peace" (Romans, 15. 33; 16. 20; 2 Corinthians, 13. 11). An appropriate title in the prayer here, where the harmony of the Christian community was liable to interruption from the "disorderly." The *Greek* article requires the *translation*, "Give you *the* peace" which it is "His to give." "Peace" outward and inward, here and hereafter (Romans, 14. 17). **always**—unbroken, not changing with outward circumstances. **by all means**—*Greek*, "in every way." Most of the oldest MSS. read, "in every *place*;" thus he prays for their peace in *all times* ("always") and *places*. **Lord be with you all**—May He bless you not only with *peace*, but also with His *presence* (Matthew, 28. 20). Even the disorderly brethren (cf. v. 15, "a brother") are included in this prayer. 17. The epistle was written by an amanuensis (perhaps Silas or Timothy), and

He Asks

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their Prayers.

only the closing salutation written by Paul's "own hand" (cf. Romans, 16. 22; 1 Corinthians, 16. 21; Colossians, 4. 18). Wherever Paul does not subjoin this autograph salutation, we may presume he wrote the whole epistle himself (Galatians, 6. 11). **which**—*which* autograph salutation. **the token**—to distinguish genuine epistles from spurious ones put forth in my name (ch. 2. 2). **in every epistle**—Some think he signed his name to every epistle with his own hand; but as there is no trace of this in any MSS. of *all* the epistles, it is more likely that he alludes to *his writing with his own hand in closing every epistle*, even in those epistles (Romans, 2 Corinthians, Ephesians, Philipians, 1 Thessalonians) wherein he does not specify his having done so. **so I write**—so I sign my name: this is a specimen of my *hand-writing*, by which you may distinguish my genuine letters from forgeries. 18. He closes every epistle similarly by praying for GRACE to those whom he addresses. **Amen**—Omitted in the oldest MSS. It was doubtless the response of the congregation after hearing the epistle read publicly; hence it crept into copies.

The Subscription is spurious, as the epistle was written not "from Athens," but from *Corinth*.



SYRIAN OX.

INTRODUCTION.

THE PASTORAL EPISTLES OF PAUL THE APOSTLE TO TIMOTHY AND TITUS.

GENUINENESS.—The ancient church never doubted of their being canonical and written by St. Paul. They are in the Peschito Syriac version of the second century. Muratori's *Fragment on the Canon of Scripture*, at the close of the second century, acknowledges them as such. Irenæus, *adv. Her.*, I. and III. 3. 3; IV. 16. 3; II. 14. 8; III. 11. 1; I. 16. 3, quotes 1 Ti. 1. 4, 9; 6. 20; 2 Ti. 4. 9-11; Titus, 3. 10. Clement of Alexandria, *Strom.*, 2. 457; 3. 534, 536; 1. 350, quotes, 1 Ti. 4. 1, 20; 2 Ti. as to *deaconesses*; Titus, 1. 12. Tertullian, *de prescrip. Heret.*, 25. and 6, quotes 1 Ti. 6. 20; 2 Ti. 1. 14; 1 Ti. 1. 18; 6. 13, &c.; 2 Ti. 2. 2; Titus, 3. 10, 11; and *adv. Maricon*. Eusebius includes the three in the "universally acknowledged" Scriptures. Also Theophilus of Antioch (*ad Autol.*, 3. 14), quotes, 1 Ti. 2. 1, 2; Titus, 3. 1; and Caius (in Eusebius, *Hist. Eccl.*, 6. 30) recognises their authenticity. Clement of Rome, in the end of the first century, in his first *Ep. to Cor.*, ch. 23, quotes, 1 Ti. 2. 8. Ignatius, in the beginning of the second century, in *Ep. to Polycarp*, sec. 6, alludes to 2 Ti. 2. 4. Polycarp, in the beginning of the second century (*Ep. to Philipp.*, ch. 4), alludes to 2 Ti. 2. 4; and in ch. 9, to 2 Ti. 4. 10. Hegesippus, in the end of the second century, in Eusebius, *Hist. Eccl.*, 3. 32, alludes to 1 Ti. 6. 3, 20. Athenagoras, in the end of the second century, alludes to 1 Ti. 6. 16. Justin Martyr, in the middle of the second century (*Dial. c. Trypho.*, 47), alludes to Titus, 3. 4. The Gnostic Marcion alone rejected these epistles.

The HERESIES OPPOSED in them form the transition stage from Judaism, in its ascetic form, to Gnosticism, as subsequently developed. The references to Judaism and legalism are clear (1 Timothy 1. 7; 4. 3; Titus 1. 10, 14; 3. 9). Traces of beginning Gnosticism are also unequivocal (1 Timothy 1. 4). The Gnostic theory of a twofold principle from the beginning, evil as well as good, appears in germ in 1 Timothy 4. 3, &c. In 1 Timothy 6. 20 the term *Gnosis* ("science") itself occurs. Another Gnostic error, *vis.*, that "the resurrection is past," is alluded to in 2 Timothy 2. 17, 18. The Judaism herein opposed is not that of the earlier Epistles, which upheld the law and tried to join it with faith in Christ for justification. It first passed into that phase of it which appears in the Epistle to the Colossians, whereby will-worship and angel-worship were superadded to Judaizing opinions. Then a further stage of the same evil appears in the Epistle to the Philippians 3. 2, 18, 19, whereby *immoral practice* accompanied false doctrine as to the resurrection (cf. 2 Timothy 2. 18, with 1 Corinthians 15. 12, 30, 33). This descent from legality to superstition, and from superstition to godlessness, appears more matured in the references to it in these Pastoral Epistles. The false teachers

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now know not the true use of the law (1 Timothy 1. 7, 8), and further, have put away good conscience as well as the faith (1 Timothy 1. 19; 4. 2); speak lies in hypocrisy are corrupt in mind, and regard godliness as a means of earthly gain (1 Timothy 6. 5; Titus 1. 11); overthrow the faith by heresies eating as a canker, saying the resurrection is past (2 Timothy 2. 17, 18), leading captive silly women, ever learning yet never knowing the truth, reprobate as Jannes and Jambres (2 Timothy 3. 6, 8), defiled, unbelieving, professing to know God, but in works denying Him, abominable, disobedient, reprobate (Titus 1. 15, 16). This description accords with that in the Catholic Epistles of St. John and St. Peter, and in the Epistle to the Hebrews. This fact proves the later date of these Pastoral Epistles as compared with Paul's earlier Epistles. The Judaism reprobated herein is not that of an earlier date, so scrupulous as to the law; it was now tending to immorality of practice. On the other hand, the Gnosticism opposed in these Epistles is not the anti-Judaic Gnosticism of a later date, which arose as a consequence of the overthrow of Judaism by the destruction of Jerusalem and the temple, but it was the intermediate phase between Judaism and Gnosticism, in which the Oriental and Greek elements of the latter were in a kind of amalgam with Judaism, just prior to the overthrow of Jerusalem.

THE DIRECTIONS AS TO CHURCH GOVERNORS and ministers, "bishops-elders, and deacons," are such as were natural for the apostle, in prospect of his own approaching removal, to give to Timothy, the president of the Church at Ephesus, and to Titus, holding the same office in Crete, for securing the due administration of the Church when he should be no more, and at a time when heresies were rapidly springing up. Cf. his similar anxiety in his address to the Ephesian elders (Acts 20. 21-30). The Presbyterate (elders; *priest* is a contraction from presbyter) and Diaconate had existed from the earliest times in the Church (Acts 6. 3; 11. 30; 14. 23). Timothy and Titus, as superintendents or overseers (so *bishop* subsequently meant), were to exercise the same power in ordaining elders at Ephesus which the apostle had exercised in his general supervision of all the Gentile churches.

THE PECULIARITIES OF MODES OF THOUGHT AND EXPRESSION, are such as the difference of subject and circumstances of those addressed and those spoken of in these Epistles, as compared with the other Epistles, would lead us to expect. Some of these peculiar phrases occur also in Galatians, in which, as in the Pastoral Epistles, he, with his characteristic fervor, attacks the false teachers. Cf. 1 Timothy 2. 6; Titus 2. 14, "Gave Himself for us," with Galatians 1. 4; 1 Timothy 1. 17; 2 Timothy 4. 18, "For ever and ever," with Galatians 1. 5; "Before God," 1 Timothy 5. 21; 6. 13; 2 Timothy 2. 14; 4. 2, with Galatians 1. 20; "A pillar," 1 Timothy 3. 15, with Galatians 2. 9; "Mediator," 1 Timothy 2. 5, with Galatians 3. 20; "In due season," Galatians 6. 9, with 1 Timothy 2. 6; 6. 15; Titus 1. 3.

TIME AND PLACE OF WRITING.—The first epistle to Timothy was written not long after Paul had left Ephesus for Macedon (ch. 1. 3). Now, as Timothy was in Macedon with Paul (2 Co. 1. 1) on the occasion of Paul's having passed from Ephesus into that country, as recorded A. 19. 22; 20. 1, whereas the first epistle to Timothy contemplates a longer stay of Timothy in Ephesus, *Mosheim* supposes that Paul was nine months of the "three years" stay mostly at Ephesus (A. 20. 31) in Macedonia and elsewhere (perhaps, Crete), (the mention of only "three months" and "two years," A. 19. 8, 10, favors this, the remaining nine months being spent elsewhere); and that during these nine months Timothy, in Paul's absence, superintended the church of Ephesus. It is not likely that Ephesus and the neighboring churches should have been left long without church officers and church organization, rules respecting which are given in this epistle. Moreover, Timothy was still "a youth" (1 Ti. 4. 12), which he could hardly be called *after* Paul's first imprisonment, when he must have been at least thirty-four years of age. Lastly, in A. 20. 25, St. Paul asserts his knowledge that the Ephesians should not all see his face again, so that 1 Ti. 1. 3, will thus refer to his sojourn at Ephesus, recorded in A. 19. 10, whence he passed into Macedonia. But the difficulty is to account for the false teachers having sprung up almost immediately (according to this theory) after the foundation of the church. However, his visit recorded A. 19., was not his first visit. The beginning of the church at Ephesus was probably made at his visit a year before (A. 18. 19-21). Apollos, Aquila, and Priscilla, carried on the work (A. 18. 24-26). Thus, as to the sudden growth of false teachers, there was time enough for their springing up, especially considering that the first converts at Ephesus were under Apollos' imperfect Christian teachings at first, imbued as he was likely to be with the tenets of Philo of Alexandria, Apollos' native town, combined with John the Baptist's O. T. teachings (A. 18. 24-26). Besides Ephesus, from its position in Asia, its notorious voluptuousness and sorcery (A. 19. 18, 19), and its lewd worship

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of Diana (answering to the Phœnician Ashtoreth), was likely from the first to tinge Christianity in some of its converts with Oriental speculations and Asiatic licentiousness of practices. Thus the phenomenon of the phase of error presented in this epistle, being *intermediate between Judaism and later Gnosticism* (see above), would be such as might occur at an *early period in the Ephesian church*, as well as later, when we know it had open "apostles" of error (Re. 2. 2, 6), and Nicolaitans infamous in practice. As to the close connection between this first epistle and the second epistle (which must have been written at the close of Paul's life), on which *Alford* relies for his theory of making the first epistle also written at the close of St. Paul's life, the similarity of circumstances, the person addressed being one and the same, and either in Ephesus at the time, or at least connected with Ephesus as its church-overseer, and having heretics to contend with of the same stamp as in the first epistle, would account for the connection. There is not so great identity of tone as to compel us to adopt the theory that some years *could not* have elapsed between the two epistles.

However, all these arguments against the later date may be answered. This First Epistle may refer not to the *first* organization of the Church under its bishops, or elders and deacons, but to the *moral qualifications* laid down at a later period for those officers when scandals rendered such directions needful. Indeed, the object for which he left Timothy at Ephesus he states (1 Timothy 1. 3) to be, not to organize the Church for the first time, but to restrain the false teachers. The directions as to the choice of fit elders and deacons refers to the filling up of vacancies, not to their first appointment. The fact of there existing an institution for Church widows implies an established organization. As to Timothy's "youth," it may be spoken of as *comparatively young* compared with Paul, now "the aged" (Philemon 9), and with some of the Ephesian elders, senior to Timothy *their overseer*. As to Acts 20. 25, we know not but that "all" of the elders of Ephesus called to Miletus "never saw Paul's face" afterwards, as he "knew" (doubtless by inspiration) would be the case, which obviates the need of *Alford's* lax view, that Paul was wrong in this his positive inspired anticipation (for such it was, not a mere boding surmise as to the future). Thus he probably visited Ephesus again (2 Timothy 1. 3; 2 Timothy 1. 18; 4. 20, he would hardly have been at Miletus, so near Ephesus, without visiting Ephesus) after his first imprisonment in Rome, though all the Ephesian elders whom he had addressed formerly at Miletus did not again see him. The general similarity of subject and style, and of the *state* of the Church between the two Epistles, favors the view that they were near one another in date. Also, against the theory of the early date is the difficulty of defining, when, during Paul's two or three years stay at Ephesus, we can insert an absence of Paul from Ephesus long enough for the requirements of the case, which imply a lengthened stay and superintendence of Timothy at Ephesus (see, however, 1 Timothy 3. 14, on the other side) after having been "left" by Paul there. Timothy did not stay there when Paul left Ephesus (Acts 19. 22; 20. 1; 1 Corinthians 1. 1). (In 1 Timothy 3. 14, Paul says, "I write, hoping to come unto thee *shortly*," but on the earlier occasion of his passing from Ephesus to Macedonia he had no such expectation, but had planned to spend the summer in Macedonia, and the winter in Corinth, 1 Corinthians 16. 6. The expression "*Till I come*," &c., 1 Timothy 4. 13, implies that Timothy was not to leave his post till Paul should arrive; this and the former objection, however, do not hold good against *Можкин's* theory.) Moreover, Paul in his farewell address to the Ephesian elders *prophetically anticipates* the rise of false teachers *hereafter* of their own selves. Therefore this First Epistle, which speaks of their *actual* presence at Ephesus, would naturally seem to be not prior, but subsequent, to the address, *i. e.*, will belong to the later date assigned. In the Epistle to the Ephesians no notice is taken of the Judæo-Gnostic errors, which would have been noticed had they been really in existence; however, they are alluded to in the contemporaneous sister Epistle to Colossians (Colossians 2).

Whatever doubt must always remain as to the date of the First Epistle, there can be hardly any as to that of the Second Epistle. In 2 Timothy 4. 13, Paul directs Timothy to bring the books and cloak which the apostle had left at Troas. Assuming that the visit to Troas referred to is the one mentioned in Acts 20. 5-7, it will follow that the cloak and parchments lay for about seven years at Troas, that being the time that elapsed between the visit and Paul's first imprisonment at Rome; a very unlikely supposition, that he should have left either unused for so long. Again, when, during his first Roman imprisonment, he wrote to the Colossians (Colossians 2. 14) and Philemon (Philemon 24), Demas was with him; but when he was writing 2 Timothy 4. 20, Demas had forsaken him from love of this world, and gone to Thessalonica. Again, when he wrote to the Ephesians, Colossians, Philippians, and Philemon, he had good hopes of a speedy liberation;

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but here in 2 Timothy 4. 6-8, he anticipates immediate death, having been at least once already tried (2 Timothy 4. 16). Again, he is in this Epistle represented as in closer confinement than he was when writing those former Epistles in his first imprisonment (even in the Philippians, which represent him in greater uncertainty as to his life, he cherished the hope of soon being delivered, Philippians 2. 24; 2 Timothy 1. 16-18; 2. 9; 4. 6-8, 16). Again (2 Timothy 4. 20), he speaks of having left Trophimus sick at Miletum. This could not have been on the occasion, Acts 20. 15. For Trophimus was with Paul at Jerusalem shortly afterwards (Acts 21. 29). Besides, he would thus be made to speak of an event six or seven years after its occurrence, as a recent event: moreover, Timothy was, on that occasion of the apostle being at Miletum, with Paul, and therefore needed not to be informed of Trophimus' sickness there (Acts 20. 4-17). Also, the statement (ch. 4. 20), "Erastus abode at Corinth," implies that St. Paul had shortly before been at Corinth, and left Erastus there; but Paul had not been at Corinth for several years before his first imprisonment, and in the interval Timothy had been with him, so that he did not need to write subsequently about that visit. He must therefore have been liberated after his first imprisonment (indeed, Hebrews 13. 23, 24, expressly proves that the writer was *in Italy* and *at liberty*), and resumed his apostolic journeyings, and been imprisoned at Rome again, whence shortly before his death he wrote Second Timothy.

EUSEBIUS, *Chronicles*, anno 2083 (beginning October, A. D. 67), says, "Nero, to his other crimes, added the persecution of Christians; under him the apostles Peter and Paul consummated their martyrdom at Rome." So JEROME, *Catalogus Scriptorum Ecclesiasticorum*. "In the fourteenth year of Nero, Paul was beheaded at Rome for Christ's sake, on the same day as Peter, and was buried on the Ostian Road, in the thirty-seventh year after the death of our Lord." ALFORD reasonably conjectures the Pastoral Epistles were written near this date. The interval was possibly filled up (so CLEMENT OF ROME states that Paul preached as far as "to the extremity of the west") by a journey to Spain (Romans 15. 24, 28), according to his own original intention. MURATORI'S *Fragment on the Canon* (about 170 A. D.) also alleges Paul's journey into Spain. So EUSEBIUS, CHRYSOSTOM, and JEROME. Be that as it may, he seems shortly before his second imprisonment to have visited Ephesus, where a new body of elders governed the Church (Acts 20. 25), say in the latter end of 66 A. D., or beginning of 67. Supposing him thirty at his conversion, he would now be upwards of sixty, and older in constitution than in years, through continual hardship. Even four years before he called himself "Paul the aged," (Philemon 9).

From Ephesus he went into Macedonia (1 Timothy 1. 3). He may have written the First Epistle to Timothy from that country. But his use of "went," not "came," in 1 Timothy 1. 3, "When I went into Macedonia," implies he was not there when writing. Wherever he was, he writes uncertain how long he may be detained from coming to Timothy (1 Timothy 3. 14, 15). BIRKS shows the probability that he wrote from Corinth, between which city and Ephesus the communication was rapid and easy. His course, as on both former occasions, was from Macedon to Corinth. He finds a coincidence between 1 Timothy 2. 11-14, and 1 Corinthians 14. 34, as to women being silent in Church; and 1 Timothy 5. 17, 18, and 1 Corinthians 9. 8-10, as to the maintenance of ministers, on the same principle as the Mosaic law, that the ox should not be muzzled that treadeth out the corn; and 1 Timothy 5. 19, 20, and 2 Corinthians 13. 2-4, as to charges against elders. It would be natural for the apostle in the *very place where these directions had been enforced*, to reproduce them in his letter.

The date of the Epistle to Titus must depend on that assigned to First Timothy, with which it is connected in subject, phraseology and tone. There is no difficulty in the Epistle to Titus, *viewed by itself*, in assigning it to the earlier date, *vis.*, before Paul's first imprisonment. In Acts 18. 18, 19, Paul, in journeying from Corinth to Palestine, for some cause or other landed at Ephesus. Now we find (Titus 3. 13) that Apollos in going from Ephesus to Corinth was to touch *at Crete* (which seems to coincide with Apollos' journey from Ephesus to Corinth, recorded Acts 18. 24, 27; 19. 1); therefore it is not unlikely that Paul may have taken Crete similarly on his way between Corinth and Ephesus; or, perhaps been driven out of his course to it in one of his three shipwrecks spoken of in 1 Corinthians 11. 25 26; this will account for his taking Ephesus on his way from Corinth to Palestine, though out of his regular course. At Ephesus Paul may have written the Epistle to Titus [HUG]; there he probably met Apollos, and gave the Epistle to Titus in his charge, before his departure for Corinth by way of Crete, and before the apostle's departure for Jerusalem (Acts 18. 19-21, 24). Moreover, on Paul's way back from Jerusalem and Antioch, he traveled some time in Upper Asia (Acts 19. 1), and it was then, probably, that his intention to "winter at Nicopolis" was real-

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ized, there being a town of that name between Antioch and Tarsus, lying on Paul's route to Galatia (Titus 3, 12). Thus, First Timothy will, in this theory, be placed two and a half years later (Acts 20, 1; cf. 1 Timothy 1, 3).

ALFORD's argument for classing the Epistle to Titus with First Timothy, as written after Paul's first Roman imprisonment, stands or falls with his argument for assigning First Timothy to that date. Indeed, HUG's unobjectionable argument for the earlier date of the Epistle to Titus, favors the early date assigned to First Timothy, which is so much akin to it, if other arguments be not thought to counterbalance this. The Church of Crete had been just founded (Titus 1, 5), and yet the same heresies are censured in it as in Ephesus, which shows that no argument, such as ALFORD alleges against the earlier date of First Timothy, can be drawn from them (Titus 1, 10, 11, 15, 16; 3, 9, 11). But *vice versa*, if, as seems likely from the arguments adduced, the First Epistle to Timothy be assigned to the later date, the Epistle to Titus must, from similarity of style, belong to the same period. ALFORD traces Paul's last journey before his second imprisonment thus: To Crete (Titus 1, 5), Miletus (2 Timothy 4, 20), Colosse (fulfilling his intention, Philemon 22), Ephesus (1 Timothy 1, 3; 2 Timothy 1, 18), from which neighbourhood he wrote the Epistle to Titus; Troas, Macedonia, Corinth (2 Timothy 4, 20), Nicopolis (Titus 3, 12) *in Epirus*, where he had intended to winter; a place in which, as being a Roman colony, he would be free from tumultuary violence, and yet would be more open to a direct attack from foes in the metropolis, Rome. Being known in Rome as the leader of the Christians, he was probably [ALFORD] arrested as implicated in causing the fire in 64 A. D., attributed by Nero to the Christians, and was sent to Rome by the Duumvirs of Nicopolis. There he was imprisoned as a common malefactor (2 Timothy 2, 9); his Asiatic friends deserted him, except Onesiphorus (2 Timothy 1, 16). Demas, Crescens, and Titus, left him. Tychicus he had sent to Ephesus. Luke alone remained with him (2 Timothy 4, 10-12). Under these circumstances he writes the Second Epistle to Timothy, most likely whilst Timothy was at Ephesus (2 Timothy 2, 17; cf. 1 Timothy 1, 20; 2 Timothy 4, 13), begging him to come to him before winter (2 Timothy 4, 21), and anticipating his own execution soon (2 Timothy 4, 6). Tychicus was perhaps the bearer of the Second Epistle (2 Timothy 4, 12). His defence was not made before the emperor, for the latter was then in Greece (2 Timothy 4, 16, 17). Tradition represents that he died by the sword, which accords with the fact that his Roman citizenship would exempt him from torture; probably late in 67 A. D., or 68 A. D., the last year of Nero.

Timothy is first mentioned, Acts 16, 1, as dwelling in Lystra (not Derbe, cf. Acts 20, 4). His mother was a Jewess named Eunice (2 Timothy 1, 5); his father, "a Greek" (*i. e.*, a Gentile). As Timothy is mentioned as "a disciple" in Acts 16, 1, he must have been converted before, and this by St. Paul (1 Timothy 1, 2), probably at his former visit to Lystra (Acts 14, 6); at the same time, probably, that his Scripture-loving mother, Eunice, and grandmother, Lois, were converted to Christ from Judaism (2 Timothy 3, 14, 15). Not only the good report given as to him by the brethren of Lystra, but also his origin, partly Jewish, partly Gentile, adapted him specially for being St. Paul's assistant in missionary work, labouring as the apostle did in each place, firstly among the Jews, and then among the Gentiles. In order to obviate Jewish prejudices, he first circumcised him. He seems to have accompanied Paul in his tour through Macedonia; but when the apostle went forward to Athens, Timothy and Silas remained in Berea. Having been sent back by Paul to visit the Thessalonian Church (1 Thessalonians 3, 2), he brought his report of it to the apostle at Corinth (1 Thessalonians 3, 6). Hence we find his name joined with St. Paul's in the addresses of both the Epistles to Thessalonians, which were written at Corinth. We again find him "ministering to" St. Paul during the lengthened stay at Ephesus (Acts 19, 22). Thence he was sent before Paul into Macedonia and to Corinth (1 Corinthians 4, 17; 16, 10). He was with Paul when he wrote the Second Epistle to Corinthians (2 Corinthians 1, 1); and the following winter in Corinth, when Paul sent from thence his Epistle to Romans (Romans 16, 21). On Paul's return to Asia through Macedonia, he went forward and waited for the apostle at Troas (Acts 20, 3-5). Next we find him with Paul during his imprisonment at Rome, when the apostle wrote the Epistles to Colossians (Colossians 1, 1), Philemon (Philemon 1), and Philippians (Philippians 1, 1). He was imprisoned and set at liberty about the same time as the writer of the Hebrews (Hebrews 13, 23). In the Pastoral Epistles, we find him mentioned as left by the apostle at Ephesus to superintend the Church there (1 Timothy 1, 3). The last notice of him is in the request which Paul makes to him (2 Timothy 4, 21) to "come before winter," *i. e.*, about 67 A. D. [ALFORD.] EUSEBIUS, *Ecclesiastical History*, 3, 42, reports that he was first bishop of Ephesus; and NICOPHORUS, *Ecclesiastical History*, 3, 11, represents that he died by martyrdom. If, then,

St. John, as tradition represents, resided and died in that city, it must have been *at a later period*. Paul himself ordained or consecrated him with laying on of his own hands, and those of the presbytery, in accordance with prophetic intimations given respecting him by those possessing the prophetic gift (1 Timothy 1. 18; 4. 14; 2 Timothy 1. 6). His self-denying character is shown by his leaving home at once to accompany the apostle, and submitting to circumcision for the gospel's sake; and also by his abstemiousness (noticed 1 Timothy 5. 23) notwithstanding his bodily infirmities, which would have warranted a more generous diet. Timidity and a want of self-confidence and boldness in dealing with the difficulties of his position, seem to have been a defect in his otherwise beautiful character as a Christian minister (1 Corinthians 16. 10; 1 Timothy 4. 12; 2 Timothy 1. 7).

THE DESIGN of the first epistle was (1.) to direct Timothy to charge the false teachers against continuing to teach other doctrine than that of the gospel (1 Ti. 1. 3-20; cf. Re. 2. 1-6); (2.) to give him instructions as to the orderly conducting of worship, the qualifications of bishops and deacons, and the selection of widows who should, in return for church charity, do appointed service (1 Ti. 2. to 6. 2); (3.) to warn against covetousness, a sin prevalent at Ephesus, and to urge to good works (1 Ti. 6. 3-19).

I. & II. TIMOTHY & TITUS.

CHAPTER I.

Ver. 1-20. ADDRESS: PAUL'S DESIGN IN HAVING LEFT TIMOTHY AT EPHESUS, VIZ., TO CHECK FALSE TEACHERS: TRUE USE OF THE LAW: HARMONIZING WITH THE GOSPEL: GOD'S GRACE IN CALLING PAUL ONCE A BLASPHEMER, TO EXPERIENCE AND TO PREACH IT: CHARGES TO TIMOTHY. 1. *by the commandment of God*—The authoritative *injunction*, as well as the commission, of God. In the earlier epistles the phrase is, "By the *will* of God." Here it is expressed in a manner implying that a necessity was laid on him to act as an apostle, not that it was merely at his option. The same expression occurs in the doxology, probably written long after the epistle itself. [ALFORD.] (Romans, 16. 26). *God our Saviour*—The Father (ch. 2. 3; 4. 10; Luke, 1. 47; 2 Timothy, 1. 9; Titus, 1. 3; 2. 10; 3. 4; Jude 25). It was a Jewish expression in devotion, drawn from the Old Testament (cf. Psalm 106. 21). *our hope*—(Colossians, 1. 27; Titus, 1. 2; 2. 13); 2. *my own son*—*lit.*, "a genuine son" (cf. Acts, 16. 1; 1 Corinthians, 4. 14-17). See *Introduction*. *mercy*—Added here, in addressing Timothy, to the ordinary salutation, "Grace unto you (Romans, 1. 7; 1 Corinthians, 1. 3, &c.), and peace." In Galatians, 6. 16, "peace and *mercy*" occur. There are many similarities of style between the epistle to the Galatians and the pastoral epistles (see *Introduction*); perhaps owing to his there, as here, having, as a leading object in writing, the correction of false teachers, especially as to the right and wrong use of the *law* (v. 9). If the earlier date be assigned to 1 Timothy, it will fall not long after, or before (according as the epistle to the Galatians was written at Ephesus or at Corinth), the writing of the epistle to the Galatians, which also would account for some similarity of style. "Mercy" is grace of a more ten-

der kind, exercised towards the *miserable*, the experience of which in one's own case especially fits for the gospel MINISTRY. Cf. as to Paul himself (v. 14, 16; 1 Corinthians, 7. 25; 2 Corinthians, 4. 1; Hebrews, 2. 17). [BENGEL.] He did not use "mercy" as to the churches because "mercy" in all its fulness already existed towards them; but in the case of an individual minister, fresh measures of it were continually needed. "Grace" has reference to the *sins* of men; "mercy" to their *misery*. God extends His *grace* to men as they are guilty; His *mercy* to them as they are miserable. [TRENCH.] **Jesus Christ**—The oldest MSS. read the order "Christ Jesus." In the pastoral epistles "Christ" is often put before "Jesus," to give prominence to the fact that the *Messianic* promises of the Old Testament, well-known to Timothy (2 Timothy, 3. 15), were fulfilled in Jesus. 3. Timothy's superintendence of the church at Ephesus was as *locum tenens* for the apostle, and so was temporary. Thus, the office of superintending overseer, needed for a time at Ephesus or Crete, in the absence of the presiding apostle, subsequently became a permanent institution on the removal, by death, of the apostles who heretofore superintended the churches. The first title of these overseers seems to have been "angels" (Rev., 1. 20). 3. **As I besought thee to remain**—He meant to have added, "So I still beseech thee," but does not complete the sentence until he does so *virtually*, not formally, at v. 18. **at Ephesus**—Paul, in Acts, 20. 25, declared to the Ephesian elders, "I know that ye all shall see my face no more." If, then, as the balance of arguments seems to favor (see *Introduction*), this epistle was written subsequently to Paul's first imprisonment, the apparent discrepancy between his prophecy and the event may be reconciled by considering that the terms of the former were not that *he* should never visit Ephesus again (which this verse implies he did), but that *they all* should see his face no more." I cannot think with BIRKS, that this verse is compatible with his theory, that Paul did not actually visit Ephesus, though in its immediate neighborhood (cf. ch. 3. 14; 4. 13). The corresponding conjunction to "as" is not given, the sentence not being completed till it is virtually so at v. 18. **I besought**—A mild word, instead of authoritative command, to Timothy, as a fellow-helper. **some**—The indefinite pronoun is *slightly* contemptuous as to them (Galatians, 2. 12; Jude, 4). [ELICOTT.] **teach no other doctrine**—than what I have taught (Galatians, 1. 6-9). His prophetic bodings some years before (Acts, 20. 29, 30) were now being realized (cf. ch. 6. 3). 4. **fables**—Legends about the origin and propagation of angels, such as the false teachers taught at Colosse (Colossians, 2. 18-23). "Jewish fables" (Titus, 1. 14). "Profane, and old wives' fables" (ch. 4. 7; 2 Timothy, 4. 4). **genealogies**—Not merely such civil genealogies as were common among the Jews, whereby they traced their descent from the patriarchs, to which Paul would not object, and which he would not as here class with "fables," but Gnostic genealogies of spirits and ceons, as they called them. "Lists of Gnostic emanations." [ALFORD.] So TERTULLIAN *adversus valentinianos*, c. 3, and IRENÆUS, *Præf.* The Judaizers here alluded to, whilst maintaining the perpetual obligation of the Mosaic law, joined with it a theosophic ascetic tendency, pretending to see in it mysteries deeper than others could see. *The seeds, not the full-grown* Gnosticism of the post-apostolic age, then existed. This

formed the transition stage between Judaism and Gnosticism. "Endless" refers to the tedious unprofitableness of their lengthy genealogies (cf. Titus, 3. 9). Paul opposes to their "æons," the "King of the æons" (so the *Greek*, v. 17), to whom be glory throughout the æons of æons." The word "æons" was possibly not used in the technical sense of the later Gnostics as yet; but "the only wise God" (v. 17), by anticipation, confutes the subsequently adopted notions in the Gnostics' own phraseology. ~~questions~~—of mere speculation (Acts, 25. 20), not practical; generating merely curious discussions. "Questions and strifes of words" (ch. 6. 4); "to no profit" (2 Timothy, 2. 14); "gendering strifes" (2 Timothy, 2. 23). "Vain jangling" (v. 6, 7) of would-be "teachers of the law." ~~godly edifying~~—The oldest MSS. read, "*the dispensation of God*," the gospel dispensation of God towards man (1 Corinthians, 9. 17), which is (has its element) in faith." CONYBEARE translates, "The exercising of the *stewardship of God*" (1 Corinthians, 9. 17). He infers that the false teachers in Ephesus were presbyters, which accords with the prophecy Acts, 20. 30. However, the oldest Latin versions, and IRENEUS, and HILARY, support *English Version* reading. Cf. v. 5, "faith unfeigned." 5. But—In contrast to the doctrine of the false teachers. the end—the aim. the commandment—*Greek*, "of the charge" which you ought to urge on your flock. Referring to the same Greek word as in v. 3, 18; here, however, in a larger sense, as including the gospel "*dispensation of God*" (Note, v. 4 and 17), which was the sum and substance of the "charge" committed to Timothy wherewith he should "charge" his flock. ~~charity~~—LOVE; the sum and end of the law and of the gospel alike, and that wherein the gospel is the fulfilment of the spirit of the law in its every essential jot and tittle (Romans, 13. 10). The foundation is *faith* (v. 4), the "end" is *love* (v. 14; Titus, 3. 15). out of—springing as from a fountain. ~~pure heart~~—a heart purified by faith (Acts, 15. 9; 2 Timothy, 2. 22; Titus, 1. 15). ~~good conscience~~—A conscience cleared from guilt by the effect of sound faith in Christ (v. 19; ch. 3. 9; 2 Timothy, 1. 3; 1 Peter, 3. 21). Contrast 1 Timothy, 4. 2; Titus, 1. 15; cf. Acts, 22. 1. St. John uses "heart," where Paul would use "conscience." In Paul the understanding is the seat of *conscience*; the *heart* is the seat of *love*. [BENGEL.] A good conscience is joined with sound faith: a bad conscience with unsoundness in the faith (cf. Hebrews, 9. 14). ~~faith unfeigned~~—Not a hypocritical, dead, and unfruitful faith, but faith working by love (Galatians, 5. 6). The false teachers drew men off from such a loving, working, real faith, to profitless, speculative "questions" (v. 4) and jangling (v. 6). 6. From which—*vis.*, from a pure heart, good conscience, and faith unfeigned, the well-spring of love. ~~having swerved~~—*lit.*, "having missed the mark (the 'end') to be aimed at." It is translated "erred," ch. 6. 21; 2 Timothy, 2. 18. Instead of aiming at and attaining the graces above named, they "have turned aside (ch. 5. 15; 2 Timothy, 4. 4; Hebrews, 12. 13) unto vain jangling:" *lit.*, "vain talk," about the law and genealogies of angels (v. 7; Titus, 3. 9; 1. 10); 1 Timothy, 6. 20, "vain babblings and oppositions," &c. It is the greatest vanity when divine things are not truthfully discussed (Romans, 1. 21). [BENGEL.] 7. Sample of their "vain talk" (v. 6). ~~Desiring~~—They are *would be* teachers, not really so. the law—the

Jewish law (Titus, 1. 14; 3. 9). The Judaizers here meant seem to be distinct from those impugned in the epistle to the Galatians and Romans, who made the works of the law necessary to justification in opposition to gospel grace. The Judaizers here meant corrupted the law with "fables," which they pretended to found on it, subversive of morals as well as of truth. Their error was not in maintaining the obligation of the law, but in *abusing* it by fabulous and immoral interpretations of, and additions to it. **neither what they say, nor whereof**—neither understanding *their own assertions*, nor the *object* itself about which they make them. They understand as little about the one as the other, [ALFORD.] **8. But**—"Now we know" (Romans, 3. 19; 7. 14). **law is good**—in full agreement with God's holiness and goodness. **if a man**—Primarily, *a teacher*; then, every Christian. **use it lawfully**—in its lawful place in the gospel economy, *vis.*, not as a means of a "righteous man" attaining higher perfection than could be attained by the gospel alone (ch. 4. 8; Titus, 1. 14), which was the perverted use to which the false teachers put it, but as a means of awakening the sense of sin in the ungodly (v. 9, 10; cf. Romans, 7. 7-12; Galatians, 3. 21). **9. law is not made for a righteous man**—Not for one standing by faith in the righteousness of Christ put on him for justification, and imparted inwardly by the Spirit for sanctification. "One not forensically amenable to the law." [ALFORD.] For *sanctification*, the law gives no inward power to fulfil it; but ALFORD goes too far in speaking of the righteous man as "not morally needing the law." Doubtless, in proportion as he is inwardly led by the Spirit, the justified man needs not the law, which is only an outward rule (Romans, 6. 14; Galatians, 5. 18, 23). But as the justified man often does not give himself up wholly to the inward leading of the Spirit, he *morally* needs the outward *law* to show him his sin and God's requirements. The reason why the ten commandments have no power to condemn the Christian, is not that they have no *authority* over him, but because Christ has fulfilled them as our surety (Romans, 10. 4). **disobedient**—Greek, "not subject;" *insubordinate*; it is translated "unruly," Titus, 1. 6. 10. "Lawless and disobedient" refer to opposers of the *law*, for whom it is "enacted" (so the Greek for "is made"); "ungodly and sinners" (Greek, he who does *not reverence* God, and he who *openly sins* against Him), the opposers of God from whom the law comes; "unholy and profane" (those inwardly *impure*, and those deserving exclusion from the outward participation in services of the sanctuary), sinners against the third and fourth commandments; "murderers (or as the Greek may mean, 'smilers') of fathers and . . . mothers," sinners against the fifth commandment; "manslayers," sinners against the sixth commandment. **10. whoremongers, &c.**—sinners against the seventh commandment. **men-stealers**—*i.e.*, slave-dealers. The most heinous offense against the eighth commandment. No stealing of a man's goods can equal in atrocity the stealing of a man's liberty. Slavery is not directly assailed in the New Testament; to have done so would have been to revolutionize violently the existing order of things. But Christianity teaches principles sure to undermine, and at last overthrow it, wherever Christianity has had its natural development (Matthew, 7. 12). **Harsh . . . perjured**—offenders against the ninth commandment. **if there be**

any other thing, &c.—Answering to the tenth commandment in its widest aspect. He does not particularly specify it, because his object is to bring out the *grosser* forms of transgression; whereas the tenth is deeply spiritual, so much so indeed, that it was by it that the sense of sin, in its subtlest form of “lust,” Paul tells us (Romans, 7. 7), was brought home to his own conscience. Thus, Paul argues, these *would-be teachers of the law* whilst boasting of a higher perfection through it, really bring themselves down from the gospel elevation to the level of the grossly “lawless,” for whom, not for gospel believers, the law was designed. And in actual practice the greatest sticklers for the law as the means of moral perfection, as in this case, are those ultimately liable to fall utterly from the morality of the law. Gospel grace is the only true means of sanctification as well as of justification. *sound—healthy*, spiritually *wholesome* (ch. 6. 3; 2 Timothy, 1. 13; Titus, 1. 13; 2. 2), as opposed to *sickly, morbid* (as the *Greek*, of “doting” means, ch. 6. 4), and “canker” (2 Timothy, 2. 17). “The doctrine,” or “teaching, which is according to godliness” (ch. 6. 3). **11. According to the glorious gospel**—The *Christian's freedom from the law as a sanctifier, as well as a justifier*, implied in the previous v. 9, 10, is what this v. 11 is connected with. This exemption of the righteous from the law, and assignment of it to the lawless as its true objects, is “according to the gospel of the glory (so the *Greek*, cf. *Note*, 2 Corinthians, 4. 4) of the blessed God.” The gospel manifests God's glory (Ephesians, 1. 17; 3. 16) in accounting “righteous” the believer, through the righteousness of Christ, without “the law” (v. 9); and imparting that righteousness whereby he loathes all those sins against which (v. 9, 10) the law is directed. The term “blessed,” indicates at once *immortality* and *supreme happiness*. The supremely-blessed One is He from whom all blessedness flows. This term, as applied to GOD, occurs only here and ch. 6. 15: appropriate in speaking here of the gospel blessedness, in contrast to the *curse* on those under the law (v. 9; Galatians, 3. 10). **committed to my trust**—*translate* as in the *Greek* order, which brings into prominent emphasis *Paul*, “committed in trust to ME;” in contrast to the kind of law-teaching which *they* (who had no gospel-commission), the false teachers, *assumed to themselves* (v. 8; Titus, 1. 3). **12.** The honor done him in having the gospel ministry committed suggests the digression to what he once was, no better (v. 13) than those lawless ones described above (v. 9, 10), when the grace of our Lord (v. 14) visited him. **and**—Omitted in most (not all) of the oldest MSS. **I thank**—*Greek*, “I have (*i.e.*, feel) gratitude.” **enabled me**—The same *Greek* verb as in Acts 9. 22, “Saul increased the more in strength.” An undesigned coincidence between Paul and Luke, his companion. *Enabled me, viz.*, for the ministry. “It is not in my own strength that I bring this doctrine to men, but as strengthened and nerved by Him who saved me.” [THEODORET.] Man is by nature “without strength” (Romans, 5. 6). True conversion and calling confer power. [BEN-GEL.] **for that**—the main ground of his “thanking Christ.” **he counted me faithful**—He foreordered and foresaw that I would be faithful to the trust committed to me. Paul's *thanking* God for this, shows that the merit of his faithfulness was due solely to God's grace, not to his own natural strength (1 Corinthians, 7. 25). *Faithfulness*

is the quality required in a steward (1 Corinthians, 4. 2). **putting me into**—rather as in 1 Thessalonians, 5. 9, "Appointing me (in His sovereign purpose of grace) unto the ministry." (Acts, 20. 24). **13. Who was before**—*Greek*, "Formerly being a blasphemer." "*Notwithstanding that I was before a blasphemer,*" &c. (Acts, 26. 9, 11). **persecutor**—(Galatians, 1. 13). **injuriously**—*Greek*, "insultor:" one who acts injuriously from arrogant contempt of others. *Translate*, Romans, 1. 30, "despiteful." One who added insult to injury. *BENGEL translates*, "a despiser." I prefer the idea, *contumacious to others*. [*WAHL*.] Still I agree with *BENGEL* that "blasphemer" is against God, "persecutor," against holy men, and "insolently-injurious" includes with the idea of injuring others, that of insolent "uppishness" [*DONALDSON*] in relation to one's self. This threefold relation to God, to one's neighbor, and to one's self, occurs often in this epistle (v. 5, 9, 14; Titus, 2. 12). **I obtained mercy**—God's mercy, and Paul's want of it, stands in sharp contrast [*ELLICOTT*], *Greek*, "I was made the object of mercy." The sense of mercy was perpetual in the mind of the apostle (cf. *Note*, v. 2). Those who have felt mercy can best have mercy on those out of the way (Hebrews, 5. 2, 3). **because I did it ignorantly**—*Ignorance* does not in itself deserve pardon; but it is a less culpable cause of unbelief, than pride and wilful hardening of one's self against the truth (John, 9. 41; Acts, 26. 9). Hence it is Christ's plea of intercession for His murderers (Luke, 23. 34); and is made by the apostles a mitigating circumstance in the Jew's sin, and one giving a hope of a door of repentance (Acts, 3. 17; Romans, 10. 2). The "because," &c., does not imply that ignorance was a sufficient reason for mercy being bestowed: but shows how it was possible that such a sinner could obtain mercy. The positive ground of mercy being shown to him, lies solely in the compassion of God (Titus, 3. 5). The ground of the *ignorance* lies in the *unbelief*, which implies that this ignorance is not unaccompanied with guilt. But there is a great difference between his honest zeal for the law, and a wilful striving against the Spirit of God (Matthew, 12. 24-32; Luke, 11. 52). [*WIESINGER*.] **14. And**—*Greek*, "But." Not only so (was mercy shown me), *but*, &c. **the grace**—by which "I obtained mercy" (v. 13). **was exceeding abundant**—*Greek*, "superabounded." Where sin abounded, grace did much more abound (Romans, 5. 20). **with faith**—accompanied with faith, the opposite of "unbelief" (v. 13). **love**—in contrast to "a blasphemer, persecutor, and injurious," which is in Christ—as its element and home [*ALFORD*]: here as its source whence it flows to us. **15. faithful**—worthy of credit, because "God" who says it "is faithful" to His word (1 Corinthians, 1. 9; 1 Thessalonians, 5. 24; 2 Thessalonians, 3. 3; Revelation, 21. 5; 22. 6). This seems to have become an axiomatic saying among Christians: the phrase, *faithful saying*, is peculiar to the pastoral epistles (ch. 2. 11; 4. 9; Titus, 3. 8). *Translate as Greek*, "Faithful is the saying." **all**—all possible; full; to be received by all, and with all the faculties of the soul, mind and heart. Paul, unlike the false teachers (v. 7), *understands what he is saying and whereof he affirms*; and by his simplicity of style and subject, setting forth the grand fundamental truth of salvation through Christ, confutes the false teachers' abstruse and unpractical speculations (1 Corinthians, 1. 18-28;

Titus, 2. 1. **acceptation**—*reception* (as of a boon) into the heart, as well as the understanding, with all gladness; this is faith acting on the gospel offer, and welcoming and appropriating it (Acts, 2. 41). **Christ**—as promised. **Jesus**—as manifested. [BENGEL.] **came into the world**—which was full of sin (John, 1. 29; Romans, 5. 12; 1 John, 2. 2). This implies His pre-existence. John, 1. 9, *Greek* "The true Light that, *coming into the world*, lighteth every man." **to save sinners**—even notable sinners like Saul of Tarsus. His instance was without a rival since the ascension, in point of the greatness of the sin and the greatness of the mercy: that the consentor to Stephen, the proto-martyr's death, should be successor of the same! **I am**—not merely, "I *was* chief" (1 Corinthians, 15. 9; Ephesians, 3. 8; cf. Luke, 18. 13). To each believer his own sins must always appear, as long as he lives, greater than those of others, which he never can know as he can know his own. **chief**—The same *Greek* as in v. 16, "first," which alludes to this 15th v. *Translate* in both verses, "foremost." Well might he infer where there was mercy for *him*, there is mercy for all who will come to Christ (Matthew, 18. 11; Luke, 19. 10). **16. Howbeit**—*Greek*, "But," contrasting his own conscious sinfulness with God's gracious visitation of him in mercy. **for this cause**—for this very purpose. **that in me**—in my case. **first**—"foremost." As I was "foremost" (*Greek* for *chief*, v. 15) in sin, so God has made me the "foremost" sample of *mercy*. **show**—to His own glory (the middle *Greek* voice), Ephesians, 2. 7. **all long-suffering**—*Greek*, "the whole (of His) long-suffering," *viz.*, in bearing so long with me whilst I was a persecutor. **a pattern**—a sample (1 Corinthians, 10. 6, 11) to assure the greatest sinners of the certainty that they shall not be rejected in coming to Christ, since even Saul found mercy. So David made his own case of pardon, notwithstanding the greatness of his sin, a sample to encourage other sinners to seek pardon (Psalm 32. 5, 6). The *Greek* for "pattern" is sometimes used for "a sketch" or *outline*—the filling up to take place in each man's own case. **believe on him**—belief rests on Him as the only foundation on which faith relies. **to life everlasting**—the ultimate aim which faith always keeps in view (Titus, 1. 2). **17.** A suitable conclusion to the beautifully simple enunciation of the gospel, of which his own history is a living sample or pattern. It is from the experimental sense of grace that the doxology flows. [BENGEL.] **the King eternal**—*lit.*, "King of the (eternal) ages." The LXX. *translate* Exodus, 15. 18. "The Lord shall reign *for ages and beyond them*." Psalm 145. 13, *Margin*, "Thy kingdom is an everlasting kingdom," *lit.*, "a kingdom of all ages." The "life everlasting" (v. 16) suggested here "the King eternal" or *everlasting*. It answers also to "for ever and ever" at the close, *lit.*, "to the ages of the ages." (the countless succession of ages made up of ages). **immortal**—The oldest MSS. read, "incorruptible." *Vulgate*, however, and one very old MS. read as *English Version* (Romans, 1. 23). **invisible**—(ch. 6. 16; Exodus, 33. 20; John, 1. 18; Colossians, 1. 15; Hebrews, 11. 27.) **the only wise God**—The oldest MSS. omit "wise," which probably crept in from Romans, 16. 27, where it is more appropriate to the context than here (cf. Jude, 25). "The only Potentate" (ch. 6. 15; Psalm 86. 10; John, 5. 44). **for ever, &c.**—See *Note*, above. The thought of eternity (terrible as it is to unbelievers) is delightful to

those assured of grace (v. 16). [BENGEL.] 18. He resumes the subject begun at v. 3. The conclusion (apodosis) to the foregoing, "as I besought thee . . . *charge*" (v. 3), is here given, if not formally, at least substantially. **This charge**—*viz.*, "That thou in them (so the *Greek*) mightest war," &c., *i.e.*, fulfil thy high calling, not only as a Christian, but as a *minister* officially, one function of which is, to "*charge* some that they teach no other doctrine" (v. 3). **I commit**—as a sacred deposit (ch. 6. 20; 2 Timothy, 2. 2) to be laid before thy hearers. **according to**—in pursuance of: in consonance with. **the prophecies which went before on thee**—the intimations given by prophets respecting thee at thy ordination, ch. 4. 14 (as, probably, by Silas, a companion of Paul, and "a prophet" Acts, 15. 32). Such prophetic intimations, as well as the good report given of Timothy by the brethren (Acts, 16. 2), may have induced Paul to take him as his companion. Cf. similar prophecies as to others, Acts, 13. 1-3, in connection with laying on of hands; 11. 28; 21. 10, 11; cf. 1 Corinthians, 12. 10; 14. 1; Ephesians, 4. 11. In Acts, 20. 28, it is expressly said that "*the Holy Ghost* had made them (the Ephesian presbyters) overseers." Clement of Rome, *Epistola ad Corinthios*, states it was the custom of the apostles "to make trial by the the Spirit," *i.e.*, by the "power of discerning," in order to determine who were to be overseers and deacons in the several churches planted. So Clement of Alexandria says as to the churches near Ephesus, that the overseers were marked out for ordination by a revelation of the Holy Ghost to St. John. **by them**—*Greek*, "in them:" arrayed as it were in them: armed with them. **warfare**—not the mere "fight" (ch. 6. 12; 2 Timothy, 4. 7), but the *whole campaign*; the military service. *Translate as Greek*, not *a*, but "*the*, good warfare." 19. **Holding**—Keeping hold of "faith" and "good conscience" (v. 5): not "putting the latter away" as "some." *Faith* is like a very precious liquor: *a good conscience* is the clean, pure glass that contains it. [BENGEL.] The loss of *good conscience* entails the *shipwreck of faith*. Consciousness of sin [unrepented of and forgiven] kills the germ of faith in man. [WIESINGER.] **which**—*Greek* singular, *viz.*, "good conscience." not "faith" also: however, the result of *putting away* good conscience is, one *loses* faith also. **put away**—a wilful act. They thrust it from them as a troublesome monitor. It reluctantly withdraws, extruded by force, when its owner is tired of its importunity, and is resolved to retain his sin at the cost of losing it. One cannot be on friendly terms with it and with sin at one and the same time. **made shipwreck**—"with respect to THE faith." *Faith* is the vessel in which they had professedly embarked, of which "good conscience" is the anchor. The ancient church often used this image, comparing the course of faith to navigation. The *Greek* does not imply that one having once had *faith* makes shipwreck of it, but that they who put away good conscience "make shipwreck with respect to THE faith." 20. **Hymeneus**—there is no difficulty in supposing him to be the Hymeneus of 2 Timothy, 2. 17. Though "delivered over to Satan" (the lord of all outside the church, Acts, 26. 18, and the executor of wrath, when judicially allowed by God, on the disobedient, 1 Corinthians, 5. 5; 2 Corinthians, 12. 17), he probably was restored to the church subsequently, and again troubled it. Paul, as an apostle, though distant at Rome, pronounced the sentence to be executed at Ephesus, involving, proba-

ably, the excommunication of the offenders (Matthew, 18. 17, 18). The sentence operated not only spiritually, but also physically, sickness, or some such visitation of God, falling on the person excommunicated, in order to bring him to repentance and salvation. Alexander here is probably "the coppersmith" who did St. Paul "much evil" when the latter visited Ephesus. The "delivering him to Satan" was probably the consequence of his *withstanding* the apostle (2 Timothy, 4. 14, 15: as the same sentence on Hymeneus was the consequence of his "saying that the resurrection is past already" (2 Timothy, 2. 18) his putting away *good conscience*, naturally producing *shipwreck concerning FAITH*, v. 19. If one's religion better not his morals, his moral deficiencies will corrupt his religion. The rain which falls pure from heaven will not continue pure, if it be received in an unclean vessel. [ARCHBP. WHATELY]. It is possible that he is the Alexander, *then* a Jew, put forward by the Jews, doubtless against Paul, at the riot in Ephesus (Acts, 19. 33). **that they may**—not, "might;" implying that the effect still continues—the sentence is as yet unremoved. **learn**—*Greek*, "be disciplined," *vis.*, by *chastisement* and suffering. **blaspheme**—the name of God and Christ, by doings and teachings unworthy of their Christian profession (Romans, 2. 23, 24; James, 2. 7). Though the apostles, who were infallible, had the power of excommunication, accompanied with bodily inflictions, miraculously sent (2 Corinthians, 10. 8), it does not follow that fallible ministers now have any power, save that of excluding from church-fellowship notorious bad livers.

CHAPTER II.

Ver. 1-15. PUBLIC WORSHIP. DIRECTIONS AS TO INTERCESSIONS FOR ALL MEN, SINCE CHRIST IS A RANSOM FOR ALL. THE DUTIES OF MEN AND WOMEN RESPECTIVELY IN RESPECT TO PUBLIC PRAYER. WOMAN'S SUBJECTION: HER SPHERE OF DUTY. **1. therefore**—Taking up again the general subject of the epistle in continuation (2 Timothy, 2. 1). "What I have therefore to say to thee by way of a *charge* (ch. 1. 3, 18), is," &c. **that first of all . . . be made**—ALFORD takes it, "I *exhort first of all to make*." "First of all," doubtless, is to be connected with "I exhort:" what I *begin with* (for special reasons), is, &c., As the destruction of Jerusalem drew near, the Jews (including those at Ephesus) were seized with the dream of freedom from every yoke; and so virtually "blasphemed" (cf. ch. 1. 20) God's name by "speaking evil of dignities" (ch. 6. 1; 2 Peter, 2. 10; Jude, 8). Hence Paul, in opposition, gives prominence to the injunction that prayer be made for *all men*, especially for *magistrates and kings* (Titus, 3. 1-3). [OLSHAUSEN.] Some professing Christians looked down on all not Christians, as doomed to perdition; but Paul says *all men* are to be prayed for, as Christ died for all (v. 4-6). **supplications**—a term implying the suppliant's *sense of need*, and of *his own insufficiency*. **prayers**—implying *devotion*. **Intercessions**—properly *the coming near to God with child-like confidence, generally in behalf of another*. The accumulation of terms implies prayer in its every form and aspect, according to all the relations implied in it. **2. For kings**—An effectual confutation of the adversaries who accused the Christians of disaffection to the ruling powers (Acts, 17. 7; Romans, 13. 1-7). **all . . . in authority**—*lit.*, ". . . in eminence:" in stations of eminence. The "quiet" of Christians was often more dependent on subordinate rulers, than on

the supreme king; hence, "*all... in authority*" are to be prayed for. that we may lead—that we may be blessed with such good government as to lead, &c.; or rather, as *Greek*, "to pass" or "spend." The prayers of Christians for the government bring down from heaven peace and order in a state. *quiet*—not troubled *from without*. *peaceable*—"tranquil:" not troubled *from within*. [OLSHAUSEN.] "He is *peaceable* (*Greek*) who makes no disturbance; he is *quiet* (*Greek*) who is himself free from disturbance." [TITTMANN.] *in all*—"in all (possible... requisite) *piety*." [ALFORD.] A distinct *Greek* word, v. 10, expresses "godliness." *honesty*—*Greek*, "gravity" (Titus, 2. 2, 7), "decorum," or propriety of conduct. As "*piety*" is in relation to God, "gravity" is propriety of behaviour among men. In the Old Testament the Jews were commanded to pray for their heathen rulers (Ezra, 6. 10; Jeremiah, 29. 7). The Jews, by Augustus' order, offered a lamb daily for the Roman emperor, till near the destruction of Jerusalem. The Jewish Zealots, instigated by Eleazar, caused this custom to cease (Josephus B. J., 2. 17), whence the war originated according to Josephus. 3. *this*—praying for all men. *in the sight of God*—not merely *before men*, as if it were their favor that we sought (2 Corinthians, 8. 21). *our Saviour*—a title appropriate to the matter in hand. He who is "our Saviour" is *willing that all should be saved* (v. 4; Romans, 5. 18); therefore we should meet the will of God in behalf of others, by praying for the salvation of all men. More would be converted if we would pray more. He has actually saved *us* who believe, being "*our Saviour*;" He is willing that all should be saved, even those who do not as yet believe, if they will believe (cf. ch. 4. 10; Titus, 2. 11). 4. "Imitate God." Since He wishes that all should be saved, do you also wish it; and if you wish it pray for it. For prayer is the instrument of effecting such things. [CRYSOSTOM.] St. Paul does not say, "He wishes to save all" for then He *would* have saved all in matter of fact; but "will have all men to be saved," implies that possibility of man's accepting it (through God's prevenient grace) or rejecting it (through man's own perversity). Our prayers ought to include *all*, as God's grace included *all*. *to come*—They are not forced. *unto the knowledge*—*Greek*, "the full knowledge" or "recognition" (*Note*, 1 Corinthians, 13. 12; Philippians, 1. 9). *the truth*—the saving truth as it is in, and by Jesus (John, 17. 3, 17). 5. *For there is one God*—God's unity in essence and purpose, is a proof of His comprehending of all His human children alike (created in His image) in His offer of grace (cf. the same argument from His unity, Romans, 3. 30; Galatians, 3. 20); therefore all are to be prayed for. Verse 4 is proved from v. 5; v. 1, from v. 4. The *One God* is common to all (Isaiah, 45. 22; Acts, 17. 26). The one mediator is mediator between God and all men potentially (Romans, 3. 29; Ephesians, 4. 5, 6; Hebrews, 8. 6; 9. 15; 12. 24). They who have not this one God by one Mediator, have none: *lit., a go-between*. The *Greek* order is not "*and one mediator*," but one mediator *also* between," &c. Whilst God will have all men to be saved by knowing God and the Mediator, there is a legitimate, holy order in the exercise of that will wherewith men ought to receive it. All mankind constitute, as it were, *ONE MAN* before God. [BENGEL.] *the man*—rather, "*man*," absolutely and generically: not a mere *individual man*.

the Second Head of humanity, representing and embodying in Himself *the whole human race and nature*. There is no "the" in the *Greek*. This epithet is thus the strongest corroboration of his argument, *vis.*, that Christ's mediation affects the whole race, since there is but the one Mediator, designed as the Representative Man for all men alike (cf. Romans, 5. 15; 1 Corinthians, 8. 6; 2 Corinthians, 5. 19; Colossians, 2. 14). His being "man" was necessary to His being a Mediator, sympathizing with us through experimental knowledge of our nature (Isaiah 50. 4; Hebrews, 2. 14; 4. 15). Even in nature, almost all blessings are conveyed to us from God, not immediately, but through the mediation of various agents. The effectual intercession of Moses for Israel (Numbers, 14, and Deuteronomy, 9); of Abraham for Abimelech (Genesis, 20. 7); of Job for his friends (Job, 42. 10), the mediation being *PRESCRIBED by God* whilst declaring His purpose of forgiveness: all prefigure the grand mediation for all by the One Mediator. On the other hand, ch. 3. 16 asserts that He was also *God*. **6. gave himself**—(Titus, 2. 14.) Not only *the Father* gave Him for us (John, 3. 16); but *the Son* gave Himself (Philippians, 2. 5-8). **ransom**—properly of a captive slave. Man was the captive slave of Satan, sold under sin. He was unable to ransom Himself, because absolute obedience is due to God, and therefore no act of ours can satisfy for the least offence. Leviticus, 25. 48 allowed one sold captive to be redeemed by one of his brethren. The Son of God, therefore, became man in order that, being made like unto us in all things, sin only excepted, as our elder brother He should redeem us (Matthew, 20. 28; Ephesians, 1. 7; 1 Peter, 1. 18, 19). The *Greek* implies not merely *ransom*, but a *substituted or equivalent ransom*: the *Greek* preposition "*anti*," implying reciprocity and vicarious substitution. **for all**—*Greek*, "in behalf of all," not merely for a privileged few, cf. v. 1: the argument for *praying in behalf of all* is given here. **to be testified**—*Greek*, "the testimony (that which) was to be testified of," 1 John, 5. 8-11 in its own due times," or *seasons*, *i.e.*, in the times appointed by God for its being testified of (ch. 6. 15; Titus, 1. 3). The oneness of the Mediator, involving the universality of redemption [which faith, however, alone appropriates], was the great subject of Christian testimony [ALFORD] (1 Corinthians, 1. 6; 2. 1; 2 Thessalonians, 1. 10). **7. Whereunto**—For the giving of which testimony. **I am ordained**—*lit.*, "I was set;" the same *Greek* as "putting me," &c. (ch. 1. 12). **preacher**—*lit.*, "herald" (1 Corinthians, 1. 21; 9. 27; 15. 11; 2 Timothy, 1. 11; Titus, 1. 3). He recurs to himself, as in ch. 1. 16, in *himself* a living *pattern* or announcement of the gospel, so here "a herald and teacher of (it to) the Gentiles" (Galatians, 2. 9; Ephesians, 3. 1-12; Colossians, 1. 23). The universality of his commission is an appropriate assertion here, where he is arguing to prove that prayers are to be made "*for all men*" (v. 1). **I speak the truth . . . and lie not**—a strong asseveration of his universal commission, characteristic of the ardor of the apostle, exposed to frequent conflict (Romans, 11. 1; 2 Corinthians, 11. 31). **In faith and verity**—rather, "in *the faith and the truth*." The sphere in which his ministry was appointed to be exercised was *the faith and the truth* (v. 4): *the gospel truth*, the subject matter of the faith. [WIESINGER.] **8. I will**—The active wish, or desire, is meant. **that men**—rather as *Greek*, "that *the men*," as distinguished

from "the women," to whom he has something different to say from what he said to the men (v. 9-12; 1 Corinthians, 11. 14, 15; 14. 34, 35). The *emphasis*, however, is not on this, but on the precept of *praying*, resumed from v. 1. **every where**—*Greek*, "in every place," *viz.*, of public prayer. Fulfilling Malachi, 1. 11, "*In every place . . . from the rising of the sun even unto the going down of the same . . . incense shall be offered unto my name*," and Jesus' words, Matthew, 18. 20; John 4. 21, 23. **lifting up holy hands**—The early Christians turned up their palms towards heaven, as those craving help do. So also Solomon (1 Kings, 8. 22; Psalm 141. 2). The Jews washed their hands before prayer (Psalm 26. 6). St. Paul figuratively (cf. Job, 17. 9; James, 4. 8) uses language alluding to this custom here: so Isaiah, 1. 15, 16. The *Greek* for "holy" means hands *which have committed no impiety, and observed every sacred duty*. This (or at least the contrite desire to be so) is a needful qualification for effectual prayer (Psalm 24. 3, 4). **without wrath**—*putting it away* (Matthew, 5. 23, 24; 6. 15). **doubting**—rather, "disputing," as the *Greek* is translated Philippians, 2. 14. Such things *hinder prayer* (Luke, 9. 46; Romans, 14. 1; 1 Peter, 3. 7). BENDEL supports *English Version* (cf. an instance, 2 Kings, 7. 2; Matthew, 14. 31; Mark, 11. 22-24; James, 1. 6). **9, 10.** The context requires that we understand these directions as to women, in relation to their deportment *in public worship*, though the rules will hold good on other occasions also. **In modest apparel**—"in seemly guise." [ELLICOTT.] The adjective means properly, *orderly, decorous, becoming*; the noun in secular writings means *conduct, bearing*. But here "apparel." Women are apt to love fine dress; and at Ephesus the riches of some (ch. 6. 17) would lead them to dress luxuriously. The *Greek* in Titus, 2. 3, is a more general term meaning "deportment." **shamefacedness**—TRENCH spells this word according to its true derivation, "shamefastness" (that which is made fast by an honorable shame); as "steadfastness" (cf. v. 11, 12). **sobriety**—"self-restraint." [ALFORD.] Habitual inner self-government. [TRENCH.] I prefer ELLICOTT's translation, "sobermindedness;" the well balanced state of mind arising from habitual self-restraint. **with**—*Greek, in*. **brodered hair**—*lit.*, plaits, *i.e.*, plaited hair: probably with the "gold and pearls" intertwined (1 Peter, 3. 3.). Such gaud is characteristic of the spiritual harlot (Revelation, 17. 4.). **10. professing**—*Greek, promising; engaging to follow*. **with good works**—The *Greek* preposition is not the same as in v. 9: "by means of;" "*through* good works." Their adorning is to be effected *by means of* good works: not that they are to be clothed *in*, or *with*, them (Ephesians, 2. 10). Works, not words in public, is their province (v. 8, 11, 12; 1 Peter, 3. 1). *Works* are often mentioned in the pastoral epistles in order to oppose the loose living, combined with the loose doctrine, of the false teachers. The discharge of everyday duties is honored with the designation, "Good works." **11. learn**—not "teach" (v. 12; 1 Corinthians, 14. 34). She should not even put questions in the public assembly (1 Corinthians, 14. 35.) **with all subjection**—not "usurping authority" (v. 12). She might teach, but not in public (Acts, 18. 26). St. Paul probably wrote this epistle from Corinth, where the precept (1 Corinthians, 14. 34) was in force. **12. usurp authority**—"to lord it over the man" [ALFORD], *lit.*, "to be an autocrat." **13. For**—Reason of the precept; the orig-

inal order of creation. **Adam . . . first**—before Eve, who was created *for him* (1 Corinthians, II. 8, 9). **14. Adam was not deceived**—as Eve was *deceived* by the serpent; but was *persuaded* by his wife. Genesis, 3. 17, "Hearkened unto . . . voice of . . . wife." But Genesis, 3. 13, Eve says, "The *serpent beguiled me*." Being more easily deceived, she more easily deceives [BENGEL] (2 Corinthians, II. 3). Last in being, she was first in sin—indeed, she alone was *deceived*. The subtle serpent knew that she was "the weaker vessel." He therefore tempted her, not him. She yielded to the temptations of sense and the *deceits of Satan*; he, to *conjugal* love. Hence, in the order of God's judicial sentence, the serpent, the prime offender, stands first; the woman, who was deceived, next; and the man, persuaded by his wife, last (Genesis, 3. 14-19). In Romans, 5. 12, Adam is represented as the first transgressor; but there no reference is made to Eve, and Adam is regarded as the head of the sinning race. Hence, as here, v. 11, in Genesis, 3. 16, woman's "subjection" is represented as the consequence of her being deceived. **being deceived**—The oldest MSS. read the compound Greek verb for the simple, "Having been *seduced by deceit*," implying how *completely* Satan succeeded in *deceiving* her. **was in the transgression**—Greek, "*came to be in the transgression*," became involved in the existing state of transgression, *lit.*, "the going beyond a command;" the breach of a positive precept (Romans, 4. 15.) **15. be saved in child-bearing**—Greek, "in (*lit.*, *through*) her (*lit.*, *the*) child-bearing." *Through*, or *by*, is often so used to express not the *means* of her salvation, but the *circumstances* AMIDST which it has place. Thus 1 Corinthians, 3. 15, "He . . . shall be saved; yet so as by (*lit.*, *through*, *i.e.*, amidst) fire," in spite of the fiery ordeal which he has necessarily to pass *through*, he shall be saved. So here, "*In spite of* the trial of child-bearing which she passes *through* (as her portion of the curse, Genesis, 3. 16, 'in sorrow shalt thou *bring forth children*'), she shall be saved." Moreover, I think it is *implied* indirectly that the very curse will be turned into a condition favorable to her salvation, by her faithfully performing her part in doing and suffering what God has assigned to her, *vis.*, *child-bearing* and home duties, *her* sphere, as distinguished from public teaching, which is not her's but *man's* (v. 11, 12). In this home sphere, not ordinarily in one of active duty for advancing the kingdom of God, which contradicts the position assigned to her by God, she will be saved on the same terms as all others, *vis.*, by living faith. Some think that there is a reference to the Incarnation "through **THE** child-bearing" (Greek, the bearing of the child Jesus.) Doubtless this is the ground for women's *child-bearing* in general becoming to them a blessing, instead of a curse; just as in the original prophecy (Genesis, 3. 15, 16) the promise of "the seed of the woman" (the Saviour) stands in closest connection with the woman's being doomed to "sorrow" in "bringing forth children." Her very *child-bearing*, though *in sorrow*, being the function assigned to her by God whereby the Saviour was born. This may be an ulterior reference to the Holy Spirit in this verse; but the primary reference required by the context is the one above given. "She shall be saved ([though] with child-bearing)," *i.e.*, though suffering her part of the primeval curse in child-bearing; just as a man shall be saved, though having to bear his part, *vis.*, the sweat of the

brow. If they—"if the women (plural, taken out of 'the woman,' v. 14, which is put for *the whole sex*) continue," or more *lit.*, *shall* (be found at the judgment to) *have continued*. **faith and charity**—the essential way to salvation (ch. i. 5). *Faith* is in relation to God. *Charity*, to our fellow-man. *Sobriety*, to one's self. **sobriety**—"sobermindedness" (*Note*, v. 9, as contrasted with the unseemly forwardness reproved in v. 11). Mental receptivity and activity in family life were recognized in Christianity as the destiny of woman. One reason alleged here by Paul, is the greater danger of self-deception in the weaker sex, and the spread of errors arising from it, especially in a class of addresses in which sober reflectiveness is least in exercise. [NEANDER.] The case (Acts, 21. 9) was doubtless in private, not in public.

CHAPTER III.

Ver. 1-16. RULES AS TO BISHOPS (OVERSEERS) AND DEACONS. THE CHURCH, AND THE GOSPEL-MYSTERY NOW REVEALED TO IT, ARE THE END OF ALL SUCH RULES. 1. *Translate as Greek*, "Faithful is the saying." A needful preface to what follows: for the office of a bishop or overseer in Paul's day, attended as it was with hardship and often persecution, would not seem to the world generally a desirable and "good work." *desire—lit.*, "stretch one's self forward to grasp;" *aim at*: a distinct *Greek* verb from that for "desireth." What one does voluntarily is more esteemed than what he does when asked (1 Corinthians, 16. 15). This is utterly distinct from ambitious desires after office in the church (James, 3. 1). **bishop**—overseer: as yet identical with "presbyter" (Acts, 20. 17, 28; Titus, 1. 5-7). *good work—lit.*, "honorable work." Not the honor associated with it, but the *work*, is the prominent thought (Acts, 15. 38; Philippians, 2. 30; cf. 2 Timothy, 4. 5). He who aims at the office must remember the high qualifications needed for the due discharge of its functions. 2. The existence of church organization and presbyters at Ephesus is pre-supposed (ch. 5. 17, 19). The institution of church widows (ch. 5.) accords with this. The directions here to Timothy, the president or apostolic delegate, are as to filling up *vacancies* among the bishops and deacons, or *adding* to their number. *Fresh churches* in the neighborhood also would require presbyters and deacons. Episcopacy was adopted in apostolic times as the most expedient form of government, being most nearly in accordance with Jewish institutions, and so offering the less obstruction through Jewish prejudices to the progress of Christianity. The synagogue was governed by presbyters, "elders" (Acts, 4. 8; 24. 1), called also *bishops* or *overseers*. Three among them presided as "rulers of the synagogue," answering to "bishops" in the modern sense [LIGHTFOOT, *Horæ.*], and one among them took the lead. AMBROSE (in *Amularius de Officiis*, 2. 13, and BINGHAM, *Ecclesiastical Antiquities*, 2. 1) says, "They who are now called bishops were originally called apostles. But those who ruled the church after the death of the apostles, had not the testimony of miracles and were in many respects inferior. Therefore they thought it not decent to assume to themselves the name of apostles; but dividing the names, they left to presbyters the name of the *presbytery*, and they themselves were called *bishops*." "*Presbyter*" refers to the *rank*; "bishop," to the *office* or function. Timothy (though not having the name) exercised the power at Ephesus then, which bishops in the modern sense more recently

exercised. **blameless**—"unexceptionable:" giving no *just* handle for blame. **husband of one wife**—Confuting the celibacy of Rome's priesthood. Though the Jews practiced polygamy, yet as he is writing as to a Gentile church, and as polygamy was never allowed among even laymen in the church, the ancient interpretation that the prohibition here is against polygamy in a candidate bishop is not correct. It must, therefore, mean that, though laymen might lawfully marry again, candidates for the Episcopate or Presbytery were better to have been married only *once*. As in ch. 5. 9, "wife of one man," implies a woman married but once; so "husband of one wife" here must mean the same. The feeling which prevailed among the Gentiles, as well as the Jews (cf. as to Anna, Luke, 2. 36, 37), against a second marriage would, on the ground of expediency and conciliation in matters indifferent and not involving compromise of principle, account for Paul's prohibition here in the case of one in so prominent a sphere as a bishop or a deacon. Hence the stress that is laid in the context on *the repute* in which the candidate for orders is held among those over whom he is to preside (Titus, 1. 16.) The council of Laodicea and the apostolic canon discountenanced second marriages, especially in the case of candidates for ordination. Of course second marriage being *lawful*, the undesirableness of it holds good only under special circumstances. It is implied here also, that he who has a wife and virtuous family, is to be preferred to a bachelor; for he who is himself bound to discharge the domestic duties mentioned here, is likely to be more attractive to those who have similar ties, for he teaches them not only by precept, but also by example (v. 4. 5). The Jews teach, a priest should be neither unmarried nor childless, lest he be unmerciful. [BENGEL.] So in the synagogue, "no one shall offer up prayer in public, unless he be married." [In Colbo, ch. 65; VITRINGA, *Synagogue*.] **vigilant**—*lit.*, *sober*: ever on the watch, as sober men alone can be; keenly alive, so as to foresee what ought to be done (1 Thessalonians, 5. 6-8). **sober**—soberminded. **of good behavior**—*Greek*, "orderly." "*Sober*" refers to the "inward mind;" "*orderly*," to the *outward* behavior, tone, look, gait, dress. The new man bears somewhat of a sacred festival character, incompatible with all confusion, disorder, excess, violence, laxity, assumption, harshness, and meanness (Philippians, 4. 8). [BENGEL.] **apt to teach**—(2 Timothy, 2. 24.) **3. Not given to wine**—The *Greek* includes *besides* this, not indulging in the *braubling*, violent conduct towards others, which proceeds from being given to wine. The opposite of "patient" or (*Greek*) "forbearing," reasonable to others (*Note*, Philippians, 4. 5.) **no striker**—with either hand or tongue: not as some teachers pretending a holy zeal (2 Corinthians, 11. 20), answering to "not a brawler" or fighter (cf. 1 Kings, 22. 24; Nehemiah, 13. 25; Isaiah, 58. 4; Acts, 23. 2; 2 Timothy, 2. 24, 25). **not covetous**—*Greek*, "not a lover of money," whether he have much or little (Titus, 1. 7). **4. ruling**—*Greek*, "presiding over." **his own house**—children and servants, as contrasted with the "church (house) of God (v. 5, 15) which he may be called on to preside over. **having his children**—rather as *Greek*, "having children (who are) in subjection" (Titus, 1. 6). **gravity**—propriety; *reverent modesty* on the part of the children. [ALFORD.] The fact that he has children who are in subjection to him in all

gravity, is the recommendation in his favor as one likely to rule well the church. **5. For—Greek, “But.” the church**—rather, “a church” or congregation. How shall he who cannot perform the less function, perform the greater and more difficult? **6. Not a novice**—one just converted. This proves the church of Ephesus was established now for some time. The absence of this rule in the epistle to Titus, accords with the recent planting of the church at Crete. *Greek, Neophyte, lit., a young plant; luxuriantly verdant* (Romans, 6. 5; 11. 17; 1 Corinthians, 3. 6). The young convert has not yet been disciplined and matured by afflictions and temptations. Contrast Acts, 21. 16, “an old disciple.” **lifted up with pride—Greek, lit., “wrapt in smoke,”** so that, inflated with self-conceit and exaggerated ideas of his own importance, he cannot see himself or others in the true light (ch. 6. 4; 2 Timothy, 3. 4) **condemnation of the devil**—into the same condemnation as Satan fell into (v. 7; 2 Timothy, 2. 26). Pride was the cause of Satan’s condemnation (Job, 38. 15; Isaiah, 14. 12-15; John, 12. 31; 16. 11; 2 Peter, 2. 4; Jude, 6). It cannot mean condemnation or accusation on the part of the devil. The devil may bring a *reproach* on men (v. 7), but he cannot bring them into *condemnation*, for he does not judge, but is judged. [BENGEL.] **7. a good report—Greek, testimony.** So Paul was influenced by the good report given of Timothy to choose him as his companion (Acts, 16. 2). **of them which are without**—from the as yet unconverted Gentiles around (1 Corinthians, 5. 12; Colossians, 4. 5; 1 Thessalonians, 4. 12), that they may be the more readily won to the gospel (1 Peter, 2. 12), and that the name of Christ may be glorified. Not even the former life of a bishop should be open to reproach. [BENGEL.] **reproach and the snare of the devil**—*reproach* of men (ch. 5. 14) proving the occasion of his falling into *the snare of the devil* (ch. 6. 9; Matthew, 22. 15; 2 Timothy, 2. 26). The *reproach* continually surrounding him for former sins might lead him into the *snare* of becoming as bad as his reputation. Despair of recovering *reputation* might, in a weak moment, lead some into recklessness of living (Jeremiah, 18. 12). The reason why only moral qualities of a general kind are specified is, he presupposes in candidates for a bishopric the special gifts of the Spirit (ch. 4. 14) and true faith, which he desires to be evidenced outwardly; also he requires qualifications in a *bishop* not so indispensable in others. **8. The deacons** were chosen by the voice of the people. *Cyprian, Epistle 2. 5*, says that good bishops never departed from the old custom of consulting the people. The deacons answer to the chazzan of the synagogue: the attendant *ministers*, or subordinate coadjutors of the presbyter (as Timothy himself was to Paul, ch. 4. 6; Philemon, 13; and John Mark, Acts, 13. 5). Their duty was to read the Scriptures in the church, to instruct the Catechumens in Christian truths, to assist the presbyters at the sacraments, to receive oblations, and to preach and instruct. As the chazzan covered and uncovered the ark in the synagogue, containing the law, so the deacon in the ancient church put the covering on the communion table. (See CHRYSOSTOM, 19. *Homily* on Acts; THEOPHYLACT on Luke 19; and BALSAMAN on Canon 22., *Council of Laodicea*.) The appointing of “the seven” in Acts, 6., is perhaps not meant to describe the *first* appointment of the deacons of the church. At least the chazzan previously suggested the similar order of deacons. **double-tongued—lit.,**

"of double-speech;" saying one thing to this person, and another to that person. [THEODORET.] The extensive personal intercourse that deacons would have with the members of the church might prove a temptation to such a fault. Others explain it, "Saying one thing, thinking another" (Proverbs, 20. 19; Galatians, 2. 13). I prefer the former. **not greedy of filthy lucre**—All gain is filthy (*lit.*, "base" which is set before a man as a by-end in his work for God [ALFORD] (1. Peter, 5. 2). The deacon's office of collecting and distributing alms would render this a necessary qualification. **9. the mystery of the faith**—*Holding the faith*, which to the natural man remains a *mystery*, but which has been revealed by the Spirit to them (Romans, 16. 25; 1 Corinthians, 2. 7-10), *in a pure conscience* (ch. 1. 5, 19). ("Pure," *i.e.*, in which nothing base or foreign is intermixed. [TITTMANN.]) Though deacons were not ordinarily called on to preach (Stephen and Philip are not exceptions to this, since it was as *evangelists*, rather than as *deacons*, they preached), yet as being office-bearers in the church, and having much intercourse with all the members, they especially needed to have this characteristic, which every Christian ought to have. **10.** "And moreover," &c. [ALFORD.] **be proved**—not by a period of probation, but by a searching inquiry, conducted by Timothy, the ordaining president (ch. 5. 22), whether they be "blameless;" then when found so, "let them act as deacons." "Blameless:" the *Greek* "unexceptionable:" as the result of public investigation unaccused. [TITTMANN.] **11. their wives**—rather, "the women," *i.e.*, the *deaconesses*. For there is no reason that special rules should be laid down as to the wives of the deacons, and not also as to the wives of the bishops or overseers. Moreover, if the wives of the deacons were meant, there seems no reason for the omission of "their" (not in the *Greek*). Also the *Greek* for "even so" (the same as for "likewise," v. 8, and "in like manner," ch. 2. 9), denotes a transition to another class of persons. Further, there were doubtless deaconesses at Ephesus, such as Phebe was at Cenchrea (Romans, 16. 1, "servant," *Greek, deaconess*), yet no mention is made of them in this epistle if not here; whereas, supposing them to be meant here, ch. 3, embraces in due proportion all the persons in the service of the church. Naturally after specifying the qualifications of the deacon, Paul passes to those of the kindred office, the deaconess. "Grave" occurs in the case of both. "Not slanderers" here, answers to "not double tongued" in the deacons: so "not false accusers" (Titus, 2. 3). "Sober" here answers to "not given to much wine," in the case of the deacons (v. 8). Thus it appears he requires the same qualifications in female deacons as in deacons, only with such modifications as the difference of sex suggested. PLINY, in his celebrated letter to Trajan, *calls* them "female ministers." **faithful in all things**—of life as well as faith. Trustworthy in respect to the alms committed to them and their other functions, answering to "not greedy of filthy lucre," v. 8, in the case of the deacons. **12. husbands of one wife**—(*Note*, v. 2). **ruling their children** There is no article in the *Greek*, "ruling children:" implying that he regarded the *having children to rule* as a qualification (v. 4; Titus, 1. 6). **their own houses**—as distinguished from "the church of God" (*Note*, v. 5). In the case of the deacons, as in that of the bishops, he mentions the first condition of receiving office, rather than the special

qualifications for its discharge. The practical side of Christianity is the one most dwelt on in the pastoral epistles, in opposition to the heretical teachers; moreover, as the miraculous gifts began to be withdrawn; the safest criterion of efficiency would be the previous moral character of the candidate, the disposition and talent for the office being pre-supposed. So in Acts, 6. 3, a similar criterion was applied, "Look ye out among you seven men of *honest report*." Less stress is laid on personal dignity in the case of the deacon than in that of the bishop (*Notes*, cf. v. 2. 3). **13. purchase to themselves a good degree**—*lit.*, "are acquiring . . . a . . . step." Understood by many as "a higher step," *i.e.* promotion to the higher office of presbyter. But ambition of rising seems hardly the motive to faithfulness which the apostle would urge; besides, it would require the comparative, "a *better degree*." Then the *past aorist* participle, "they that use the office of deacon well," implies that the *present verb*, "are acquiring to themselves boldness," is the result of the completed action of using the diaconate well. Also, St. Paul would not probably hold out to every deacon the prospect of promotion to the presbytery in reward of his service. The idea of moving upwards in church offices was as yet unknown (cf. Romans, 12. 7; &c.; 1 Corinthians, 12. 4-11). Moreover, there seems little connection between reference to a higher church rank and the words "great boldness." Therefore, what those who have faithfully discharged the diaconate acquire for themselves is "a good standing place" [ALFORD] (a well-grounded *hope* of salvation) against the day of judgment, ch. 6. 19; 1 Corinthians, 3. 13, 14 (the figurative meaning of "degree" or "step," being the *degree of worth* which one has obtained in the eye of God [WIESINGER]); and boldness (resting on that *standing place*), as well for preaching and admonishing others now (Ephesians, 6. 19: a firm standing forth for the truth against error), as also especially in relation to God their coming Judge, before whom they may be boldly confident (Acts, 24. 16; 1 John, 2. 28; 4. 17; 3. 21; Hebrews, 4. 16). **In the faith**—rather as *Greek*, "in faith," *i.e.*, boldness resting on their own faith. **which is in Christ Jesus**—resting in Christ Jesus. **14. write . . . hoping**—*i.e.*, "though I hope to come unto thee shortly" (ch. 4. 13). As his hope was not very confident (v. 15), he provides for Timothy's lengthened superintendence by giving him the preceding rules to guide him. He now proceeds to give more general instructions to him as an evangelist, having a "gift" committed to him (ch. 4. 14). **shortly**—*Greek*, "sooner" *viz.*, than is pre-supposed in the preceding directions given to him. See my *Introduction* on this verse. This verse best suits the theory that this first epistle was not written after Paul's visit and departure from Ephesus (Acts, 19. and 20.), when he had resolved to winter at Corinth after passing the summer in Macedonia (1 Corinthians, 16. 6), but after his first imprisonment at Rome (Acts, 28.); probably at Corinth, where he might have some thoughts of going on to Epirus before returning to Ephesus. [BIRKS.] **15. But if I tarry long**—before coming to thee. **that—i.e., I write** (v. 14) "that thou mayst know," &c. **behave thyself**—in directing the church at Ephesus (ch. 4. 11). **the house of God**—the church (Hebrews, 3. 2, 5, 6; 10. 21; 1 Peter, 4. 17; 1 Corinthians, 3. 16, "the temple of God;" Ephesians, 2. 22). **which is—i.e.**, inasmuch as it is. **the church**—"the congregation." The fact that the sphere

of thy functions is "the congregation of the living God" (who is the ever-living Master of the house, 2 Timothy, 2. 19, 20, 21), is the strongest motive to faithfulness in this *behaviour as president* of a department of "the house." *The living God* forms a striking contrast to the lifeless idol, Diana of Ephesus (1 Thessalonians, 1. 9). He is the fountain of "truth," and the foundation of our "trust" (ch. 4. 10). Labor directed to a particular church is service to the one great house of God, of which each particular church is a part, and each Christian a lively stone (1 Peter, 2. 5.) **the pillar and ground of the truth**—evidently predicated of *the church*, not of "the mystery of godliness" (an interpretation not started till the 16th century; so BENGEL); for after two weighty predicates, "pillar and ground," and these substantives, the third, a much weaker one, and that an adjective, "confessedly," or "without controversy great," would not come. "Pillar" is so used metaphorically of the three apostles on whom principally the Jewish Christian church depended (Galatians, 2. 9; cf. Revelation, 3. 12). The church is "the pillar of the truth," as the continued existence (historically) of the truth rests on it; for it supports and preserves the word of truth. He who is of the truth belongs by the very fact to the church. Christ is the alone ground of the truth in the highest sense (1 Corinthians, 3. 11). The apostles are foundations in a secondary sense (Ephesians, 2. 20; Revelation, 21. 14). The church rests on the truth as it is in Christ; not the truth on the church. But the truth *as it is in itself* is to be distinguished from the truth *as it is acknowledged in the world*. In the former sense it needs no *pillar*, but supports itself; in the latter sense it needs the church as its pillar, *i.e.*, its supporter and preserver. [BAUMGARTEN.] The importance of Timothy's commission is set forth by reminding him of the excellence of "the house" in which he serves; and this in opposition to the coming heresies which Paul presciently forewarns him of immediately after (ch. 4. 1). The church is to be the stay of the truth and its conserver for the world, and God's instrument for securing its continuance on earth, in opposition to those heresies (Matthew, 16. 18; 28. 20). The apostle does not recognize a church which has not the truth, or has it only in part. Rome falsely claims the promise for herself. But it is not historical descent that constitutes a church, but this only, that it has truth for its foundation. The absence of the latter unchurches Rome. The "pillar" is the intermediate; the "ground" or "basement" (similar to "foundation," 2 Timothy, 2. 19), the final support of the building. [ALFORD.] It is no objection that, having called the church before "the house of God," he now calls it the "pillar;" for the literal word "church" immediately precedes the new metaphors: so the *church*, or congregation of believers, which before was regarded as *the habitation of God*, is now, from a different point of view, regarded as the *pillar* upholding the truth. 16. **And**—following up v. 15: The pillar of the truth is the church in which thou art required to minister; "AND (that thou mayest know how grand is that *truth* which the church so upholds) confessedly (so the *Greek* for 'without controversy') great is the mystery of godliness: (*vis.*) HE WHO (so the oldest MSS. and versions read for 'God') was manifested in (the) flesh (He who) was justified in the Spirit," &c. There is set before us the whole dignity of Christ's person. If he were not essen-

tially superhuman (Titus, 2. 13), how could the apostle emphatically declare that He was *manifested in (the) flesh*. [TREGELLES, *Printed text, Greek New Testament*.] (John, 1. 14; Philippians, 2. 7; 1 John, 1. 2; 4. 2.) Christ, in all His aspects, is Himself "the mystery of godliness." He who before was hidden "with God" was made *manifest* (John, 1. 1, 14; Romans, 16. 25, 26; Colossians, 1. 26; 2 Timothy, 1. 10; Titus, 2. 11; 3. 4; 1 John, 3. 5, 9). "Confessedly," *i.e.*, by the universal confession of the members of "the church," which is in this respect the "pillar" or upholder "of the truth," the *mystery*—the divine scheme embodied in CHRIST, (Colossians, 1. 27) once hidden from, but now revealed to, us who believe. of *godliness*—rather, "piety;" a different *Greek* word expresses godliness (ch. 2. 10). In opposition to the *ungodliness* or *impiety* inseparable from error (*departure from the faith*: "doctrines of devils," "profane fables," ch. 4. 1, 7; cf. ch. 6. 3). To the victims of such error the "mystery of piety" (*i.e.*, Christ Himself) remains a *mystery unrevealed* (ch. 4. 2). It is accessible only to "piety" (v. 9): in relation to the pious it is termed a "mystery," though *revealed* (1 Corinthians, 2. 7-14), to imply the surpassing excellence of Him who is the essential subject of it, and who is Himself "wonderful" (Isaiah, 9. 6), surpassing knowledge Ephesians, 3. 18, 19). cf. Ephesians, 5. 32. The apostle now proceeds to unfold this confessedly great mystery in its details. It is not unlikely that some formula of confession or hymn existed in the church and was generally accepted, to which Paul alludes in the words, "*confessedly* great is the mystery," &c.. (to wit) "He who was manifested," &c. Such hymns were then used (cf. Ephesians, 5. 19; Colossians, 3. 16). PLINY I, 10, *Ep.* 97, "They are wont on a fixed day before dawn to meet and sing a hymn in alternate responses to Christ, *as being God*;" and EUSEBIUS, *Ecclesiastical History*, 5. 28. The short unconnected sentences with the words similarly arranged, and the number of syllables almost equal, and the ideas antithetically related, are characteristics of a Christian hymn. The clauses stand in parallelism; each two are connected as a pair, and form an antithesis turning on the opposition of heaven to earth: the order of this antithesis is reversed in each new pair of clauses: *flesh* and *spirit*, *angels* and *Gentiles*, *world* and *glory*; and there is a correspondence between the first and the last clause: "manifested in the flesh, received up into glory." [WIESINGER.] *justified*—*i.e.*, approved to be righteous. [ALFORD.] Christ, whilst "in the flesh," seemed to be just such a one as men in the flesh, and in fact bore their *sins*; but by having died to sin, and having risen again, He gained for Himself and His people *justifying righteousness* (Isaiah, 50. 8; John, 16. 10; Acts, 22. 14; Romans, 4. 25; 6. 7, 10; Hebrews, 9. 28; 1 Peter, 3. 18; 4. 1; 1 John, 2. 1) [BEN-GEL]; or rather, as the antithesis to "was manifest in the flesh" requires, He was justified in the Spirit *at the same time* that He was manifest in the flesh, *i.e.*, He was vindicated as Divine "in His Spirit," *i.e.*, in His higher nature; in contrast to "in the flesh," His *visible human nature*. This contrasted opposition requires "in the Spirit" to be thus explained: not "by the Spirit," as ALFORD explains it. So Romans, 1. 3, 4, "Made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." So "justified" is used

to mean *vindicated in one's true character* (Matthew, 11. 19; Luke, 7. 35; Romans, 3. 4). His manifestation "in the flesh" exposed him to *misapprehension*, as though He were nothing more (John, 6. 41; 7. 27). His *justification*, or vindication, *in respect to His Spirit* or higher being, was effected by ALL that manifested that *higher being*. His words (Matthew, 7. 29; John, 7. 46), His works (John, 2. 11; 3. 2) by His Father's testimony at His baptism (Matthew, 3. 17), and at the transfiguration (Matthew, 17. 5), and especially by His resurrection (Acts, 13. 33; Romans, 1. 4), though not by this *exclusively*, as BENDEL limits it. *seen of angels*—Answering to "preached unto the Gentiles" (or rather "among the nations," including the Jews), on the other hand (Matthew, 28. 19; Romans, 16. 25, 26). "Angels saw the Son of God with us, not having seen Him before" [CHRYSOSTOM]: "not even they had seen His Divine nature, which is not visible to any creature, but they saw Him incarnate" (THEODORET) (Ephesians, 3. 8, 10; 1 Peter, 1. 12; cf. Colossians, 1. 16, 20). What angels came to know by *seeing*, the nations learned by *preaching*. He is a new message to the one class as well as to the other: in the wondrous union in His person of things most opposite, *vis.*, heaven and earth, lies "the mystery." [WIESINGER.] If the *English Version*, "Gentiles," be retained, the antithesis will be between the *angels* who are so *near* the Son of God, the Lord of angels and the *Gentiles* who were so utterly "afar off" (Ephesians, 2. 17). *believed on in the world*—which lieth in wickedness (1 John, 2. 15; 5. 19). Opposed to "glory" (John, 3. 16, 17). This followed upon His being "preached," (Romans, 10. 14). *received up into glory*—*Greek*, "in glory." However, *English Version* may be retained thus. "Received up (so as now to be) in glory," *i.e.*, *into glory* (Mark, 16. 19; Luke, 24. 51; Acts, 1. 11). His reception in heaven answers to His reception on earth by being "believed on."

CHAPTER IV.

Ver. 1-16. PREDICTION OF A COMING DEPARTURE FROM THE FAITH: TIMOTHY'S DUTY AS TO IT: GENERAL DIRECTIONS TO HIM. The "mystery of iniquity" here alluded to, and already working (2 Thessalonians, 2. 7), stands opposed to the "mystery of godliness" just mentioned (1 Timothy, 3. 16). **I. Now—Greek**, "But." In contrast to the "mystery of godliness," the **Spirit**—speaking by the prophets then in the church (whose prophecies rested on those of the Old Testament, Daniel, 7. 25; 8. 23, &c.; 11. 30, as also on those of Jesus in the New Testament, Matthew, 24. 11-24), and also by Paul Himself, 2 Thessalonians, 2. 3 (with whom accord 2 Peter, 3. 3; 1 John, 2. 18; Jude, 18). **expressly**—"in plain words." This shows that he refers to prophecies of the Spirit then lying before him. **In the latter times**—in the times *following upon the times in which he is now writing*. Not some remote future, but times *immediately subsequent*, the beginnings of the apostasy being already discernible (Acts, 20. 29): these are the forerunners of "the last days" (2 Timothy, 3. 11). **depart from the faith**—The apostasy was to be within the church, the faithful one becoming the harlot. In 2 Thessalonians, 2. 3 (written earlier), the apostasy of the Jews from God (joining the heathen against Christianity) is the ground work on which the prophecy rises; whereas here, in the pastoral epistles, the prophecy is connected with Gnostic errors, the seeds of which had already been

sown in the church [AUBERLEN] (2 Timothy, 2. 18). Apollonius Tyaneus, a heretic, came to Ephesus in the lifetime of Timothy. **giving heed**—(ch. 1. 4; Titus, 1. 14). **seducing spirits**—working in the heretical teachers. 1 John, 4. 2, 3, 6, "the spirit of error," opposed to "the spirit of truth," "the Spirit" which "speaketh" in the true prophets against them. **doctrines of devils**—*lit.*, "teachings of (*i.e.*, suggested by) demons." James, 3. 15, "wisdom-devilish;" 2 Corinthians, 11. 15, "Satan's ministers." 2. Rather *translate*, "Through (*lit.*, 'in.' the element *in* which the apostasy has place) the hypocrisy of lying-speakers:" this expresses the means *through* which "some shall (be led to) depart from the faith," *vis.*, the feigned sanctity of the seducers (cf. "deceivers," Titus, 1. 10.) **having their conscience seared**—*Greek*, "having *their own* conscience," &c., *i.e.*, not only "speaking lies" to others, but also having *their own* conscience seared. Professing to lead others to holiness, *their own* conscience is all the while defiled. Bad consciences always have resource to hypocrisy. As *faith* and a *good conscience* are joined (ch. 1. 5); so *hypocrisy* (*i.e.*, *unbelief*, Matthew, 24. 5, 51; cf. Luke, 12. 46) and a *bad conscience* here. THEODORET explains like *English Version*, "seared," as implying their extreme *insensibility*; the effect of cauterising being to deaden sensation. The *Greek*, however, primarily means "branded" with the consciousness of crimes committed against their better knowledge and conscience, like so many scars burnt in by a branding-iron. Cf. Titus, 1. 15; 3. 11, "condemned of himself." They are conscious of the brand within, and yet with a hypocritical show of sanctity they strive to seduce others. As "a seal" is used in a good sense (2 Timothy, 2. 19), so "a brand" in a bad sense. The image is taken from the branding of criminals. 3. Sensuality leads to false spiritualism. Their own inward impurity is reflected in their eyes in the world without them, and hence their asceticism (Titus, 1. 14, 15). [WIESINGER.] By a spurious spiritualism (2 Timothy, 2. 18) which made moral perfection consist in abstinence from outward things, they pretended to attain to a higher perfection. Matthew, 19. 10-12; cf. 4 Corinthians, 7. 8, 26, 38, gave a seeming handle to their "forbidding marriage" (contrast ch. 5. 14), and the Old Testament distinction as to clean and unclean, gave a pretext for teaching to "abstain from meats" (cf. Colossians, 2. 16, 17, 20-23). As these Judaizing Gnostics combined the harlot or apostate Old Testament church with the beast (Revelation, 17. 3), or Gnostic spiritualizing anti-Christianity, so Rome's Judaizing elements (ch. 4. 3) shall ultimately be combined with the open worldly-wise anti-Christianity of the false prophet or beast (ch. 6. 20, 21; Colossians, 2. 8; 1 John, 4. 1-3; Revelation, 13. 12-15). Austerity gained for them a show of sanctity whilst preaching false doctrine (Colossians, 2. 23). EUSEBIUS, *Ecclesiastical History*, 4. 29, quotes from IRENEUS (1. 28), a statement that Saturninus, Marcion, and the Encratites, preached abstinence from marriage and animal meats. Paul prophetically warns against such notions, the seeds of which already were being sown (ch. 6. 20; 2 Timothy, 2. 17, 18). **to be received**—*Greek*, "to be partaken of." **of them**—*lit.*, (created and designed) "*for them*," &c. Though *all* (even the unbelieving, Psalm 104. 14; Matthew, 5. 45) are partakers in these foods created by God, "they which believe" alone fulfil God's design

in creation by partaking of them with thanksgiving; as opposed to those who abstain from them, or in partaking of them, do not do so *with thanksgiving*. The unbelieving have not the designed use of such foods by reason of their "conscience being defiled" (Titus, i. 15). The children of God alone "inherit the earth;" for obedience is the necessary qualification (as it was in the original grant of the earth to Adam), which they alone possess. **and know the truth**—Explanatory and defining who are "they which believe." *Translate as Greek*, "And have full knowledge of the truth" (*Note*, Philippians, i. 9). Thus he contradicts the assumption of superior knowledge and higher moral perfection, put forward by the heretics, on the ground of their abstinence from marriage and meats. "The truth" stands in opposition to their "*lies*" (v. 2). **4, 5. Translate as Greek** "Because" (expressing a reason resting on an *objective fact*; or, as here, a Scripture quotation)—"For" (a reason on something *subjective in the writer's mind*.) **every creature . . . good**—(Genesis, i. 31; Romans, 14. 14, 20.) A refutation by anticipation of the Gnostic opposition to creation: the seeds of which were now lurking latently in the church. Judaism (Acts, 10. 11-16; 1 Corinthians, 10. 25, 26) was the starting-point of the error as to meats: Oriental Gnosis added new elements. The old Gnostic heresy is now almost extinct; but its remains in the celibacy of Rome's priesthood, and in its fasts from animal meats, enjoined under the penalty of moral sin, remain. If . . . **with thanksgiving**—Meats, though pure in themselves, become impure by being received with an unthankful mind (Romans, 14. 6; Titus, i. 15). **5. sanctified**—"hallowed;" set apart as holy for the use of believing men: separated from "the creature," which is under the *bondage of vanity and corruption* (Romans, 8. 19, &c.). Just as in the Lord's supper, the thanksgiving prayer sanctifies the elements, separating them from their naturally alien position in relation to the spiritual world, and transferring them to their true relation to the new life. So in every use of the creature, thanksgiving prayer has the same effect, and ought always to be used (1 Corinthians, 10. 30, 31). **by the word of God and prayer**—*i.e.*, "by means of intercessory prayer" (so the *Greek*)—*i.e.*, consecratory prayer in behalf of "the creature" or food—that prayer mainly consisting of "the word of God." The *Apostolic Constitutions*, 7. 49, give this ancient grace, almost wholly consisting of Scripture, "Blessed art thou, O Lord, who feedest me from my youth, who givest food to all flesh: Fill our hearts with joy and gladness, that we, having all sufficiency, may abound unto every good work in Christ Jesus our Lord, through whom glory, honor, and might, be to thee for ever. Amen." In the case of inspired men, "the word of God" would refer to *their* inspired prayers (1 Kings, 17. 1); but as Paul speaks in general, including uninspired men's thanksgiving for meals, the "word of God" more probably refers to the *Scripture* words used in thanksgiving prayers. **6. If thou put . . . in remembrance**—rather as *Greek*, "If thou suggest to (bring under the notice of) the brethren," &c. **these things**—*viz.*, the truths stated in v. 4, 5, in opposition to the errors foretold, v. 1-3. **minister**—"servant." **nourished up**—The *Greek*, is *present*, not *past*: "*Continually being nourished in*" (2 Timothy, i. 5; 3. 14, 15). **the words of faith**—rather, "... of the faith" (cf. v. 12.) **good doctrine**—"the good

teaching." Explanatory of "the faith," in opposition to the "teachings of demons" (*English Version, doctrines of devils*, v. 1) which Timothy was to counteract. Cf. "sound doctrine" (ch. 1. 10; 6. 3; Titus, 1. 9; 2. 1). **whereunto thou hast attained**—"the course of which thou hast followed," has followed along by tracing its course and accompanying it. [ALFORD.] Thou hast begun to follow up. [BENGEL.] The same *Greek*, occurs, "Thou hast fully known" (2 Timothy, 3. 10), "having had perfect understanding" (Luke, 1. 3). It is an undesigned coincidence that the *Greek* verb is used only by Paul and Paul's companion, Luke. **7. refuse**—reject, avoid, have nothing to do with (2 Timothy, 2. 23; Titus, 3. 10). **old wives' fables**—anile myths (ch. 1. 4, 9; Titus, 1. 14). They are "profane," because leading away from "godliness" or "piety" (ch. 1. 4-7; 6. 20; 2 Timothy, 2. 16; Titus, 1. 1, 2). **exercise thyself**—*lit.*, "exercise thyself" as one undergoing training in a gymnasium. Let thy self-discipline be not in ascetical exercises as the false teachers (v. 3. 8; cf. 2 Timothy, 2. 22, 23; Hebrews, 5. 14; 12. 11), but with a view to godliness or "piety" (ch. 6. 11, 12). **8. but little**—*Greek*, "profiteth to (but) a small extent." Paul does not deny that fasting and abstinence from conjugal intercourse for a time, with a view to reaching the inward man through the outward, do profit somewhat, Acts, 13. 3; 1 Corinthians, 7. 5, 7; 9. 26, 27, (though in its degenerate form, asceticism, dwelling solely on what is outward, v. 3, is not only not profitable but injurious). Timothy seems to have had a leaning to such outward self-discipline (cf. ch. 5. 23). Paul, therefore, whilst not disapproving of this in its due proportion and place, shows the vast superiority of *godliness or piety*, as being profitable not merely "to a small extent," but unto *all things*;" for, having its seat within, it extends thence to the whole outward life of a man. Not unto one portion only of his being, but to every portion of it, bodily and spiritual, temporal and eternal. [ALFORD.] "He who has *piety* (which is 'profitable unto all things') wants nothing needful to his well-being, even though he be without those helps which 'to a small extent,' *bodily exercise* furnishes." [CALVIN.] "*Piety*," which is the *end* for which thou art to "exercise thyself" (v. 7,) is the essential thing: the means are secondary. **having promise**, &c.—*translate as Greek*, "Having promise of life, that which now is, and that which is to come." "Life" in its truest and best sense now and hereafter (2 Timothy, 1. 1). Length of life now so far as it is really good for the believer; life in its truest enjoyments and employments now, and life blessed and eternal hereafter (Matthew, 6. 33; Mark, 10. 29, 30). "Now in this time" (Psalm 84. 11; 112.; Romans, 8. 28; 1 Corinthians, 3. 21, 22, "*all things are yours . . . the world, life . . . things present, things to come*"). Christianity, which seems to aim only at our happiness hereafter, effectually promotes it here (ch. 6. 6; 2 Peter, 1. 3). Cf. Solomon's prayer and the answer (1 Kings, 3. 7-13). **9.** (Ch. 1. 15.) This verse (*Greek*), "faithful is the saying," &c., confirms the assertion as to the "promise" attached to "godliness," v. 8 and forms a prefatory introduction to v. 10, which is joined to v. 9 by "for." So 2 Timothy, 2. 11. Godly men seem to suffer loss as to this life: Paul hereby refutes *ae* notion. [BENGEL.] "God is the *saviour* specially of those that believe" (v. 10), both as to "the life that now is," and also as to "the life which is to

come" (v. 8). **10. therefore**—Greek, "with a view to this." *The reason why* "we both ('both' is omitted in the oldest MSS.) labour (endure hardship) and suffer reproach (some oldest MSS. read 'strive'), is *because* we have rested, and do rest our hope, on the living (and therefore, *life-giving*, v. 8) God." **Saviour**—even in this life (v. 8). **especially . . . those that believe**—Their "labor and reproach" are not inconsistent with their having from the living God, their Saviour, even the present life (Mark, 10. 30, "a hundredfold now in this time . . . with persecutions"), much more the life to come. If God is in a sense "Saviour" of unbelievers (ch. 2. 4, i.e., is *willing* to be so *everlastingly*, and is *temporally here* their *Preserver* and *Benefactor*), much more of believers. He is the Saviour of all men *potentially* (ch. 1. 15); of believers alone *effectually*. **11.** These truths, to the exclusion of those useless and even injurious teachings (v. 1-8), whilst weighing well thyself, charge also upon others. **12. Let no man despise thy youth**—Act so as to be respected in spite of thy youth (1 Corinthians, 16. 11; Titus, 2. 15); cf. "youthful" as to Timothy (2 Timothy, 2. 22). He was but a mere youth when he joined St. Paul (Acts, 16. 1-3). Eleven years had elapsed since then to the time subsequent to Paul's first imprisonment. He was, therefore, still young; especially in comparison with Paul, whose place he was filling; also in relation to elderly presbyters, whom he should "entreat as a father" (ch. 5. 1), and generally in respect to his duties in rebuking, exhorting, and ordaining (ch. 3. 1), which ordinarily accord best with an elderly person (ch. 5. 19). **be thou an example**—Greek, "*become a pattern*" (Titus, 2. 7). The true way of making men not to despise (slight, or disregard) thy youth. **In word**—in all that thou sayest in public and private. **conversation**—i.e., "behaviour:" the Old English sense of the word. **In charity . . . faith**—the two cardinal principles of the Christian (Galatians; 5. 6). The oldest MSS. omit "in spirit." **In purity**—simplicity of holy motive followed out in consistency of holy action [ALFORD] (ch. 5. 22; 2 Corinthians, 6. 6; James, 3. 17; 4. 8; 1 Peter, 1. 22). **13. Till I come**—when Timothy's commission would be superseded for the time by the presence of the apostle himself (ch. 1. 3; 3. 14). **reading**—especially in the public congregation. The practice of reading Scripture was transferred from the Jewish synagogue to the Christian church (Luke, 4. 16-20; Acts, 13. 15; 15. 21; 2 Corinthians, 3. 14). The New Testament gospel and epistles being recognized as inspired by those who had the gift of *discerning spirits*, were from the first, according as they were written, read along with the Old Testament in the church (1 Thessalonians, 5. 21, 27; Colossians, 4. 16). [JUSTIN MARTYR, *Apology*, 1. 67.] I think that whilst *public reading* is the prominent thought, the Spirit intended also to teach that Scripture reading in private should be "the fountain of all wisdom from which pastors ought to draw whatever they bring before their flock." [ALFORD.] **exhortation**—addressed to the feelings and will with a view to the regulation of the conduct. **doctrine**—Greek, (ministerial) "teaching" or *instruction*. Addressed to the understanding, so as to impart knowledge (ch. 6. 2; Romans, 12. 7, 8). Whether in public or private, *exhortation* and *instruction* should be based on *Scripture reading*. **14. Neglect not the gift**—by letting it lie unused. In 2 Timothy, 1. 6, the gift is represented as a *spark* of the Spirit lying within him, and

sure to smoulder by neglect, the *stirring up* or keeping in lively exercise of which depends on the will of him on whom it is bestowed (Matth. 25, 18, 25, 27, 28). The *charism* or spiritual gift, is that of the Spirit which qualified him for "the work of an evangelist" (Ephesians, 4, 11; 2 Timothy, 4, 5), or perhaps *the gift of discerning spirits*, specially needed in his function of ordaining, as overseer. [BISHOP HANDS.] *given thee*—by God (1 Corinthians, 12, 4, 6). *by prophecy*—i.e., by the Holy Spirit, at his general ordination, or else consecration, to the special see of Ephesus, speaking through the prophets God's will to give him the graces needed to qualify him for his work (ch. 1, 18; Acts, 13, 1-3). *with . . . laying on of . . . hands*—So in Joshua's case, Numbers, 27, 18-20; Deuteronomy, 34, 9. The gift was connected with the symbolical act of laying on hands. But the Greek "WITH," implies that *the presbyters'* laying on hands was the mere *accompaniment* of the conferring of the gift. "BY" (2 Timothy, 1, 6) implies that *Paul's* laying on his hands was the actual *instrument* of its being conferred. *of the presbytery*—In 2 Timothy, 1, 6, the apostle mentions only *his own* laying on of hands. But there his aim is to remind Timothy specially of the part he himself took in imparting to him the gift. Here he mentions the fact, quite consistent with the other, that the neighboring presbyters took part in the ordination or consecration, he, however, taking the foremost part. Paul, though having the general oversight of the elders every where, was an elder himself (1 Peter, 5, 1; 2 John, 1). The Jewish council was composed of the elders of the church (the presbytery, Luke, 22, 66; Acts, 22, 5), and a presiding Rabbi; so the Christian church was composed of apostles, elders, and a president (Acts, 15, 16). As the president of the synagogue was of the same order as his presbyters, so the bishop was of the same order as his presbyters. At the ordination of the president of the synagogue there were always three presbyters present to lay on hands, so the early church canons required three bishops to be present at the consecration of a bishop. As the president of the synagogue, so the bishop of the church alone could ordain, he acting as the representative, and in the name of the whole Presbytery. [VITRINGA.] So, in the Anglican church, the bishop ordains, the presbyters or priest present joining with him in laying on hands. 15. *Meditate—Greek, "Meditate CAREFULLY upon"* (Psalm 1, 2; 119, 15; cf. "Isaac," Genesis, 24, 63). *these things*—(v. 12-14.) As food would not nourish without digestion, which assimilates the food to the substance of the body, so spiritual food, in order to profit us, needs to be appropriated by prayerful meditation. *give thyself wholly to—lit., "Be in these things;"* let them engross thee wholly; be wholly absorbed in them. *Entire self-dedication*, as in other pursuits, so especially in religion, is the secret of proficiency. There are changes as to all other studies, fashionable to-day, out of fashion to-morrow; this study alone is never obsolete, and when made the all-engrossing aim sanctifies all other studies. The exercise of the ministry threatens the spirit of the ministry, unless it be sustained within. The minister must be first his own scholar before he can be another's teacher. *profiting—Greek, "progress"* towards perfection in the Christian life, and especially towards the fullest realization of the ideal of a Christian minister (v. 12). *may appear to all*—not for thy glory, but for the winning of souls (Mat

thew, 5. 16). **16. Take heed**—Give heed (Acts, 3. 5). **thyself, and ... doctrine**—"and unto thy teaching." The two requisites of a good pastor: His teaching will be of no avail, unless his own life accord with it; and his own purity of life is not enough, unless he be diligent in teaching. [CALVIN.] This verse is a summary of v. 12. **continue in them**—(2 Timothy, 3, 14). **In doing this**—not "by doing this," as though he could save himself by works. **thou shalt ... save thyself, and them, &c.**—(Ezekiel, 33. 9; James, 5. 20). In performing faithfully his duty to others, the minister is promoting his own salvation. Indeed he cannot "give heed unto the teaching" of others, unless he be at the same time "giving heed unto himself."

CHAPTER V.

Ver. 1-25. GENERAL DIRECTIONS AS TO HOW TIMOTHY SHOULD DEAL WITH DIFFERENT CLASSES IN THE CHURCH. **1. an elder**—*in age*: probably not an elder *in the ministry*: these latter are not mentioned till v. 17, "the elders that rule." Cf. Acts, 2. 17, "Your old men," *lit.*, "elders." Contrasted with "the younger men." As Timothy was admonished so to conduct himself as to give no man reason to *despise* his *youth* (ch. 4. 12); so here he is told to bear in mind his youth, and to behave with the modesty which becomes a young man in relation to his elders. "Rebuke," *lit.*, "Strike hard upon;" *Rebuke not sharply*: a different word from "rebuke" 2 Timothy, 4. 2. **entreat**—*exhort. as brethren*—and therefore equals: not lording it over them (1 Peter, 5. 1-3). **2. with all purity**—Respectful treatment of the other sex will promote "purity." **3. Honor**—by setting on the church roll, as fit objects of charitable sustenance (v. 9, 17, 18; Acts, 6. 1.) So "honor" is used for *support* with necessities (Matthew, 15. 4, 6; Acts, 28. 10). **widows indeed**—(v. 16.) Those really desolate: not like those (in v. 4) having children or relations answerable for their support, nor like those (in v. 6) "who live in pleasure;" but such as, from their earthly desolation as to friends, are most likely to trust wholly in God, persevere in continual prayers, and carry out the religious duties assigned to church-widows (v. 5). Care for widows was transferred from the Jewish economy to the Christian (Deuteronomy, 14. 29; 16. 11; 24. 17, 19). **4. If any widow**—not "a widow indeed," as having children who ought to support her. **nephews**—rather as *Greek*, "descendants," or "grandchildren." [HESYCHIUS.] *Nephews* in old English meant *grand-children* (HOOKER, *Ecclesiastical Polity*, 5. 20). **let them**—the children and descendants. **learn first**—ere it falls to the church to support them. **to show piety at home**—filial piety towards their widowed mother or grandmother, by giving her sustenance. *Lit.*, "towards *their own house*." "Piety" is applied to the reverential discharge of filial duties; as the parental relation is the earthly representation of God our heavenly Father's relation to us. "*Their own*" stands in opposition to *the church*, in relation to which the widow is comparatively a stranger. She has a claim on *her own* children, prior to her claim on the church: let them fulfil this prior claim which she has on them, by sustaining her and not burdening the church. **parents**—*Greek*, (living) "progenitors," *i.e.*, their mother or grandmother, as the case may be. "Let them learn," implies that abuses of this kind had crept into the church, widows claiming church support, though they had children or grandchildren

able to support them. **good and**—The oldest MSS. omit. The words are probably inserted by a transcriber from ch. 2. 3. **5. widow indeed, and desolate**—contrasted with her who has children or grand-children to support her (v. 4). **trusteth in God**—Perfect tense in Greek, "Hath rested, and doth rest her hope in God." This v. 5 adds another qualification in a widow for church maintenance, besides her being "desolate" or destitute of children to support her. She must be not one "that liveth in pleasure" (v. 6), but one making God her main hope (the accusative in Greek, expresses that God is *the ultimate aim whereto* her hope is directed; whereas, ch. 4. 10, dative expresses hope resting on God as her present stay [WIESENGER]), and continuing constantly in prayers. Her destitution of children, and of all ties to earth, would leave her more unencumbered for devoting the rest of her days to God and the church (1 Corinthians, 7. 33, 34). Cf. also "Anna a widow," who remained unmarried after her husband's death, and "departed not from the temple, but served God with fastings and prayers day and night" (Luke, 2. 36, 37). Such a one, Paul implies, would be the fittest object for the church's help (v. 3); for such a one is promoting the cause of Christ's church by her prayers for it. "Ardor in prayers flows from hoping confidence in God." [LEO.] **In supplications and prayers**—Greek, "in *her* supplications and prayers:" the former signifies asking under a sense of need, the latter, *prayer* (Notes, ch. 2. 1.; Philippians, 4. 6). **night and day**—Another coincidence with Luke (Luke, 18. 7, "cry day and night"): contrast Satan's accusation's "day and night" (Revelation, 12. 10). **6. she that liveth in pleasure**—the opposite of such a widow as is described v. 5, and therefore one utterly undeserving of church charity. The Greek expresses *wanton prodigality and excess*. [TITTMANN.] The root expresses *weaving* at a fast rate, and so lavish excess (Note, James, 5. 5). **dead while she liveth**—dead in the Spirit whilst alive in the flesh (Matthew, 8. 22; Ephesians, 5. 14). **7. these things**—just now spoken. (v. 5, 6.) **that they may be blameless**—*viz.*, the widows supported by the church. **8. But**—Reverting to v. 4. "If any (a general proposition; therefore including in its application *the widow's children or grandchildren*) provide not for his own (relations in general), and especially for those of his own house (in particular), he hath (practically) denied the faith." Faith without love and its works is dead; "for the subject matter of faith is not mere opinion, but the grace and truth of God, to which he that believes gives up his spirit, as he that loves gives up his heart." [MACK.] If in any case a duty of love is plain, it is in relation to one's own relatives: to fail in so plain an obligation is a plain proof of want of love, and therefore of want of faith. "Faith does not set aside natural duties, but strengthens them." [BEN-GEL.] **worse than an infidel**—because even an infidel (or unbeliever) is taught by nature to provide for his own relatives, and generally recognizes the duty: the Christian who does not so, is worse (Matthew, 5. 46, 47). He has less excuse with his greater light than the infidel who may break the laws of nature. **9. Translate**, "As a widow (*i.e.*, of the ecclesiastical order of *widowhood: female presbytery*), let none be enrolled (in the catalogue) who is less than sixty years old." These were not *deaconesses*, who were chosen at a younger age (forty was the age fixed at the council of Chalcedon), and who had virgins (in a later age called

widows) as well as widows among them, but a band of widows set apart, though not yet formally and finally, to the service of God and the church. Traces of such a class appear in Acts, 9 41. Dorcas herself was such a one. As it was expedient (*Note*, ch. 3. 2; Titus, 1. 6) that the presbyter or bishop should have been but once married, so also in her case. There is a transition here to a new subject. The reference here cannot be, as in v. 3, to *providing church sustenance* for them. For the restriction to widows above sixty would then be needless and harsh, since many widows might be in need of help at a much earlier age; as also the rule that the widow must *not* have been *twice married*, especially since he himself, below (v. 14), enjoins the younger widows to marry again; as also that she must have *brought up children*. Moreover, v. 10 presupposes some competence, at least in past times, and so poor widows would be excluded, the very class requiring charity. Also, v. 11 would then be senseless, for then their re-marrying would be a benefit, not an injury, to the church, as relieving it of the burden of their sustenance. TERTULLIAN, *de velandis Virginibus*, c. 9., HERMAS, *Shepherd*, B. 1. 2, and CHRYSOSTOM, *Homily* 31, mention such an order of ecclesiastical widowhood, each one not less than sixty years old, and resembling the presbyters in the respect paid to them, and in some of their duties; they ministered with sympathizing counsel to other widows, and to orphans, a ministry to which their own experimental knowledge of the feelings and sufferings of the bereaved adapted them, and had a general supervision of their sex. Age was doubtless a requisite in *presbyters*, as it is here stated to have been in *presbyteresses*, with a view to their influence on the younger persons of their sex. They were supported by the church, but not the only widows so supported (v. 3. 4). *wife of one man*—in order not to throw a stumblingblock in the way of Jews and heathen, who regarded with disfavor second marriages (*Note*, ch. 3. 2; Titus, 1. 6). This is the force of "blameless," giving no offence, even in matters indifferent. 10. *for good works*—Greek, "IN honorable (excellent) works:" the sphere or element *in* which the good report of her had place (Titus, 2. 7). This answers to ch. 3. 7, as to the bishop or presbyter, "He must have a good report of them which are without." If—if, in addition to being "well reported of," she, &c. *she... brought up children*—either her own (ch. 3. 4, 12), or those of others, which is one of the "good works:" a qualification adapting her for ministry to orphan children, and to mothers of families. *lodged strangers*—ch. 3. 2, "given to hospitality," Titus, 1. 8; in the case of *presbyters*. *washed... saints' feet*—after the example of the Lord (John, 13. 14); a specimen of the universal spirit of humbly "by love serving one another," which actuated the early Christians. *relieved the afflicted*—whether by pecuniary or other relief. *followed... good*—(1 Thessalonians, 5. 15; cf. instances in Matthew, 25. 35, 36). 11. *younger*—than sixty years old (v. 9). *refuse*—to take on the roll of *presbyteress* widows. *wax wanton*—*lit.*, "over-strong" (2 Chronicles, 26. 16). *against Christ*—rebellious against Christ, their proper bridegroom. [JEROME.] *they will*—Greek, *they wish*: their desire is to marry again. 12. *Having*—Bringing on themselves, and so *having* to bear as a burden (Galatians, 5. 10) *judgment* from God (cf. ch. 3. 6), weighing like a load on them. *cast off their first faith*—*viz.*, pledged to Christ and the service of the church. There could be no hardship at the age of

sixty or upwards in not marrying again (end of v. 9), for the sake of serving better the cause of Christ as presbyteresses; though, to ordinary widows, no barrier existed against re-marriage (1 Corinthians, 7. 39). This is altogether distinct from Rome's unnatural vows of celibacy in the case of young marriageable women. The widow-presbyteresses, moreover, engaged to remain single, not as though single life were holier than married life (according to Rome's teaching), but because the interests of Christ's cause made it desirable (*Note*, ch. 3. 2). They had pledged "their first faith" to Christ as presbyteress widows: they now wish to transfer their faith to a husband (cf. 1 Corinthians, 7. 32, 34). 13. *withal*—"at the same time, moreover." *learn*—usually in a good sense. But these women's "learning" is *idleness, trifling, and busybodies' tattle*. *wandering*—Greek, "going about." *from house to house*—of the members of the church (2 Timothy, 3. 6). "They carry the affairs of this house to that, and of that to this: they tell the affairs of all to all." [THEOPHYLACT.] *tattlers*—*lit.*, "trifling talkers" In 3 John, 10, translated "prating." *busybodies*—mischievously busy: inconsiderately curious (2 Thessalonians, 3. 11). Acts, 10. 19, "curious," the same Greek. Curiosity usually springs from idleness, which is itself the mother of garrulity. [CALVIN.] *speaking*—not merely "saying." The subject matter, as well as the form, is involved in the Greek word. [ALFORD.] *which they ought not*—(Titus, 1. 11.) 14. *younger women*—rather as the ellipsis ought to be supplied, "the younger widows," viz., younger widows in general, as distinguished from the elder widows taken on the roll of presbyteresses (v. 9). The "therefore" means seeing that young widows are exposed to such temptations, "I will," or "desire," &c. (v. 11-13). The precept here that they should marry again, is not inconsistent with 1 Corinthians, 7. 40; for the circumstances of the two cases were distinct (cf. 1 Corinthians, 7. 26). Here re-marriage is recommended as an antidote to sexual passion, idleness, and the other evils noted v. 11-13. Of course, where there was no tendency to these evils, marriage again would not be so requisite: St. Paul speaks of what is generally desirable, and supposing there should be danger of such evils, as was likely "He does not impose a law, but points out a remedy to younger widows." [CHRYSOSTOM.] *bear children*—(ch. 2. 15)—thus gaining one of the qualifications (v. 10) for being afterwards a presbyteress widow, should providence so ordain it. *guide*—Greek, "Rule the house" in the woman's due place: not *usurping authority* over the man (ch. 2. 12). *give none occasion*—*lit.*, "starting-point:" handle of reproach through the loose conduct of nominal Christians. *the adversary*—of Christianity, Jew or Gentile. Philipians, 1. 28; Titus, 2. 8, "He that is of the contrary part." Not Satan, who is introduced in a different relation (v. 15). *to speak reproachfully*—*lit.*, "for the sake of reproach" (ch. 3. 7; 6. 1; Titus, 2. 5, 10). If the handle were given, the adversary would use it for the sake of reproach. The adversary is eager to exaggerate the faults of a few, and to lay the blame on the whole church and its doctrines [BEN-GEL.] 15. *For*—For in the case of some this result has already ensued: "Some (widows) are already turned aside after Satan," the seducer (not by falling away from the faith in general, but) by such errors as are stigmatized, v. 11-13, sexual passion, idleness, &c., and so have given occasion of reproach (v. 14). "Satan finds some mischief still

for the idle hands to do." 16. If any . . . have widows—of his family, however related to him. Most of the oldest MSS. and versions omit "man or," and read, "If any woman that believeth." But the Received text *seems* preferable. If, however, the weightiest authorities are to prevail, the sense will be, He was speaking of younger widows. He now says, If *any believing young widow* have widows related to her needing support, let her relieve them, thereby easing the church of the burden, v. 3, 4 (*there it was the children and grand-children*: here it is the *young widow*, who, in order to avoid the evils of *idleness* and *wantonness*, the result of *idleness*, v. 11, 13; Ezekiel, 16. 49, is to be diligent in good works, such as "relieving the afflicted," v. 10, thus qualifying herself for being afterwards a *widow-presbyteress*). let them—rather as *Greek*, "let him," or "her:" "let such a one," &c. (v. 10). *be charged*—*lit.*, "be burdened" with their support. *widows indeed*—really helpless and friendless (v. 3. -). 17. The transition from the widow-presbyteress (v. 9) to the presbyters here, is natural, *rule well*—*lit.*, "preside well," with wisdom, ability and loving-faithfulness, over the flock assigned to them. *be counted worthy of double honor*—*i.e.* the honor which is expressed by gifts (v. 3, 18), and otherwise. If a presbyter as such, in virtue of his office, is already worthy of honor, he who *rules well* is doubly so [WIESINGER] (1 Corinthians, 9. 14; Galatians, 6. 6; 1 Thessalonians, 5. 12). Not literally that a presbyter who rules well should get *double the salary* of one who does not rule well [ALFORD], or of a presbyteress widow, or of the deacons. [CRYSOSTOM.] "Double" is used for *large* in general (Revelation, 18. 6). *especially they who labor in the word and doctrine*—*Greek*, "teaching," preaching of the word, and instruction, catechetical or otherwise. This implies that of the *ruling presbyters* there were two kinds, those who *labored in the word and teaching*, and those who did not. Lay presbyters, so called merely because of their *age* having no place here; for both classes mentioned here alike are *ruling* presbyters. A college of presbyters is implied as existing in each large congregation. As in ch. 3, their qualifications are spoken of, so here the acknowledgments due to them for their services. 18. *the Scripture*—(Deuteronomy, 25. 4; quoted before in 1 Corinthians, 9. 9). *the ox that treadeth out*—*Greek*, "*An ox whilst treading,*" &c. The laborer is worthy of his reward—or "hire:" quoted from Luke, 10. 7, whereas Matthew, 10. 10 has "his meat," or "food." If St. Paul extends the phrase, "Scripture saith," to this second clause, as well as to the first, he will be hereby recognizing the gospel of St. Luke, his own helper, (whence appears the undesigned appositeness of the quotation), as inspired *Scripture*. This I think the correct view. The gospel according to St. Luke was probably in circulation then about eight or nine years. However, it is possible "Scripture saith" applies only to the passage quoted from Deuteronomy, 25. 4; and then his quotation will be that of a common proverb, quoted also by the Lord, which commends itself to the approval of all, and is approved by the Lord and His apostle. 19. *Against an elder*—a presbyter of the church. *receive not*—"entertain not," [ALFORD.] *but before two or three witnesses*—A judicial conviction was not permitted in Deuteronomy, 17. 6; 19. 15, except on the testimony of at least two or three witnesses (*cf.*

Matthew, 18. 16; John, 8. 17; 2 Corinthians, 13. 1; 1 John, 5. 6, 7.) But Timothy's *entertaining an accusation* against any one is a different case, where the object was not judicially to punish, but to admonish: here he might *ordinarily* entertain it *without the need of two or three witnesses*; but not in the case of an elder, since the more earnest an elder was to *convince gainsayers* (Titus, 1. 9), the more exposed would he be to vexations and false accusation. How important then was it that Timothy should not, without strong testimony, entertain a charge against presbyters, who should, in order to be efficient, be "blameless" (ch. 3. 2; Titus, 1. 6). Verses 21, 24 imply that Timothy had the power of judging in the church. Doubtless he would not *condemn* any save on the testimony of two or three witnesses, but in ordinary cases he would cite them, as the law of Moses also allowed, though there were only one witness. But in the case of elders, he would require two or three witnesses before even citing them; for both their character for innocence stands higher, and they are exposed to envy and calumny more than others. [BENGEL.] "Receive" does not, as ALFORD thinks, include both citation and conviction, but means only the former. 20. *Them that sin*—whether presbyters or laymen. *rebuke before all*—publicly before the church (Matthew, 18. 15-17; 1 Corinthians, 5. 9-13; Ephesians, 5. 11). Not until this "rebuke" was disregarded was the offender to be excommunicated. *others . . . fear*—that other members of the church may have a wholesome fear of offending (Deuteronomy, 13. 11; Acts, 5. 11). 21. *I charge thee*—rather, as *Greek*, "I adjure thee;" so it ought to be *translated*, 2 Timothy, 4. 1. *before*—"in the presence of God." *Lord*—Omitted in the oldest MSS. *God the Father, and Christ the Son*, will testify against thee, if thou disregardest my injunction. He vividly sets before Timothy *the last judgment*, in which God shall be revealed, and Christ seen face to face with His angels. [BENGEL.] *elect angels*—an epithet of reverence. The objects of Divine electing love (1 Peter, 2. 6). Not only "*elect*" [according to the everlasting purpose of God] in contradistinction to *the reprobate* angels (2 Peter, 2. 4), but also to mark the excellence of the angels in general [as God's chosen ministers, "holy angels," "angels of light"], and so to give more solemnity to their testimony [CALVIN] as witnesses to Paul's adjuration. Angels take part by action and sympathy in the affairs of the earth (Luke, 15. 10; 1 Corinthians, 4. 9). *these things*—the injunctions, v. 19. 20. *without preferring one before another*—rather as *Greek*, "*prejudice*;" "judging before" hearing all the facts of a case. There ought to be *judgment*, but not *pre-judging*. Cf. "suddenly," v. 22; also v. 24. *partiality*—*in favor of* a man, as "prejudice" is bias *against* a man. Some of the oldest MSS. read, "in the way of *summoning* (brethren) *before a* (heathen) *judge*." But *Vulgate* and other good authorities favor the more probable reading in *English Version*. 22. *Lay hands*—*i.e.*, ordain (ch. 4. 14; 2 Timothy, 1. 6; Titus, 1. 5). The connection is with v. 19. The way to guard against scandals occurring in the case of presbyters is, be cautious as to the character of the candidate before ordaining him; this will apply to other church officers so ordained, as well as to presbyters. Thus, this clause refers to v. 19, as next clause, "neither be partaker of other men's sins," refers to v. 20. ELLICOTT, WIESINGER, &c., understand it of *receiving back into church*

fellowship or *absolution*, by laying hands on those who had been "rebuked" (v. 20) and then excommunicated (Matthew, 18. 17); v. 20 favors this. But as in ch. 4. 14. and Acts, 6. 6; 13. 3; 2 Timothy, 1. 6, the laying on of hands is used of *ordination* (cf. however as to *confirmation*. Acts, 8. 17), it seems better to take it so here. **suddenly**—**hastily**; v. 24, 25 show that waiting for a time is salutary. **neither be partaker of other men's sins**—by negligence in ordaining ungodly candidates, and so becoming in some degree responsible for their sins. Or, there is the same transition from the *elders* to *all in general* who may sin, as in v. 19, 20. Be not a partaker in other men's sins by not "rebuking them that sin before all," as well as those that are candidates for the Presbytery, as also all "that sin." **keep thyself pure**—"THYSELF" is emphatic. "Keep THYSELF" clear of participation in OTHER men's sin by not failing to *rebuke them that sin* (v. 20). Thus the transition is easy to v. 23, which is concerning Timothy *personally*; cf. also v. 24. **23. no longer**—as a habit. This injunction to drink wine occasionally is a modification of the preceding "keep thyself pure." The presbyter and deacon were enjoined to be "not given to wine" (ch. 3. 3, 8). Timothy seems to have had a tendency to undue ascetical strictness on this point (cf. *Note*, ch. 4. 8; cf. the Nazarene vow, Numbers, 6. 1-4; John Baptist, Luke, 1. 15; Romans, 14.). Paul therefore modifies the preceding words, "keep thyself pure," virtually saying, "Not that I mean to enjoin that kind of purity which consists in asceticism, nay, *be no longer a water-drinker*," i.e., no longer drink *only* water, but *use a little wine*, as much as is needed for thy health. So ELLICOTT and WIESINGER. ALFORD thus: Timothy was of a feeble frame (*Note*, I Corinthians, 16. 10, 11), and prone to timidity in his duties as overseer where vigorous action was needed; hence Paul exhorts him to take all proper means to raise his bodily condition above these infirmities. God hereby commands believers to use all due means for preserving health, and condemns by anticipation the human traditions which among various sects have denied the use of wine to the faithful. **24.** Two kinds of sins are specified: those *palpably manifest* (so the Greek for "open beforehand" ought to be translated: so in Hebrews, 7. 14, it is translated "evident"; *lit.*, "*before*" the eyes, i.e., notorious), further explained as "going before to judgment;" and those which follow after the men ("some men they, i.e., their sins, follow after"), *vis.*, not going beforehand, loudly accusing, but hidden till they come to the judgment: so v. 25, *the good works* are of two classes: those *palpably manifest* (translate so, instead of "manifest beforehand") and "those that are otherwise," i.e., not *palpably manifest*. Both alike "cannot be hid;" the former class in the case of bad and good are *manifest* already; the latter class in the case of both are not manifest now, but shall be so at *the final judgment*. **going before to judgment**—as heralds: crying sins which accuse their perpetrator. The connexion seems to me this: He had enjoined Timothy, v. 20, "Rebuke *them that sin* before all;" and in v. 22, "Neither be partaker of other men's sins," by ordaining ungodly men; having then by a digression at the clause, "keep thyself pure," guarded against an ascetical error of Timothy in fancying purity consisted in asceticism, and having exhorted him to use wine for strengthening him in his work, he returns to the subject of his being vigorous

as an overseer in *rebuking sin*, whether in presbyters or people, and in avoiding participation in men's sins by ordaining ungodly candidates. He says, therefore, there are two classes of *sins*, as there are two classes of *good works*: those palpably *manifest*, and those not so; the former are those on which thou shouldst act decidedly at once, when called on, whether to rebuke in general, or to ordain ministers in particular: as to the latter, the final *judgment* alone can decide; however hidden now they "cannot be hid" then. This could only be said of the *final judgment* (1 Corinthians, 4. 5: therefore, ALFORD'S reference of this verse to *Timothy's judgment* in choosing elders must be wrong), all judgments before then are fallible. Thus he implies, that Timothy can only be responsible if he, connive at *manifest*, or evident sins; not that those *that are otherwise* shall escape judgment at last: just as in the case of *good works*, he can only be responsible for taking into account in his judgments those which are patent to all, not those secret good works which nevertheless will not remain hidden at the final judgment.

CHAPTER VI.

Ver. 1-21. EXHORTATIONS AS TO DISTINCTIONS OF CIVIL RANK: THE DUTY OF SLAVES IN OPPOSITION TO THE FALSE TEACHINGS OF GAIN-SEEKERS: TIMOTHY'S PURSUIT IS TO BE GODLINESS, WHICH IS AN EVERLASTING POSSESSION: SOLEMN ADJURATION TO DO SO AGAINST CHRIST'S COMING: CHARGE TO BE GIVEN TO THE RICH. CONCLUDING EXHORTATION I *servants*—To be taken as predicate thus, "Let as many as are under the yoke (as) slaves" (Titus, 2. 9). The exhortation is natural, as there was a danger of Christian slaves inwardly feeling above their heathen masters. *their own masters*—The phrase *their own*, is an argument for submissiveness; it is not *strangers*, but *their own masters* whom they are required to respect. *all honor*—all possible and fitting *honor*; not merely outward subjection, but that inward *honor* from which will flow spontaneously right outward conduct (*Note*, Ephesians, 5. 22). *that the name of God*—by which Christians are called. *blasphemed*—Heathen masters would say, What kind of God must be the God of the Christians, when such are the fruits of His worship (Romans, 2. 24; Titus, 2. 5, 10)! 2. *And*—rather, "But." The opposition is between those Christian slaves *under the yoke* of heathen, and *those that have believing masters* (he does not use the phrase "under the yoke" in the latter case, for service under believers is not a *yoke*). Connect the following words thus, "Let them (the slaves) not, because they (the masters) are brethren (and so *equals*, masters and slaves alike being Christians), despise them" (the masters.) *but rather*, &c.—"but all the more (so much the more; with the greater good will) do them service, because they (the masters) are faithful (*i.e.*, believers) and beloved who receive (in the mutual *interchange* of relative duties between master and servant; so the *Greek*) the benefit" (*English Version* violates *Greek* grammar). This latter clause is parallel to "Because they are brethren;" which proves that "they" refers to *the masters*, not *the servants*, as TRITTMANN takes it, explaining the verb in the common sense (Luke 1. 54; Acts, 20. 35), "who *sedulously labor* for their (masters') benefit." The very term "benefit" delicately implies service done with the right *motive*, Christian "good will" (Ephesians, 6. 7). If the common sense

of the *Greek* verb be urged, the sense must be, "Because they (the masters) are faithful and beloved who are *sedulously intent on the benefiting*" of their servants. But PORPHYRY, *de abstin.* 1. 46, justifies the sense of the *Greek* verb given above, which also better accords with the context; for otherwise, the article "*the benefit*," will have nothing in the preceding words to explain it, whereas in my explanation above, "*the benefit*" will be that of the slaves' service. **These things teach**—(ch. 4. 11; Titus, 2. 15.) **3. teach otherwise**—than I desire thee to "teach" (v. 2). The *Greek* indicative implies, he puts not a merely supposed case, but one actually existing, ch. 1. 3. "*Every one who teaches otherwise*," i.e., who teaches *heterodoxy*. **consent not**—*Greek*, "accede not to." **wholesome**—"sound" (ch. 1. 10): opposed to the false teachers' words, *unsound* through profitless science and immorality. **words of our Lord Jesus**—Paul's inspired words are not merely his own, but are also *Christ's* words. **4. He is proud** *lit.*, "wrapt in smoke;" filled with the fumes of self-conceit (ch. 3. 6) whilst "*knowing nothing*," *vis.* of the doctrine which is according to godliness (v. 3), though arrogating pre-eminent knowledge (ch. 1. 7). **dotting about**—*lit.*, "*sick about*;" the opposite of "*wholesome*" (v. 3). *Truth* is not the centre *about* which his investigations move, but mere *word-strifes*. **questions**—of controversy. **strifes of words**—rather than about *realities* (2 Timothy, 2. 14). These stand with them instead of "godliness" and "wholesome words" (v. 3; ch. 1. 4; Titus, 3. 9). **evil surmises**—as to those who are of a different party from themselves. **5. Perverse disputings**—Useless disputings. The oldest MSS. read, "lasting contests" [WIESINGER.]; "*incessant collisions*," [ALFORD.] "*Strifes of words*" had already been mentioned, so that he would not be likely to repeat over the same idea (as in the *English Version* reading) again. **corrupt minds**—*Greek*, "of men corrupted (depraved) in mind." The inmost source of the evil is in the perverted mind (v. 4; 2 Timothy, 3. 8; Titus, 1. 15). **destitute of the truth**—(Titus, 1. 14.) They had had the truth, but through want of moral integrity and of love of the truth, they were misled by a pretended deeper gnosis (knowledge) and higher ascetical holiness, of which they made a trade. [WIESINGER.] **supposing**, &c.—The *Greek* requires, "*Supposing (regarding the matter in this point of view) that piety (so translated for 'godliness') is a means of gain*" (i.e., a way of advancing one's worldly interests: a different *Greek* from *porisma*, expresses the *thing gained, gain*); not "*that gain is godliness*," as *English Version*. **from such withdraw thyself**—Omitted in the oldest MSS. The connection with v. 6 favors the omission of these words, which interrupt the connection. **6. But**—Though they err in this, there is a sense in which "*piety*" is not merely gain, but "*great means of gain*:" not the *gaining* which they pursue, and which makes men to be *discontented* with their present possessions, and to use religion as "*a cloak of covetousness*" (1 Thessalonians, 2. 5) and *means of earthly gain*, but the *present and eternal gain* which *piety*, whose accompaniment is *contentment*, secures to the soul. WIESINGER remarks that Paul observed in Timothy a tendency to indolence and shrinking from the conflict, whence he felt (v. 11) that Timothy needed cautioning against such temptation; cf. also the second epistle. Not merely *contentment* is great gain (a sentiment of the heathen, CICERO, has, *Parad.* 6., "the

greatest and surest riches"), but "*piety* with contentment;" for piety not only feels no need of what it has not, but also has that which exalts it above what it has not. [WIESINGER.] The *Greek* for *contentment* is translated "sufficiency," 2 Corinthians, 9. 8. But the adjective (Philippians, 4. 11) "content;" *lit.*, "having a *sufficiency* in one's self" independent of others. "The Lord always supplies His people with what is necessary for them. True happiness lies in piety, but this *sufficiency* [supplied by God, with which moreover His people are *content*] is thrown into the scale as a kind of overweight" [CALVIN] (1 Kings, 17. 1-16; Psalm 37. 19; Isaiah, 33. 6, 16; Jeremiah, 37. 21). 7. For—confirming the reasonableness of "contentment," and it is certain—*Vulgate* and other old versions support this reading. The oldest MSS., however, omit "and it is certain;" then the *translation* will be, "We brought nothing into the world (to teach us to remember) that neither can we carry anything out (Job, 1. 21; Ecclesiastes, 5. 15). Therefore, we should have no gain-seeking anxiety, the breeder of discontent (Matthew, 6. 25). 8. And—*Greek*, "But." In contrast to the greedy gain-seekers (v. 5.) *having*—so long as we have food. (The *Greek* expresses "food sufficient in each case for our continually recurring wants." [ALFORD.]) It is implied that we, as believers, shall *have* this (Isaiah, 33. 16). *raiment*—*Greek*, "covering;" according to some including a *roof to cover us*, i. e., a dwelling, as well as clothing. *let us be therewith content*—*lit.*, "we shall be sufficiently provided;" "we shall be sufficed." [ALFORD.] 9. *will be rich*—*Greek*, "*wish* to be rich;" not merely *are willing*, but are resolved, and earnestly *desire* to have riches at any cost (Proverbs, 28. 20. 22.) This *wishing* (not the riches themselves) is fatal to "contentment" (v. 6). Rich men are not told to cast away their riches, but not to "trust" in them, and to "do good" with them (v. 17, 18; Psalm 62. 10). *to be rich*—to have more than "*food* and *raiment*;" *fall into temptations*—not merely "are exposed to temptation, but actually "*fall into*" it. The *falling into* it is what we are to pray against, "Lead us not into temptation" (James, 1. 14); such a one is already in a sinful state, even before any overt act of sin. The *Greek* for *temptation* and *gain*, contains a play on sounds—*Porismus*, *Peirusmus*. *snare*—a further step downwards (ch. 3. 7). He falls into "the snare of the devil." *foolish*—irrational. *hurtful*—to those who fall into the snare. Cf. Ephesians, 4. 22, "deceitful lusts" which deceive to one's deadly hurt. *lusts*—With the one evil lust ("wish to be rich") many others join themselves: the one is "the root of *all evils*" (v. 10). *which*—*Greek*, "whatever (lusts)." *drown*—An awful descending climax from "fall into;" this is the last step in the terrible descent (James, 1. 15). *Translated* "sink" Luke, 5. 7. *destruction* . . . *perdition*—*destruction* in general (temporal or eternal) and *perdition* in particular, *vis.*, that of body and soul in hell. 10. *the love of money*—not the money, itself, but the *love* of it—the *wishing to be rich* (v. 9)—"is a root (ELLCOTT and MIDDLETON: not as *English Version*, "the root") of *all evils*. (So the *Greek* plural.) The wealthiest may be rich not in a bad sense; the poorest may covet to be so (Psalm 62. 10). *Love of money* is not the sole root of evils, but it is a leading "root of bitterness" (Hebrews, 12. 15), for "it destroys faith, the root of all that is good" [BENGEL]; its offshoots are "temptation, a snare, lusts, destruc-

tion, perdition." **coveted after**—lusted after. **erred from**—*Er*, "have been made to err from the faith" (ch. 1. 19; 4. 1.) **pierced**—(Luke, 2. 35.) **with . . . sorrows**—"pains;" the "thorns" of the parable (Matthew, 13. 22) which choke the word "of faith." "The prosperity of fools destroys them" (Proverbs, 1. 32). **BENGEL** and **WEISINGER** make them the gnawings of conscience, producing remorse for wealth badly acquired; the harbingers of the future "perdition" (v. 9). **II. But thou**—in contrast to the "some" (v. 10). **man of God**—who hast God as thy true riches (Genesis, 15. 1; Psalm 16. 5; Lamentations, 3. 24.) Applying primarily to Timothy as a minister (cf. 2 Peter, 1. 21), just as the term was used of Moses (Deuteronomy, 33. 1), Samuel (1 Samuel, 9. 6), Elijah, and Elisha; but, as the exhortation is as to duties *incumbent also on all Christians*, the term applies secondarily to him (so 2 Timothy, 3. 17) as a Christian man *born of God* (James, 1. 18; 1 John, 5. 1), no longer a *man of the world* raised above earthly things; therefore, God's property, not his own, bought with a price, and so having parted with all right in himself: Christ's work is to be *his* great work: he is to be Christ's living representative. **flee these things**—*viz.*, "the love of money" with its evil results, (v. 9, 10). **follow after righteousness**—(2 Timothy, 2. 22.) **godliness**—"piety." *Righteousness* is more in relation to our fellowmen; *piety* ("godliness") to God; *faith* is the root of both (*Note*, Titus, 2. 12). **love**—by which "faith worketh." **patience**—*enduring perseverance* amidst trials, **meekness**—The oldest MSS. read, "meek-spiritedness," *viz.*, towards the opponents of the gospel. **12. Fight the good fight**—**BIRKS** thinks this epistle was written from Corinth, where contests in the national games recurred at stated seasons, which will account for the allusion here as 1 Corinthians, 9. 24-26. Contrast "strifes of words" (v. 4). Cf. ch. 1. 18; 2 Timothy, 4. 7. The "good profession" is connected with the "good fight" (Psalm 60. 4). **lay hold on eternal life**—the crown, or garland, the prize of victory, laid hold of by the winner in the *good fight* (2 Timothy, 4. 7, 8; Philippians, 3. 12-14). "*Fight* (*lit.*, 'strive') with such striving earnestness as to *lay hold on* the prize, *eternal life*." **also**—not in the oldest MSS. **professed a good profession**—*Greek*, "didst confess *THE* good confession," *viz.*, the *Christian* confession (as the *Greek* word is the same in this verse as that for "confession" in v. 13, probably the *profession* here is the confession that *Christ's kingdom is the kingdom of the truth*, John, 18. 36, 37), at thy being set apart to thy ministerial function (whether in general, or as overseer at Ephesus): the same occasion as is referred to in ch. 1. 18; 4. 14; 2 Timothy, 1. 4. **before many witnesses**—who would testify against thee if thou shouldst fall away. [**BENGEL**.] **13. quickeneth all things**—*i.e.*, "maketh alive." But the oldest MSS. read, "preserveth alive;" as the same *Greek* means in Acts, 7. 19; cf. Nehemiah, 9. 6. He urges Timothy to faithfulness here by the present manifestation of God's power in preserving all things, as in v. 14, by the future manifestation of God's power at the appearing of Christ. The assurance that "eternal life," v. 12, will be the result of "fighting the good fight," rests on the fulness and power of Him who is the God of all life, present and to come. **witnessed**—It was the Lord's part to *witness*, Timothy's part to *confess* (or "profess," v. 12) "*the* good confession." [**BENGEL**.] The confession was His testimony that He was

King, and His kingdom that of *the truth* (v. 15; *Note*, v. 12; Matthew, 27. 11). Christ, in attesting, or bearing witness to this truth, attested the truth of the whole of Christianity. Timothy's *profession*, or *confession*, included therefore the whole of the Christian truth. **14. keep this commandment**—*Greek*, "the commandment," *i.e.*, the gospel rule of life (ch. 1. 5; John, 13. 34; 2 Peter, 2. 21; 3. 2). **without spot, un-rebukeable**—agreeing with "thou." Keep the commandment and so be without spot, &c. "Pure" (ch. 5. 22; Ephesians, 5. 27; James, 1. 27; 2 Peter, 3. 14). **until the appearing of . . . Christ**—*His coming in person* (2 Thessalonians, 2. 8; Titus, 2. 13). Believers then used in their practice to set before themselves the day of Christ as near at hand, we, the hour of death. [BENGEL.] The fact has in all ages of the church been certain, the time as uncertain to Paul, as it is to us; hence in v. 15, he says, "in His times;" the church's true attitude is that of continual expectation of her Lord's return (1 Corinthians, 1. 8; Philippians, 1. 6, 10). **15. In his times**—*Greek*, "*His own* [fitting] times" (Acts, 1. 7). The plural implies successive stages in the manifestation of the kingdom of God, each having its own appropriate time, the regulating principle and knowledge of which rest with the Father (ch. 2. 6; 2 Timothy, 1. 9; Titus, 1. 3; Hebrews, 1. 1). **he shall show**—"display," an expression appropriate in reference to His "APPEARING," which is stronger than His "coming," and implies its *visibility*; "manifest;" *make visible* (cf. Acts, 3. 20): "He" is the *Father* (v. 16.) **blessed**—in Himself; so about to be the source of *blessing* to His people at Christ's appearing, whence flows their "blessed hope" (ch. 1. 11; Titus, 2. 13). **only**—(John, 17. 3; Romans, 16. 27; Revelation, 15. 4). **King of kings**—Elsewhere applied also to Jesus (Revelation, 1. 5; 17. 14; 19. 16). **16. Who only hath immortality**—in His own essence, not merely at the will of another, as all other immortal beings. [JUSTIN MARTYR, *Quæst ad Orthod.*, 61.) As He *hath immortality*, so will He give it to us who believe; to be out of Him is death. It is mere heathen philosophy that attributes to the soul indestructibility in itself, which is to be attributed solely to God's gift. As He *hath life in Himself*, so hath He given to the Son to have *life in Himself* (John, 5. 26). The term used in the New Testament for *immortal*, which does not occur, is "incorruptible." "Immortality" is found 1 Corinthians, 15. 53, 54. **dwelling in the light which no man can approach unto**—After *life* comes mention of *light*, as in John, 1. 4. That *light* is *unapproachable* to creatures, except so far as they are admitted by Him, and as He goes forth to them. [BENGEL.] It is *unapproachable* on account of its exceeding brightness. [THEOPHYLACT.] If one cannot gaze steadfastly at the sun, which is but a small part of creation, by reason of its exceeding heat and power, how much less can mortal man gaze at the inexpressible glory of God [THEOPHYLACT *ad Autolytus*] (Psalm 104. 2; 1 John, 1. 5). **no man hath seen**—(Exodus, 33. 20; John, 1. 18; Colossians, 1. 15; Hebrews, 11. 27; 1 John, 4. 12). Perhaps even in the perfect state no creature shall fully see God. Still the saints shall in some sense have the blessedness of *seeing* Him, which is denied to mere *men*, (Matthew, 5. 8; 1 Corinthians, 13. 12; 1 John, 3. 2; Revelation, 22. 4). **17.** Resuming the subject from above, v. 5, 10. The immortality of God, alone rich in glory, and of His people through

Him, is opposed to the lust of money (cf. v. 14-16). From speaking of the *desire* to be rich, he here passes to those who *are* rich: 1. What ought to be their disposition; 2. what use they ought to make of their riches, and, 3. the consequences of their so using them. **rich in this world**—contrasted with the riches of the future kingdom to be the portion of believers at Christ's "appearing," v. 14. **highminded**—often the characteristic of the rich (see Romans, 12. 16). **trust**—Greek, "to have their trust resting." In . . . In—rather, "upon . . . upon," as the oldest MSS. **uncertain riches**—rather as Greek, "the uncertainty of riches." They who rest their trust on riches, rest trust on *uncertainty* itself (Proverbs, 23. 5). Now they belong to one person, now to another, and that which has many masters is possessed by none. [THEODORET.] **living God**—The best MSS. and versions, omit "living." He who trusts in riches transfers to them the duty he owes to God. [CALVIN.] **who giveth**—Greek, "affordeth." **all things richly**—temporal and eternal, for the body and for the soul. In order to be truly rich, seek to be blessed of, and in, God (Proverbs, 10. 22; 2 Peter, 1. 3). **to enjoy**—Greek, "for enjoyment." Not that the heart may cleave to them as its idol and *trust* (ch. 4. 3). *Enjoyment* consists in giving, not in holding fast. Non-employment should be far removed, as from man, so from his resources (James, 5. 2, 3). [BENGEL.] **18. do good**—like God Himself (Psalm 119. 68; Acts, 14. 17) and Christ (Acts, 10. 38). TITTMANN translates, *to do, or act well*; as the Greek for *to be beneficent* is a distinct word, *agathopoiein*. **rich in good works**—so "rich in faith," which produces good works (James, 2. 5). Contrasted with "rich in this world," v. 17. *Lit.*, it is "rich in honorable (right) works." Greek *kalois, ergois*, are works good or *right* in themselves: *agathois*, good to another. **ready to distribute**—freegivers [ALFORD]: the heart not cleaving to possessions, but ready to impart to others. **willing to communicate**—ready *contributors* [ALFORD.]; liberal in admitting others to share our goods *in common with* ourselves (Galatians, 6. 6; Hebrews, 13. 16). **19. Laying up in store**—"therefrom (*i.e.*, by this means [ALFORD]; but BENGEL makes the Greek *apo* mean laying apart *against a future time*), laying up for themselves as a treasure" [ALFORD] (Matthew, 6. 19, 20). This is a treasure which we act wisely in *laying up in store*, whereas the wisest thing we can do with earthly treasures is "to distribute" them, and give others a share of them (v. 18.) **good foundation**—(Note, ch. 3. 13; Luke, 6. 48; 1 Corinthians, 3. 11.) The sure reversion of the future heavenly inheritance: earthly riches scattered in faith lay up in store a sure *increase* of heavenly riches. We gather by scattering (Proverbs, 11. 24; 13. 7; Luke, 16. 9). **that . . . eternal life**—The oldest MSS. and versions read, "*that which is really life*," its joys being solid and enduring (Psalm 16. 11.) The life that now is cannot be called so, its goods being unsubstantial, and itself a vapor (James, 4. 14). "In order that ('with their feet so to speak on this foundation' [DE WETTE]) they may lay hold on that which is life indeed." **20, 21.** Recapitulatory conclusion: the main aim of the whole epistle being here summarily stated. **20. O Timothy**—A personal appeal, marking at once his affection for Timothy, and his prescience of the coming heresies. **keep**—from spiritual thieves, and from enemies who will, whilst men sleep, sow tares amidst the good seed sown by the Son of man. **that which is committed to thy**

trust—*Greek*, “the deposit” (ch. 1. 18; 2 Timothy, 1. 12, 14; 2. 2). *The true or sound doctrine* to be taught, as opposed to the *science falsely so called*, which leads to *error concerning the faith* (v. 21). “It is not thine; it is another’s property with which thou hast been entrusted: Diminish it not at all.” [CHRYSTOSTOM.] “That which was entrusted to thee, not found by thee; which thou hast received, not invented; a matter not of genius, but of teaching; not of private usurpation, but of public tradition; a matter brought to thee not put forth by thee, in which thou oughtest to be not an enlarger, but a guardian; not an originator, but a disciple; not leading, but following. ‘Keep,’ saith he, ‘the deposit;’ preserve intact and inviolate the talent of the catholic faith. What has been intrusted to thee, let that same remain with thee; let that same be handed down by thee. Gold thou hast received, gold return. I should be sorry thou shouldest substitute ought else. I should be sorry that for gold thou shouldest substitute lead, impudently, or brass fraudulently. I do not want the mere appearance of gold, but its actual reality. Not that there is to be no progress in religion in Christ’s Church. Let there be so by all means, and the greatest progress; but then let it be real progress, not a change of the faith. Let the intelligence of the whole church and its individual members increase exceedingly, provided it be only in its own kind, the doctrine being still the same. Let the religion of the soul resemble the growth of the body, which, though it develops its several parts in the progress of years, yet remains the same as it was essentially.” [VINCENTIUS LIRINENSIS, A. D. 434.] **avoiding**—“turning away from” (cf. 2 Timothy, 3. 4). Even as they have “turned away from the truth” (ch. 1. 6; 5. 15; 2 Timothy, 4. 4). **profane**—(ch. 4. 7; 2 Timothy, 2. 16). **vain**—*Greek*, “empty:” mere “strifes of words,” v. 4, producing no moral fruit. **oppositions**—dialectic antithesis of the false teachers. [ALFORD.] WIESINGER, not so probably, “oppositions to the sound doctrine.” I think it likely germs existed already of the heresy of dualistic oppositions, *vis.*, between the good and evil principle, afterwards fully developed in Gnosticism. Contrast Paul’s just antithesis (ch. 3. 16; 6. 5, 6; 2 Timothy, 2. 15-23). **science falsely so called**—where there is not faith, there is not knowledge. [CHRYSTOSTOM.] There was a true “knowledge,” a special gift of the Spirit, which was abused by some (1 Corinthians, 8. 1; 12. 8; 14. 6). This gift was soon counterfeited by false teachers arrogating to themselves pre-eminently the gift (Colossians, 2. 8, 18, 23). Hence arose the creeds of the church, called *symbols i.e.*, in *Greek watchwords*, or a test whereby the orthodox might distinguish one another in opposition to the heretical. Perhaps here, v. 20, and 2 Timothy, 1. 13, 14, imply the existence of some such brief formula of doctrine then existing in the church; if so, we see a good reason for its not being written in Scripture, which is designed not to give dogmatic formularies, but to be the fountain whence all such formularies are to be drawn according to the exigencies of the several churches and ages. Probably thus a portion of the so called apostles’ creed may have had their sanction, and been preserved solely by tradition on this account. “The creed handed down from the apostles, is not written on paper and with ink, but on fleshy tables of the heart.” [JEROME, *adv. err. Johann. Hieros.*, ch. 9]. Thus, in the creed, com-

trary to the "oppositions" (the germs of which probably existed in the church in Paul's latter days) whereby the *aeons* were *set off* in pairs, God is stated to be "the Father Almighty," or *all-governing* "maker of heaven and earth." [BISHOP HINDS.] 21. Which some professing—*vis.*, professing these *oppositions of science falsely so called*. *erred*—(Note, ch. 1. 6; 1. 18)—*lit.*, *missed the mark* (2 Timothy, 3. 7, 8). True sagacity is inseparable from faith. *grace*—Greek, "the grace," *vis.*, of God, for which we Christians look, and in which we stand. [ALFORD.] *be with thee*—He restricts the salutation to Timothy, as the epistle was not to be read in public. [BENGEL.] But the oldest MSS. read, "be with you;" and the "thee" may be a transcriber's alteration to harmonize with 2 Timothy, 4. 22; Titus, 3. 15. *Amen*—Omitted in the oldest MSS.

INTRODUCTION.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY.

PLACE OF WRITING.—St. Paul, in the interval between his first and second imprisonment, after having written first Timothy from Macedonia or Corinth [*Birks*] (if we are to adopt the opinion that first Timothy was written after his first imprisonment), returned to Ephesus, as he intended, by way of *Troas*, where he left the books, &c. (mentioned ch. 4. 13), with Carpus. From Ephesus he went to Crete for a short visit, and returned, and then wrote to Titus. Next he went by *Miletus* to Corinth (ch. 4. 20), and thence to Nicopolis (Titus, 3. 12), whence he proceeded to Rome. From his prison there he wrote the second epistle to Timothy, shortly before his martyrdom. It is not certain where Timothy was at the time. Some of the internal evidences favor the view of his having been then at Ephesus; thus the salutation of Priscilla and Aquila, who generally resided there (ch. 4. 19); also that of the household of Onesiphorus, who is stated in ch. 1. 16-18, to have ministered to Paul at Ephesus, a circumstance implying his residence there. Also, the Hymeneus of ch. 2. 17, seems to be the same as the Hymeneus at Ephesus (1 Ti. 1. 20); and probably "Alexander the copper-smith" (ch. 4. 14) is the same as the Alexander joined with Hymeneus (1 Ti. 1. 20), and possibly the same as the Alexander put forward by the Jews to clear themselves, not to befriend Paul, at the riot in Ephesus (A. 19. 39, 40). The difficulty is, on this supposition, how to account for ch. 4. 12, 20: if Timothy was at Ephesus, why did he need to be told that Paul had sent *Tychicus* to Ephesus? or that Paul had left *Trophimus*, himself an Ephesian (A. 21. 29), sick at Miletus, which was only thirty miles from Ephesus? See, however, the notes, ch. 4. 12, 20. Troas lay on the road to Rome from either Ephesus or Pontus, so that ch. 4. 13 will accord with the theory of either Ephesus or any other place in the N. W. of Asia Minor, being Timothy's place of sojourn at the time. Probably, he had the general superintendence of the Pauline churches in Asia Minor, in accordance with his mission combining the office of *evangelist*, or *itinerant missionary*, with that of *presiding overseer*. Ephesus was probably his headquarters.

TIME OF WRITING.—(1.) Paul's first imprisonment, described in A. 28, was much milder than that in which he was when writing second Timothy. In the former, he had liberty to lodge in his own hired house, and to receive all comers, guarded only by a single soldier; in the latter, he was so closely confined that Onesiphorus with difficulty found him; he was chained, his friends had forsaken him, and he had narrowly escaped sentence of execution from the Roman Emperor. Medieval legends represent the Mamertine prison, or Tullianum, as the scene of his incarceration with Peter. But this is irreconcilable with the fact of Onesiphorus, Linus, Pudens, &c., having access to him. He was probably under military custody, as in his former imprisonment, though of a severer kind (ch. 1. 16-18; 2. 9; 4.

INTRODUCTION.

6-8, 16, 17). (2.) The visit to Troas (ch. 4. 13) can hardly have been that mentioned A. so. 5-7, the last before his first imprisonment; for, if it were, the interval between that visit and the first imprisonment would be seven or eight years, a period most unlikely for him to have allowed to pass without sending for his cloak and parchments, when they might have been of service to him in the interim. (3.) Paul's leaving Trophimus sick at Miletus (ch. 4. 20), could not have been on the occasion mentioned A. 20. 15; for, subsequent to that, Trophimus was with Paul in Jerusalem (A. 21. 29). (4.) The words (ch. 4. 20), "Erastus abode at Corinth," imply that St. Paul had shortly before been at Corinth, where he left Erastus. But before his first imprisonment, Paul had not been at Corinth for several years; and in the interval Timothy had been with him, so that Timothy did not need at a later period to be told about that visit (A. 20. 3, 4). For all these reasons the imprisonment, during which he wrote second Timothy, is shown to be his second imprisonment. Moreover, He. 13. 23, 24, represents the writer (who was probably Paul) as *in Italy*, and *at liberty*. So Clement of Rome (B. 1. 5), the disciple of Paul, explicitly states, "In the east and west, Paul, as a preacher, instructed the whole world (*i. e.*, the Roman Empire) in righteousness, and having gone to the extremity of the west, and having borne witness before the rulers (of Rome), he so was removed from the world." This plainly implies that he fulfilled his design (R. 15. 24-28) of a missionary journey into Spain. The canon of the N. T., compiled about 170 A. D. (called Muratori's Canon), also mentions "the journey of Paul from Rome to Spain." See Routh, *Relig. Sacr.*, vol. 4., p. 1-12.

His martyrdom is universally said to have occurred in Nero's reign. [Eusebius] *Ecclesiastical History*, 2. 25; JEROME, *Catalogus Scripturum*.] Five years thus seem to have elapsed between the first imprisonment, 63 A. D. (Acts 28), and his martyrdom, June 68 A. D., the last year of Nero's reign. He was probably arrested by the magistrates in Nicopolis (Titus 3. 12) in Epirus, in the winter, on a double charge, first, of being one of the Christians who had conspired, it was alleged by Nero's partisans, to set fire to Rome, A. D. 64; secondly, of introducing a novel and unlawful religion. His friends all left him, except Luke: Demas from "love of this present world;" the others from various causes (ch. 4. 10, 11). On the first charge he seems to have been acquitted. His liberation from his first imprisonment took place in 63 A. D., the year before the great fire at Rome, which Nero made the pretext for his persecution of the Christians. Every cruelty was heaped on them; some were crucified; some were arrayed in the skins of wild beasts and hunted to death by dogs; some were wrapped in pitch-robcs and set on fire by night to illuminate the circus of the Vatican and gardens of Nero, whilst that monster mixed among the spectators in the garb of a charioteer. But now (57 or 68 A. D.) some years had elapsed since the first excitement which followed the fire. Hence Paul, being a Roman citizen, was treated in his trial with a greater respect for the forms of the law, and hence was acquitted (ch. 4. 17) on the first charge of having instigated the Christians to their supposed acts of incendiarism before his last departure from Rome. Alexander the coppersmith seems to have been a witness against him (ch. 4. 14.) Had he been condemned on the first charge, he would probably have been burnt alive, as the preceding martyrs were, for *arson*. His judge was the city Prefect. CLEMENS ROMANUS specifies that his trial was (not before the Emperor, but) "before the rulers." No advocate ventured to plead his cause, no patron appeared for him, such as under ordinary circumstances might have aided him; for instance, one of the powerful Æmilian house, under which his family possibly enjoyed clientship (ch. 4. 16, 17), whence he may have taken his name Paul. The place of trial was probably one of the great basilicas in the Forum, two of which were called the Pauline Basilicas, from L. Æmilius Paulus, who had built one and restored the other. He was remanded for the second stage of his trial. He did not expect this to come on until the following "winter" (ch. 4. 21), whereas it took place about midsummer; if in Nero's reign, not later than June. In the interim Luke was his only constant companion; but one friend from Asia, Onesiphorus, had diligently sought him and visited him in prison, undeterred by the danger. Linus, too, the future bishop of Rome, Pudens, the son of a senator, and Claudia, his bride, perhaps the daughter of a British king (*note*, ch. 4. 21), were among his visitors; and Tychicus, before he was sent by Paul to Ephesus (ch. 4. 12), perhaps bearing with him this Epistle).

OBJECT OF THE EPISTLE.—He was anxious to see his disciple Timothy, before his death, and that Timothy should bring Mark with him (ch. 2. 4; 4. 9, 21, 27). But feeling how uncertain it was whether Timothy should arrive in time, he felt it necessary, also, to give him by letter a last warning as to the heresies, the germs of which were then being scattered in the Churches. Hence he writes a series of exhortations to faithfulness, and zeal for sound doctrine, and patience amidst trials: a charge which Timothy seems to have needed, if we are to

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judge from the apostle's earnestness in urging him to boldness in Christ's cause, as though St. Paul thought he saw in him some signs of constitutional timidity (ch. 2. 2-8; 4. 1-5; 1 Timothy 5. 22, 23).

ST. PAUL'S DEATH.—Dionysius, Bishop of Corinth (quoted in Eusebius, *Hist. Eccl.*, 2. 25), about A. D. 170, is the earliest authority for the tradition that Peter suffered martyrdom at Rome "about the same time" as Paul, after having labored for some time there. He calls Peter and Paul "the founders of the Corinthian and Roman churches." The Roman Presbyter Caius (about A.D. 200), mentions the tradition that Peter suffered martyrdom in the Vatican. But (1.) Peter's work was among the Jews (Ga. 2. 9), whereas Rome was a Gentile church (R. 1. 13). Moreover, (2.) the first epistle of Peter (1. 1; 5. 13) represents him as laboring in Babylon in Mesopotamia. (3.) The silence of St. Paul's epistles written at Rome, negatives the tradition of his having founded, or labored long at Rome; though it is possible he may have endured martyrdom there. His martyrdom, certainly, was not, as Jerome says, "on the same day with that of Paul, else Paul would have mentioned Peter's being at Rome in ch. 4. 11. The legend says that Peter, through fear, was fleeing from Rome at early dawn by the Appian way, when he met our Lord, and falling at His feet, asked, Lord, whither goest thou? to which the Lord replied, I go again to be crucified. The disciple returned penitent and ashamed, and was martyred. The church of *Domine quo vadis*, on the Appian way, commemorates the supposed fact. Paul, according to Caius (quoted in Eusebius, *Hist. Eccl.*, 2. 25), suffered martyrdom on the Ostian way. So also Jerome, who gives the date the 14th year of Nero. It was common to send prisoners, whose death might attract too much notice at Rome, to some distance from the city, under a military escort, for execution; hence the soldier's sword, not the executioner's axe, was the instrument of his decapitation. [Orosius, *Hist.* 7. 7.] Paul appears, from Ph. 1., to have had his partisans even in the palace, and certainly must have exercised such an influence as would excite sympathy in his behalf, to avoid which the execution was ordered outside the city. Cf. Tacitus, *Hist.*, 4. 11. The Basilica of St. Paul, first built by Constantine, now stands outside Rome on the road to Ostia; before the Reformation it was under the protection of the Kings of England, and the emblem of the order of the Garter is still to be seen among its decorations. The traditional spot of the martyrdom is the *tre fontane*, not far from the Basilica. [Conyb. & H.]

TIMOTHY.

CHAPTER I.

Ver. 1-18. ADDRESS: THANKFUL EXPRESSION OF LOVE AND DESIRE TO SEE HIM: REMEMBRANCE OF HIS FAITH AND THAT OF HIS MOTHER AND GRANDMOTHER. EXHORTATION TO STIR UP THE GIFT OF GOD IN HIM, AND NOT SHRINK FROM AFFLICTION, ENFORCED BY THE CONSIDERATION OF THE FREENESS OF GOD'S GRACE IN OUR GOSPEL CALLING, AND BY THE APOSTLE'S EXAMPLE. THE DEFECTION OF MANY: THE STEDFASTNESS OF ONESIPHORUS. 1. This epistle is the last testament and swan-like death-song of Paul. [BENGEL.] according to the promise of life . . . in Christ—Paul's apostleship is in order to carry into effect this promise. Cf. "according to the faith . . . in hope of eternal life . . . promise," &c. (Titus, 1. 1, 2). This "promise of life in Christ" (cf. v. 10; ch. 2. 8) was needed to nerve Timothy to fortitude amidst trials, and to boldness in undertaking the journey to Rome, which would be attended with much risk (v. 8). 2. my dearly beloved son—In 1 Timothy, 1. 2, and Titus, 1. 4, written at an earlier period than this epistle, the expression used is in the *Greek*. "My genuine son." ALFORD sees in the change of expression an intimation of an altered tone as to Timothy, more of mere love, and less of confidence, as though Paul saw in him a want of firmness, whence arose the need of his stirring up afresh the faith and grace in him (v. 6). But this seems to me not justified by the *Greek* word *agapetos*, which implies the attachment of reasoning and choice, on the ground of merit in the one "beloved," not of merely instinctive love. See TRENCH, *Synonyms of New Testament*. 3. I thank—*Greek* "I feel gratitude to God." Whom I serve from my forefathers—whom I serve (Romans, 1. 9) as did my forefathers. He does not mean to put on the same footing the Jewish and Christian service of God; but simply to assert his own conscientious service of God as he had received it from his progenitors (not Abraham, Isaac, &c., whom he calls "the fathers," not "progenitors" as the *Greek* is here; Romans, 9. 5). The memory of those who had gone before, to whom he is about to be gathered, is now, on the eve of death, pleasant to him; hence also, he calls to mind the faith of the mother and grandmother of Timothy: as he

walks in the faith of his forefathers (Acts, 23. 1; 24. 14; 26. 6, 7; 28. 20), so Timothy should persevere firmly in the faith of his parent and grandparent. Not only Paul, but the Jews who reject Christ, forsake the faith of their forefathers, who looked for Christ; when they accept Him, the hearts of the children shall only be returning to the faith of their forefathers (Malachi. 4. 6; Luke, 1. 17; Romans, 11. 23, 24, 28). Probably Paul had, in his recent defence, dwelt on this topic, *viz.*, that he was, in being a Christian, only following his *hereditary faith*, **that I have remembrance of thee**—“*How* unceasing I *make my mention* concerning thee” (cf. Philemon, 4). The cause of Paul’s feeling thankful is, not that he remembers Timothy unceasingly in his prayers, but for what Timothy is in faith (v. 5) and graces: cf. Romans, 1. 8, 9, from which supply the elliptical sentence thus, “I thank God [for thee, for God is my witness] whom I serve, &c., that (or *how*) without ceasing I have remembrance (or *make mention*) of thee,” &c. **night and day**—(Note, 1 Timothy, 5. 5.) **4. desiring**—Greek, “with *yearning* as for one much *missed*,” **mindful of thy tears**—not only at our parting (Acts, 20. 37), but also often when under pious feelings. **that I may be filled with joy**—to be joined with “desiring to see thee” (Romans, 1. 11, 12; 15. 32). **5. When I call to remembrance, &c.**—This increased his “desire to see” Timothy. The oldest MSS. read, “When I *called* to remembrance:” implying that some recent incident (perhaps the contrasted cowardice of the hypocrite Demas, who forsook him) had reminded him of the sincerity of Timothy’s faith. **faith that is in thee**—ALFORD translates, “that *was* in thee.” He remembers Timothy’s faith in the *past* as a fact: its *present* existence in him is only matter of his confident *persuasion* or hope. **which**—Greek, “such as.” **dwelt**—“made its dwelling” or abode (John, 14. 23). The past tense implies they were now dead. **first**—before it dwelt in thee. She was the furthest back of the progenitors of Timothy whom Paul knew. **mother Eunice**—a believing Jewess; but his father was a Greek, *i.e.*, a heathen (Acts, 16. 1). The faith of the one parent sanctified the child (ch. 3. 15; 1 Corinthians, 7. 14). She was probably converted at Paul’s first visit to Lystra (Acts, 14. 6). It is an undesigned coincidence, and so a mark of truth, that in Acts, 16. 1 the belief of the mother *alone* is mentioned, just as here praise is bestowed on the faith of the mother, whilst no notice is taken of the father. [PALEY’S *Hora Paulina*.] **and**—Greek, “but,” *i.e.*, notwithstanding appearances. [ALFORD.] **persuaded that**—*it dwells*, or *it shall dwell* “in thee also.” The mention of the faith of his mother and grandmother is designed as an incentive to stir up his faith. **6. Wherefore**—Greek, “For which cause,” *viz.*, because thou hast inherited, didst once possess, and I trust [I “am persuaded”] still dost possess, such unfeigned faith. [ALFORD.] **stir up**—*lit.*, “rekindle,” “revive the spark of:” the opposite of “quench” or *extinguish* (1 Thessalonians, 5. 19). Paul does not doubt the existence of real faith in Timothy, but he desires it to be put into active exercise. Timothy seems to have become somewhat remiss from being so long without Paul (ch. 2. 22). **gift of God**—the spiritual grace received for his ministerial office, either at his original ordination, or at his consecration to the particular office of superintending the Ephesian church (Note, 1 Timothy, 4. 14), imparting *fearlessness, power, love, and a*

sound mind (v. 7). **by the putting on of my hands**—In 1 Timothy, 4. 14, it is “*with* (not *by*) the laying on of the hands of the *presbytery*.” The apostle was chief of the ordination, and to him “*BY*” is applied. The presbytery were his assistants; so “*with*,” implying merely *accompaniment*, is said of them. Paul was the instrument in Timothy’s ordination and reception of the grace then conferred; the presbyters were the concurrent participants in the act of ordination: so the *Greek*, *dia* and *meta*. So in ordinations by a bishop in our days, he does the *principal* act, they join in laying on hands *with* him. 7. **For, &c.**—Implying that Timothy needed the exhortation “to stir up the gift of God in him,” being constitutionally *timid*: “For God *did not* give us (so the *Greek*, *viz.*, at our ordination or consecration) the spirit of *fear*. The spirit which He gave us, was not the spirit of timidity (*lit.*, cowardice, which is weakness), but of “*power*” (exhibited in a fearless “*testimony*” for Christ, v. 8). “*Power*” is the invariable accompaniment of the gift of the *Holy Ghost*. Luke, 24. 49; Act, 1. 8; cf. 6. 6, “full of faith and of the *Holy Ghost*,” with v. 8, full of faith and *power*.” Fear is the result of “the spirit of bondage” (Romans, 8. 15). Fear *within* exaggerates the causes of fear *without*. “The spirit of power” is the spirit of man dwelt in by the Spirit of God imparting *power*: this power “casteth out fear” from ourselves, and stimulates us to try to cast it out of others (1 John, 4. 18). **love**—which moves the believer whilst “speaking the truth” with *power*, when giving his testimony for Christ (v. 8), at the same time to do so “in love” (Ephesians, 4. 15). **a sound mind**—The *Greek* is rather, “the bringing of men to a sound mind.” [WAHL.] BENGEL supports *English Version*, “a sound mind,” or “sobermindedness:” a duty to which a young man like Timothy especially needed to be exhorted to (ch. 2. 22; 1 Timothy, 4. 12; Titus, 2. 4. 6). So Paul urges him, in ch. 2. 4, to give up worldly entanglements, which as *thorns* (Luke, 8. 14) choke the word. These three gifts are preferable to any miraculous powers whatever. 8. **therefore**—seeing that God hath given us such a spirit, not that of *fear*. **be not thou . . . ashamed**—I agree with ELLICOTT, in opposition to ALFORD, that the *Greek* subjunctive here, with the negative, implies action *completed at one time*, not *continued action*, which the present imperative would express: thus implying that Timothy had *not* decidedly yet evinced such feeling of *shame*; though, I think, Paul, amidst the desertion of others who once promised fair, and from being aware of Timothy’s constitutional *timidity* (*Note*, v. 7), felt it necessary to stir him up and guard him against the possibility of unchristian dereliction of duty as to bold confession of Christ. *Shame* (v. 8) is the companion of *fear* (v. 7): if fear be overcome, false shame flees. [BENGEL.] Paul himself (v. 12), and Onesiphorus (v. 16), were instances of fearless profession removing false shame. He presents in contrast sad instances of fear and shame (v. 15). **of the testimony of our Lord**—*of the testimony* which thou art bound to give in the cause of *our Lord*: he says “*our*,” to connect Timothy and himself together in the testimony which both should give for their common Lord. *The testimony which Christ gave before Pilate* (1 Timothy, 6. 12, 13), is an incentive to the believer that he should, after his Lord’s example, *witness a good testimony* or *confession*. **nor of me his prisoner**—The cause of God’s servants is the cause of God Himself (Ephesians, 4. 1). Timothy might

easily be tempted to be ashamed of one in prison, especially as not only worldly shame, but great risk, attended any recognition of Paul the prisoner. **be thou partaker—with me. of the gospel**—rather as *Greek*, "for the gospel," *i.e.*, suffered for the gospel (ch. 2. 3-5; Philemon, 13). **according to the power of God**—exhibited in having saved and called us (v. 9). God who has done the greater act of power (*i.e.*, saved us), will surely do the less (carry us safe through afflictions borne for the gospel). "Think not that thou hast to bear these afflictions by thine own power, nay, it is by the power of God. It was a greater exercise of power than His making the heaven, His persuading the world to embrace salvation." [CHRYSOSTOM.] **9. Who . . . called us**—*vis.*, God the Father (Galatians, 1. 6). The having "saved us" in His eternal purpose of "grace, given us in Christ before the world began," precedes His actual "calling" of us in due time with a call made effective to us by the Holy Spirit; therefore, "saved us" comes before "called us" (Romans, 8. 28-30). **holy calling**—the actual call to a life of holiness. Hebrews, 3. 1, "Heavenly calling" [TITTMANN, *Synonyms*]: whereas we were sinners and enemies (Ephesians, 1. 18; 4. 1). The call comes wholly from God, and claims us wholly for God. "Holy" implies the separation of believers from the rest of the world unto God. **not according to**—not having regard to our works in His election and calling of grace (Romans, 9. 11; Ephesians, 2. 8, 9). **his own purpose**—The origination of salvation was of His own purpose, flowing from His own goodness, not for works of ours coming first, but wholly because of His own gratuitous, electing love. [THEODORET & CALVIN.] **grace . . . given us**—in His everlasting purpose, regarded as the same as when actually accomplished in due time. **in Christ**—believers being regarded by God as IN HIM, with whom the Father makes the covenant of salvation (Ephesians, 1. 4; 3. 11). **before the world began**—*Greek*, "before the times (periods) of ages:" the enduring ages of which no end is contemplated (1 Corinthians, 2. 7; Ephesians, 3. 11). **10. But . . . now . . . manifest**—In contrast to its concealment heretofore in the eternal purpose of God "before the world began" (v. 9; Colossians, 1. 26; Titus, 1. 2, 3). **appearing**—the visible manifestation in the flesh. **abolished death**—*Greek* "taken away the power from death." [TITTMANN.] The *Greek* article before "death," implies that Christ abolished death, not only in some particular instance, but in its very essence, being, and idea, as well as in all its aspects and consequences (John, 11. 26; Romans, 8. 2, 38; 1 Corinthians, 15. 26, 55; Hebrews, 2. 14). The carrying out of the abolition of death into full effect is to be at the resurrection (Revelation, 20. 14). The death of the body meanwhile is but temporary, and is made no account of by Christ and the apostles. **brought . . . to light**—making visible by the gospel what was before hidden in God's purpose. **life**—of the Spirit, acting first on the soul here, about to act on the body also at the resurrection. **immortality**—*Greek*, "incorruptibility" of the new life, not merely of the risen body [ALFORD] (Romans, 8. 11.) **through**—by means of the gospel, which brings to light the life and immortality purposed by God from eternity, but manifested now first to man by Christ, who, in His own resurrection, has given the pledge of his people's final triumph over death through Him. Before the gospel revelation from

God, man, by the light of nature, under the most favorable circumstances, had but a glimmering idea of the possibility of a future being of *the soul*, but not the faintest idea of the resurrection of *the body* (Acts, 17. 18, 32). If Christ were not "the life," the dead could never live; if He were not the resurrection, they could never rise; had He not the keys of hell and death (Revelation, 1. 18), we could never break through the bars of death or gates of hell. [BISHOP PEARSON.] 11. **Whereunto**—For the publication of which gospel. **I am appointed**—*Greek*, "I was appointed." **preacher**—*Greek*, "herald." **teacher of the Gentiles**—(1 Timothy, 2. 7.) He brings forward his own example in this verse and v. 12, as a pattern for Timothy, as a *public* "preacher," an "apostle," or *missionary* from place to place, and a "teacher" in *private* instructing His flock with patient perseverance. 12. **For the which cause**—For the gospel cause of which I was appointed a preacher (v. 10, 11). **I also suffer**—besides my *active* work as a missionary. **ELLICOTT translates**, "I suffer even these things:" the sufferings attendant on my being a prisoner (v. 8. 15). **I am not ashamed**—neither be thou (v. 8). **for**—Confidence as to the future drives away shame. [BENGEL.] **I know**—though the world knows Him not (John, 10. 14; 17. 25). **whom**—I know what a *faithful*, promise-keeping God He is (ch. 2. 13.) It is not, I know *how* I have believed, but, I know **WHOM** I have believed; a feeble faith may clasp a strong Saviour. **believed**—rather, "trusted:" carrying out the metaphor of a depositor depositing his pledge with one whom he *trusts*. **I am persuaded**—(Romans, 8. 38.) **he is able**—in spite of so many foes around me. **that which I have committed unto him**—*Greek*, "my deposit:" the body, soul, and spirit, which I have deposited in God's safe keeping (1 Thessalonians, 5. 23; 1 Peter, 4. 19). So Christ Himself in dying (Luke, 23. 46). "God deposits with us His word; we deposit with God our spirit." [GROTIUS.] There is one deposit [His revelation] committed by God to us, which we ought to keep (v. 13, 14) and transmit to others (ch. 2. 2): there is another committed by God to us, which we should commit to His keeping, *vis.*, ourselves and our heavenly portion. **that day**—the day of His appearing (v. 18; ch. 4. 8). 13. **Hold fast the form**—rather as *Greek*, "Have (*i.e.*, keep) a *pattern* of sound (*Greek*, *healthy*) words which thou hast heard from me, in faith and love." "Keep" suits the reference to a *deposit* in the context. The secondary position of the verb in the *Greek* forbids our taking it so strongly as *English Version*, "Hold fast." The *Greek* for "form" is translated "pattern" in 1 Tim., 1. 16, the only other passage where it occurs. Have such a *pattern* drawn from my *sound* words, in opposition to the *unsound* doctrines current at Ephesus, *vividly impressed* (WAHL translates it "delineation:" the verb implies to make a *lively and lasting impress*) on thy mind. **In faith and love**—the element in which my *sound* words had place, and in which thou art *to have the vivid impression* of them as thy *inwardly delineated pattern*, moulding conformably thy outward profession. So nearly BENGEL explains, 1 Timothy, 3. 9. 14. **Translate as Greek**, "That goodly deposit keep through the Holy Ghost," *vis.*, "the sound words which I have committed to thee" (v. 13; ch. 2. 2). **In us**—in all believers, not merely in you and me. The indwelling Spirit enables us to keep from the robbers of the soul the deposit of His word committed to us by God.

15. **all they which are in Asia**—Proconsular Asia: "All who are there *now*, when they were in Rome (not "be" or *are*, but) turned from me" then: were "ashamed of my chain," in contrast to Onesiphorus; did not stand with me but forsook me (ch. 4. 16). It is possible that the occasion of their turning from him was at his apprehension in Nicopolis, whither they had escorted him on his way to Rome, but from which they turned back to Asia. A hint to Timothy, now in Asia, not to be like them, but to imitate rather Onesiphorus, and to come to him (ch. 4. 21). **Phygellus and Hermogenes**—specified perhaps, as being persons from whom such pusillanimous conduct could least be expected; or, as being well known to Timothy, and spoken of before in conversations between him and Paul, when the latter was in Asia Minor. 16. **The Lord give mercy**—even as Onesiphorus had abounded in works of *mercy*. **the house of Onesiphorus**—He himself was then absent from Ephesus, which accounts for the form of expression (ch. 4. 19). His *household* would hardly retain his name after the master was dead, as BENGEI supposes him to have been. Nowhere has Paul prayers for the dead, which is fatal to the theory, favored by ALFORD also, that he was dead. God blesses not only the righteous man himself, but all his household. **my chain**—Paul in the second, as in his first imprisonment, was bound by a chain to the soldier who guarded him. 17. **found me**—in the crowded metropolis. So in turn "may he find mercy of the Lord in that day" when the whole universe shall be assembled. 18. **grant unto him**—as well as "unto his house" (v. 16). **the Lord**—who rewards a kindness done to His disciples as if done to Himself (Matthew, 25. 45). **of—from the Lord**: "the Lord" is emphatically put instead of "from Himself," for solemnity and emphasis (2 Thessalonians, 3. 5). **in how many things**—"how many acts of ministry he rendered." **unto me**—Omitted in the oldest MSS., so that the "ministered" may include services rendered to *others* as well as to Paul. **very well**—rather as *Greek*, "Thou knowest better" (than I can tell thee, seeing that thou art more of a regular resident at Ephesus).

CHAPTER II.

Ver. 1-26. EXHORTATIONS: TO FAITHFULNESS AS A GOOD SOLDIER OF CHRIST: ERRORS TO BE SHUNNED: THE LORD'S SURE FOUNDATION: THE RIGHT SPIRIT FOR A SERVANT OF CHRIST. 1. **Thou therefore**—following my example (ch. 1. 8, 12) and that of Onesiphorus (ch. 1. 16-18) and shunning that of those who forsook me (ch. 1. 15). **my son**—*Children* ought to imitate their father. **be strong**—*lit.*, "be invested with power." Have power, and show thyself to have it; implying an abiding state of power. **in the grace**—the *element* in which the believer's strength has place. Cf. ch. 1. 7, "God hath given us the Spirit of power." 2. **among**—*Greek*, "through," *i.e.*, with the attestation (*lit.*, intervention) of many witnesses, *vis.*, the presbyters and others present at his ordination or consecration (1 Timothy, 4. 14; 6. 12). **commit**—in trust, as a *deposit* (ch. 1. 14). **faithful**—The quality most needed by those having a trust committed to them. **who**—*Greek*, "(persons) such as shall be competent to teach (them to) others also." Thus the way is prepared for inculcating the duty of faithful endurance (v. 3-13). Thou shouldest consider as a motive to endurance, that thou hast not only to keep the deposit for thyself, but to

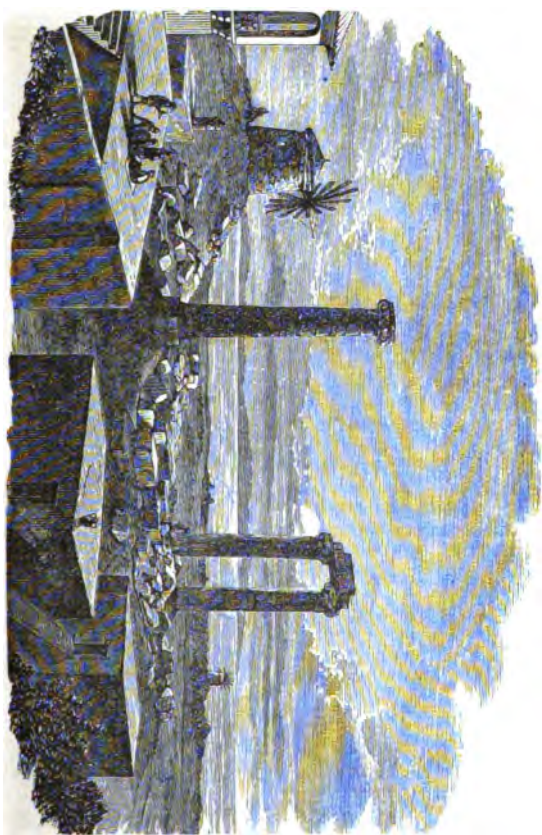
transmit it unimpaired to others, who in their turn shall fulfil the same office. This is so far from supporting oral tradition *now*, that it rather teaches how precarious a mode of preserving revealed truth it was, depending as it did, on the trustworthiness of each individual in the chain of succession; and how thankful we ought to be that *God Himself* has given the *written Word*, which is exempt from such risk. **3. Thou therefore endure hardness**—The oldest MSS. have no "*Thou therefore*," and read, "*Endure hardship with*" (me). "Take thy share in suffering," [CONYBEARE & HOWSON]. **4. "No one whilst serving as a soldier."** *the affairs, &c.*—"the businesses of life" [ALFORD]: mercantile, or other than military. *him who hath chosen him*—the general who at the first enlisted him as a soldier. Paul himself worked at tent-making (Acts. 18. 3). Therefore what is prohibited here is, not all other save religious occupation, but the becoming *entangled*, or over-engrossed therewith. **5. And—"Moreover,"** *strive for masteries*—"strive in the games" [ALFORD]: *viz.*, the great national games of Greece. *yet is he not crowned, except*—even though he gain the victory. *strive lawfully*—observing all the conditions of both the contest (keeping within the bounds of the course and stript of his clothes) and the preparation for it, *viz.*, as to self-denying diet, anointing, exercise, self-restraint, chastity, decorum, &c. (1 Corinthians, 9. 24-27). **6. must be first partaker**—The right of *first partaking of the fruits* belongs to him *who is laboring*: do not thou, therefore, relax thy labors, as thou wouldest be foremost in partaking of the reward. CONYBEARE explains, "*first*" *before the idler*. **7.** Consider the force of the illustration I have given from the soldier, the contender in the games, and the husbandmen, as *applying to thyself in thy ministry*, *and the Lord give thee, &c.*—The oldest MSS. read, "*for the Lord will give thee understanding.*" Thou canst understand my meaning so as personally to apply it to thyself; for the Lord will give thee understanding when thou seekest it from Him, "*in all things.*" Not intellectual perception, but personal appropriation of the truths metaphorically expressed, was what he needed to be given him by the Lord. **8.** Rather as *Greek*, "*Remember Jesus Christ, risen from the dead.*" Remember Christ risen, so as to follow Him. As He was raised after death, so if thou wouldest share His risen "*life*," thou must now share His "*death*" (v. 11). The *Greek* perfect passive participle, implies a *permanent character* acquired by Jesus as the risen Saviour, and *our permanent interest in Him as such*. Christ's resurrection is put prominently forward as being the truth now assailed (v. 18.), and the one best calculated to stimulate Timothy to steadfastness in sharing Paul's sufferings for the gospel's sake (*Note*, v. 3). *my gospel*—that which I always taught. *of the seed of David*—The one and only genealogy (as contrasted with the "*endless genealogies*," 1 Timothy, 1. 4) worth thinking of, for it proves Jesus to be the Messiah. The absence of the article in the *Greek*, and this formula, "*of the seed of David*" (cf. Romans, 1. 3), imply, that the words were probably part of a recognized short oral creed. In His death He assured us of His humanity; by His resurrection, of His divinity; that he was not crucified for *His own sin*, appears from His resurrection; that He was crucified shows that He bore sin, *on* Him, though not in Him. **9. Wherein**—In proclaiming

which gospel. **suffer trouble**—*lit.*, "evil." I am a sufferer of evil as though I were a doer of evil. **bonds**—(ch. 1. 16.) **word** . . . **not bound**—Though my person is bound, my tongue and my pen are not (ch. 4. 17; Acts, 28. 31). Or he alludes not merely to *his own* proclamation of the gospel, though in chains, but to the freedom of its circulation *by others*, even though his power of circulating it is now prescribed (Philippians, 1. 18). He also hints to Timothy, that he being free ought to be the more earnest in the service of it. **10. Therefore**—Because of the anxiety I feel that the gospel should be extended; that anxiety being implied in v. 9. **endure**—not merely "I passively *suffer*," but "I actively and perseveringly *endure*," and "am ready to endure patiently all things." **the elect**—for the sake of the church: all the members of Christ's spiritual body (Colossians, 1. 24). **they** . . . **also**—as well as myself: both God's elect not yet converted and those already so. **salvation** . . . **glory**—not only *salvation* from wrath, but *glory* in *reigning* with Him eternally (v. 12). *Glory* is the full expansion of *salvation* (Acts, 2. 47; Romans, 8. 21-24, 30; Hebrews, 9. 28). So *grace* and *glory* Psalm 84. 12. **11. Greek**, "Faithful is the saying." **For**—For the fact is so that, "if we be dead with him (the Greek aorist tense implies a state once for all entered into in past times at the moment of regeneration, Romans, 6. 3, 4, 8; Colossians, 2. 12), we shall also live with Him." The symmetrical form of "the saying," v. 11-13, and the rhythmical balance, of the parallel clauses, make it likely, they formed part of a church hymn (*Note*, 1 Timothy, 3. 16), or accepted formula, perhaps first uttered by some of the Christian "prophets" in the public assembly (1 Corinthians, 14. 26). The phrase "faithful is the saying," which seems to have been the usual formula (cf. 1 Timothy, 1. 15; 3. 1; 4. 9; Titus, 3. 8) in such cases, favors this. **12. suffer**—rather, as the *Greek* is the same as in v. 10, "If we endure (with Him)," &c. (Romans, 8. 17). **reign with Him**—The peculiar privilege of the elect church now suffering with Christ, then to reign with Him (*Note*, 1 Corinthians, 6. 2). *Reigning* is something more than mere *salvation* (Romans, 5. 17; Revelation, 3. 21; 5. 10: 20. 4, 5). **deny**—*with the mouth*. As "believe" *with the heart* follows, v. 12. Cf. the opposite, "confess with thy mouth" and "believe in thine heart" (Romans, 10. 9, 10). **he also will deny us**—(Matthew, 10. 33.) **13. believe not**—"If we are unbelievers (*lit.*, *unfaithful*), He remains *faithful*!" (Deuteronomy, 7. 9, 10). The oldest MSS. read, "For He cannot (it is an impossibility that He should) deny Himself." He cannot be unfaithful to His word that He will deny those who deny Him, though *we* be not faithful to our profession of faith in Him (Romans, 3. 3). Three things are impossible to God, to die, to lie, and to be deceived [AUGUSTINE, *Symbolism ad Catechumenos*, 1. 1.] (Hebrews, 6. 18.) This impossibility is not one of infirmity, but of infinite power and majesty. Also, indirectly, comfort is suggested to believers, that He is faithful to His promises to them; at the same time that apostates are shaken out of their self-deceiving fancy, that because they change, Christ similarly may change. A warning to Timothy to be steadfast in the faith. **14. them**—those over whom thou dost preside (Titus, 3. 1). **charging**—*Greek*, "testifying continually;" "adjuring them." **before the Lord**—(1 Timothy, 5. 21.) **that they strive not about words**—rather, "strive

with words:" "not to have a (mere) *war of words*" (v. 23, 24; 1 Timothy, 6. 4) where the most vital matters are at stake (v. 17, 18; Acts, 18. 15). The oldest MSS. put a stop at "charging them before the Lord" (which clause is thus connected with, "put them in remembrance") and read the imperative, "Strive not thou in words," &c. **to no profit**—not qualifying "words;" but *Gr.* neuter, in apposition with "strive in words," "(a thing tending) to no profit," *lit.*, "profitable for nothing;" the opposite of "meet for the master's use" (v. 21). **to the subverting**—sure to subvert (overturn) the hearers: the opposite of "edifying" (building up) (2 Corinthians, 13. 10). **15. Study**—*Greek*, "Be earnest," or "diligent." **to show**—*Greek*, "present," as in Romans, 12. 1. **thyself**—as distinguished from those whom Timothy was to charge (v. 14). **approved**—tested by trial: opposed to "reprobate" (Titus, 1. 16). **workman**—Alluding to Matthew, 20. 1, &c. **not to be ashamed**—by his work not being "approved" (Philippians, 1. 20). Contrast "deceitful workers" (2 Corinthians, 11. 13). **rightly dividing**—"rightly handling" [*Vulgate*]; "rightly administering" [ALFORD]; *lit.*, cutting "straight," or "right:" the metaphor being from a father or a steward (1 Corinthians, 4. 1) *cutting and distributing* bread among his children [VITRINGA & CALVIN] (Luke, 12. 42). LXX., Proverbs, 3. 6, and 11. 5, use it of "making one's way:" so BENGE here takes Paul to mean that Timothy may *make ready a straight way* for "the word of truth," and may himself walk straight forward according to this line, turning neither to the right nor to the left, "teaching no other doctrine" (1 Timothy, 1. 3.) The same image of a *way* appears in the *Greek* for "increase" (*Note*, v. 16). The opposite to "rightly handling," or "dispensing" is, 2 Corinthians, 2. 17, "corrupt the word of God." **truth**—*Greek*, "the truth" (cf. v. 18). **16. shun**—*lit.*, "stand above," separate from, and superior to. **vain**—opposed to "the truth" (v. 15). **babblings**—with loud voice: opposed to the temperate "word" (Titus, 3. 9). **increase**—*Greek*, "advance;" *lit.*, "strike forward:" an image from pioneers *cutting away* all obstacles *before* an advancing army. They pretend *progress*; the only kind of *progress* they make is to a greater pitch of impiety. **more ungodliness**—*Greek*, "a greater degree of impiety." **17. will eat**—*lit.*, "will have pasture." The consuming progress of mortification is the image. They pretend to give rich spiritual *pasture* to their disciples: the only *pasture* is that of a spiritual cancer feeding on their vitals. **canker**—a *cancer* or *gangrene*. **Hymeneus**—(*Note*, 1 Timothy, 1. 20). After his excommunication he seems to have been re-admitted into the church and again to have troubled it. **18. erred**—*Greek*, "missed the aim" (*Note*, 1 Timothy, 6. 21). **is past already**—has already taken place. The beginnings of the subsequent Gnostic heresy already existed. They "wrested" (2 Peter, 3. 16) Paul's own words (Romans, 6. 4; Ephesians, 2. 6; Colossians, 2. 12), "to their own destruction," as though the resurrection was merely the spiritual raising of souls from the death of sin. Cf. 1 Corinthians, 15. 12, where he shows all our hopes of future glory rest on the literal reality of the resurrection. To believe it past (as the Seleucians or Hermians did, according to AUGUSTINE, *Ep.* 119. 55, *ad Januarium*, sec. 4.), is to deny it in its true sense. **overthrow**—trying to subvert "the foundation" on which alone faith can rest secure (v. 19; cf. Titus, 1. 11). **19.**

Nevertheless—Notwithstanding the subversion of *their* faith, “the firm foundation of *God* standeth” fast (so the *Greek* ought to be *translated*). The “foundation” here is “the church” [ALFORD], “the ground” or basement support “of the truth” (1 Timothy, 3. 15), Christ Himself being the ultimate “foundation” (1 Corinthians, 3. 11). In the steadfast standing of *the church* there is involved the steadfast certainty of *the doctrine* in question (v. 18). Thus the “house” (v. 20) answers to the “foundation:” it is made up of the elect whom “the Lord knoweth” (acknowledgeth, recognizes, Psalm 1. 6; Matthew, 7. 23; John, 10. 14; 1 Corinthians, 8. 3) as “His,” and who persevere to the end, though others “err concerning the faith” (Matthew, 24. 24; John, 10. 28; Romans, 10. 38, 39; 1 John, 2. 19). BENJEL takes “the foundation” to be *the immovable faithfulness of God* (to His promises to His elect [CALVIN]). This contrasts well with the *erring from the faith* on the part of the reprobate, v. 18. Though *they* deny *the faith*, *God* abates not *His faithfulness* (cf. v. 13). **having**—seeing that it has. [ELICOTT.] **seal**—*inscription*: indicating *ownership and destination*; inscriptions were often engraven on a “foundation” stone (Revelation, 21. 14). [ALFORD.] This will agree with the view that “the foundation” is *the church* (Ephesians, 2. 20). If it be taken *God’s immovable faithfulness*, the “seal” will be regarded as attached to His covenant promise, with the inscription or legend, on one side of its round surface, “The Lord knoweth (it is ‘knew’ in LXX., Numbers, 16. 5, to which Paul here alludes, altering it for his purpose by the Spirit) them that are His;” on the obverse side, “Let every one that nameth (as *His* Lord, Psalm 20. 7, or preacheth in His name, Jeremiah, 20. 9) Christ,” &c. **depart**—*Greek*, “stand aloof,” *from iniquity*—(Isaiah, 52. 11.) In both clauses there may be an allusion to Num., 16. 5, 26, LXX. God’s part and man’s part are marked out. God chooseth and knoweth His elect; our part is to believe, and by the Spirit depart from all iniquity, an unequivocal proof of our being the Lord’s (cf. Deuteronomy, 29. 29; Luke, 13. 23-27). St. Lucian when asked by his persecutors, “Of what country art thou?” replied, “I am a Christian.” “What is your occupation?” “I am a Christian.” “Of what family?” “I am a Christian.” [CHRYSOSTOM *Orationes*, 75.] He cannot be honored with the name Christian, who dishonors by iniquity, Christ, the author of the name. Blandina’s refreshment amidst her torures was to say, “I am a Christian, and *with us Christians no evil is done*.” [EUSEBIUS, *Ecclesiastical history*, 5. 1.] Apostacy from the faith is sure soon to be followed by indulgence in iniquity. It was so with the false teachers (ch. 3. 2-8, 13). **20. In a great house**—*i.e.*, the visible professing Christian church (1 Timothy, 3. 15). Paul is speaking, of not those without, but of the [visible] family of God. [CALVIN.] So the parable of the sweep-net (Matthew, 13. 47-49) gathering together of every kind, good and bad: as the good and bad cannot be distinguished whilst under the waves, but only when brought to shore, so believers and unbelievers continue in the same church, until the judgment makes the everlasting distinction. “The ark of Noah is a type of the church; as in the former there were together the leopard and the kid, the wolf and the lamb; so in the latter, the righteous and sinners, vessels of gold and silver, with vessels of wood and earth” [JEROME, *contra Luciferianos*, 302] (cf. Matthew, 20. 16). **vessels of gold . . .**

silver—precious and able to endure fire. **of wood and earth**—worthless, fragile, and soon burnt (1 Corinthians, 3. 12-15; 15. 47). **some . . . some**—the former . . . the latter. **to dishonor**—(Proverbs, 16. 4; Romans, 9. 17-23.) **21. If a man . . . purge himself from these**—The *Greek* expresses "If one (*ex. gr.*, thou, Timothy) purify himself (so as to separate) *from among these*" (vessels unto dishonor). **sanctified**—set apart as wholly consecrated to the Lord. **and meet**—Some oldest MSS. omit "and." **the master**—*vis.*, of "the house:" the Lord. Paul himself was such a vessel: once one among those of earth, but afterwards he became by grace one of gold. **prepared unto every good work**—(ch. 3. 17; Titus, 3. 1.) Contrast Titus, 1. 16. **22. also**—*Greek*, "But:" in contrast to "every good work," v. 21. **flee**—There are many lusts from which our greatest safety is in *flight* (Genesis, 39. 12). Avoid occasions of sin. From the abstemious character of Timothy (1 Timothy, 5. 23) it is likely that not animal indulgences, but the impetuosity, rash self-confidence, 'astiness, strife, and vain glory of young men (1 John, 2. 14-16), are that *he* is here warned against: though the Spirit probably intended the warning to include *both* in its application to the church in *general*. **youthful**—Timothy was a youth (1 Tim., 4. 12). **righteousness**—The opposite of "iniquity," *i.e.*, unrighteousness (v. 19; cf. 1 Tim., 6. 11). **peace, with**—rather put no comma, *peace with them* that call on the Lord out of a pure heart" (1 Tim., 1. 5; Ephes., 6. 5; Col., 3. 22). We are to *love* all men, but it is not possible to be at *peace* with all men, for this needs community of purpose and opinion; they alone who *call* on the Lord sincerely [as contrasted with the false teachers who had only the form of godliness, ch. 3. 5; 8; Titus, 1. 15, 16] have this community [THEODORET] (Romans, 12. 18). **23. (Titus, 3. 9.) unlearned**—*Greek*, "undisciplined:" not tending to promote the discipline of faith and morals (Proverbs, 5. 23). "Uninstructive:" in contrast with "instructing" (v. 25), and "wise unto salvation" (ch. 3. 15). **avoid**—"decline." **24. not strive**—"The servant of the Lord" must imitate his master in not *striving contentiously*, though uncompromising in earnestly contending for the faith (Jude, 3; Matthew 12. 19). **gentle unto all men**—"patient" (*Greek*, "patient in bearing wrongs") in respect to adversaries. He is to be *gentle* so that he may occasion no evils; *patient* so that he may endure evils. **apt to teach**—Implying not only solid teaching and ease in teaching, but patience and assiduity in it. [BENGEL.] **25. instructing**—*Greek*, "disciplining" *instructing with correction*, which those who deal in "*uninstructive*" or "undisciplined questions" need (Notes, v. 23; 1 Timothy, 1. 20). **those that oppose themselves**—*Greek*, "oppositely affected," those of a different opinion. **If peradventure**—*Greek*, "if at any time." **repentance**—which they need as antecedent to the *full knowledge* (so the *Greek* for "*acknowledgment*") of the truth (1 Timothy, 2. 4), their minds being corrupted (ch. 3. 8), and their lives immoral. The cause of the spiritual ignorance which prompts such "questions" is moral, having its seat in the *will*, not in the intellect (John, 7. 17). Therefore repentance is their first need. That, not man, but God alone can "give" (Acts, 5. 31). **26. recover themselves**—*Greek*, "awake up to soberness," *vis.*, from the spiritual intoxication whereby they have fallen into the snare of the devil. **the snare**—(Ephesians, 6. 11, "the wiles of the devil;" 1 Timothy, 3.



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7; 6. 9.) **taken captive by him at his will**—so as to follow the will of "THAT" (the *Greek* emphatically marks Satan thus) foe. However, different *Greek* pronouns stand for "him" and "his;" and the *Greek* for "taken captive" means not "captivated for destruction," but "for being saved alive," as in Luke, 5. 10, "Thou shalt catch men to save them unto life;" also there is no article before the *Greek* participle, which the *English Version* "who are taken captive," would require. Therefore *translate*, "That they may awake," &c., taken as saved (and willing) captives by him (the servant of the Lord, v. 24), so as to follow the will of HIM (the Lord, v. 24, or "God," v. 25). There are here two evils, the "snare" and *sleep*, from which they are delivered: and two goods to which they are translated, *awaking* and deliverance. Instead of Satan's thrall comes the free and willing *captivity* of obedience to Christ (2 Corinthians, 10. 5). It is God who goes before, *giving repentance* (v. 25); then the work of His servant following is sure to be crowned with success, leading the convert henceforth to "live to the will of God" (Acts, 22. 14; 1 Peter, 4. 2).

CHAPTER III.

VER. I-17. COMING EVIL DAYS: SIGNS OF EVIL ALREADY: CONTRAST IN THE DOCTRINE AND LIFE OF PAUL, WHICH TIMOTHY SHOULD FOLLOW, IN ACCORDANCE WITH HIS EARLY TRAINING IN SCRIPTURE. 1. **also**—*Greek*, "but." **last days**—preceding Christ's second coming (2 Peter, 3. 3; Jude, 18). "The latter times," 1 Timothy, 4. 1, refer to a period not so remote as "the last days," viz., the long days of Papal and *Greek* anti-Christianity. **perilous**—*lit.*, "difficult times," in which it is difficult to know what is to be done: "grievous times." **shall come**—*Greek*, "shall be imminent;" "shall come unexpectedly." [BENGEL.] 2. **men**—in the professing church. Cf. the catalogue, Romans, 1. 29, &c., where much the same sins are attributed to heathen men, it shall be a relapse into virtual heathendom, with all its beast-like propensities, whence the symbol of it is "a beast" (Revelation, 13. 1, 11, 12, &c., 17. 3, 8, 11). **covetous**—*translate*, "money-loving," a distinct *Greek* word from that for "covetous" (Note, Colossians, 3. 5). The cognate *Greek* substantive (1 Timothy, 6. 10) is so *translated*, "the love of money is a (*Greek*, not "the") root of all evil. **boasters**—empty boasters [ALFORD]: boasting of having what they have not. **proud**—overweening: *lit.*, *showing* themselves above their fellows. **blasphemers**—rather, "evil-speakers," *revilers*. **disobedient to parents**—The character of the times is even to be gathered especially from the manners of the young. [BENGEL.] **unthankful**—The obligation to *gratitude* is next to that of *obedience to parents*. **unholy**—irreligious [ALFORD]; inobservant of the offices of piety. 3. **truce-breakers**—rather as the *Greek* is *translated* Romans, 1. 31, "implacable." **false accusers**—slanderers (1 Timothy, 3. 11; Titus, 2. 3). **incontinent, fierce**—at once both soft and hard; *incontinently indulging themselves*, and *inhuman* to others. **despisers**, &c.—"no lovers of good" [ALFORD]; the opposite of "a lover of good" (Titus, 1. 8). 4. **heady**—precipitate in action and in passion. **high-minded**—*lit.*, "puffed up" with pride, as with smoke blinding them. **lovers of pleasure . . . God**—Love of pleasure destroys the love and sense of God. 5. **form**—outward semblance. **godliness**—piety. **denying**—rather as *Greek*, "having denied," i.e., renounced. **the power**

—the living regenerating, sanctifying influence of it. **turn away**—implying that some of such characters, forerunners of the last days, were already in the church. **6. of this sort**—*Greek*, “of these,” such as were described (v. 5). **creep into**—stealthily. **laden with sine**—(Isaiah, I. 4)—applying to the “silly women” whose consciences are burdened with sins, and so are a ready prey to the false teachers who promise ease of conscience if they will follow them. A bad conscience leads easily to shipwreck of faith (I Timothy, I. 19). **divers lusts**—not only animal lusts, but passion for change in doctrine and manner of teaching; the running after fashionable men and fashionable tenets, drawing them in the most opposite directions. [ALFORD.] **7. Ever-learning**—some new point, for mere curiosity to the disparagement of what they seemed to know before. **the knowledge**—*Greek*, “the perfect knowledge:” the only safeguard against further novelties. Gnosticism laid hold especially of the female sex [IRENÆUS, I. 13. 3.]: so Roman Jesuitism. **8. Now**—*Greek*, “But;” it is no wonder there should be now such opponents to the truth, for their prototypes existed in ancient times. [ALFORD.] **Jannes ... Jambres**—Traditional names of the Egyptian magicians who resisted Moses (Exodus, 7. 11, 22), derived from “the unwritten teaching of the Jews.” [THEODORET.] In a point so immaterial as the names, where Scripture had not recorded them Paul takes the names which general opinion had assigned the magicians. EUSEBIUS, *Præparatio Evangelica*, quotes from Numenius, “Jannes and Jambres were sacred scribes (a lower order of priests in Egypt) skilled in magic.” HILLER interprets Jannes from the Abyssinian language a *trickster*, and Jambres a *juggler* (Acts, 13. 8). **resist**—“withstand,” as before. They did so by trying to rival Moses’ miracles. So the false teachers shall exhibit lying wonders in the last days, (Matthew, 24. 24; 2 Thessalonians, 2. 9; Revelation, 13. 14, 15). **reprobate**—*incapable of testing* the truth (Romans, I. 28). [BENGEL.] ALFORD takes passively, “not abiding the test;” rejected on being tested (Jeremiah, 6. 30). **9. they shall proceed no further**—though *for a time* (ch. 2. 16) “they shall advance or proceed *English Version* ‘increase’ unto more ungodliness,” yet there is a *final* limit beyond which they shall not be able to “proceed further” (Job, 38. 11; Revelation, 11. 7, 11). They themselves shall “wax worse and worse” (v. 13), but they shall at last be for ever prevented from seducing others. “Often malice proceeds deeper down, when it cannot extend itself.” [BENGEL.] **their folly**—*lit.*, “dementation:” *wise* though they think themselves. **shall be manifest**—*Greek*, “shall be brought forth from concealment into open day” [BENGEL.] (I Corinthians, 4. 5). **as theirs ... was**—as that of those magicians was, when not only could they no longer try to rival Moses in sending boils, but the boils fell upon themselves: so as to the lice (Exodus, 8. 18; 9. 11). **10. fully known**—*lit.*, “fully followed up” and traced, *viz.*, with a view to following me as thy pattern, so far as I follow Christ; the same *Greek* as Luke, I. 3, “having had perfect understanding of all things.” His pious mother Lois, and grandmother Eunice, would recommend him to *study fully* Paul’s Christian course as a pattern. He had not been yet the companion of Paul at the time of the apostle’s persecutions in Antioch, Iconium, and Lystra (Acts, 13. 50; 14. 5, 19), but is first mentioned as such Acts, 16. 1-3. However, he was

"a disciple" already, when introduced to us in Acts, 16. 1-3; and as Paul calls him "my own son in the faith," he must have been converted by the apostle previously; perhaps in the visit to those parts three years before. Hence arose Timothy's knowledge of Paul's persecutions, which were the common talk of the churches in those regions about the time of his conversion. The *incidental* allusion to them here forms an *undesigned coincidence* between the history and the epistle indicating genuineness. [PALEY'S *Horæ Paulinæ*.] A forger of epistles from the Acts would never allude to Timothy's *knowledge* of persecutions, when that knowledge is not expressly mentioned in the history, but is only arrived at by indirect inference; also the omission of *Derbe* here, in the epistle, is in minute accordance with the fact that in *Derbe no persecution* is mentioned in the history, though *Derbe and Lystra* are commonly mentioned together. The reason why he mentions his persecutions before Timothy became his companion, and not those subsequent, was because Timothy was familiar with the latter as an eye-witness, and Paul needed not to remind him of them, but the former Timothy had *traced up* by seeking the information from others, especially as the date and scene of them was the date and scene of his own conversion. **doctrine**—"teaching." **manner of life**—"conduct," "behaviour." **purpose**—The *Greek* is elsewhere usually used of God's "purpose." But here, as in Acts, 11. 23, of Paul's determined "purpose of heart in cleaving unto the Lord." My *set aim*, or *resolution*, in my apostolic function, and in every action is, not my selfish gain, but the glory of God in Christ. **long-suffering**—towards my adversaries, and the false teachers; towards brethren in bearing their infirmities; towards the unconverted, and the lapsed when penitent (ch. 4. 2; 2 Corinthians, 6. 6; Galatians, 5. 22; Ephesians, 4. 2; Colossians, 3. 12). **charity**—Love to all men. **patience**—"endurance;" *patient continuance* in well-doing amidst adversities (v. 11; Romans, 2. 7). **II. afflictions**—"sufferings." **which**—*Greek*, "such as." In *Antioch*—of *Pisidia* (Acts, 13. 14. 50, 51). *Iconium*—(Acts, 14. 1-5). *Lystra*—(Acts, 14. 6, 19.) **what**—How grievous. **out of . . . all . . . Lord delivered me**—(ch. 4. 17; Psalm 34. 17; 2 Corinthians, 1. 10.) An encouragement to Timothy not to fear persecutions. **12. Yea, and**—An additional consideration for Timothy; if he *wishes to live godly in Christ*, he must make up his mind to encounter persecution. **that will**—*Greek*, "all whose will is to live," &c. So far should persecution be from being a stumblingblock to Timothy, he should consider it a mark of the pious. So the same *Greek* is used of the same thing, Luke, 14. 28, 33, "intending (*Greek, wishing*) to build a tower . . . counteth the cost." **live godly in Christ**—(Galatians, 2. 20; Philippians, 1. 21). There is no godliness (*Greek*, "piously") or *piety* out of Christ. The world easily puts up with the mask of a religion which depends on itself, but the piety which derives its vigor directly from Christ is as odious to modern Christians as it was to the ancient Jews. [BENGEL.] **shall suffer persecution**—and will not decline it (Galatians, 5. 11). BISHOP PEARSON proves the divine origination of Christianity from its success being inexplicable on the supposition of its being of human origin. The nature of its doctrine was no way likely to command success: (1) it condemned all other religions, some established for ages; (2) it enjoins precepts ungrateful to flesh and blood, the mortifying of the

flesh, the love of enemies, and the bearing of the cross; (3) it enforces these seemingly unreasonable precepts by promises seemingly incredible; not good things such as afford complacency to our senses, but such as cannot be obtained till after this life, and presuppose what then seemed impossible, the resurrection; (4) it predicts to its followers what would seem sure to keep most of the world from embracing it, *persecutions*. 13. Reason why persecutions must be expected, and these becoming worse and worse as the end approaches. The breach between light and darkness, so far from being healed, shall be widened. [ALFORD.] **evil men**—in contrast to the "godly" (v. 12). **seducers**—*lit.*, "conjurers." Magical arts prevailed at Ephesus (Acts, 19. 19), and had been renounced by many Ephesians on embracing Christianity; but now when Paul was writing to Ephesus, symptoms of a return to *conjuring* tricks appeared: an undesigned coincidence. [BURTON.] Probably *sorcery* will characterize the final apostasy (Revelation, 13. 15; 18. 23; 22. 15). **wax worse**—*lit.*, "advance in the direction of worse" (*Note*, v. 9). Not contradictory to that verse: there the *diffusion* of the evil was spoken of; here its *intensity*. [ALFORD.] **deceiving, and being deceived**—He who has once begun to deceive others, is the less easily able to recover himself from error, and the more easily embraces in turn the errors of others. [BENGEL.] 14. **But . . . thou**—Whatever they may do. Resuming the thread begun at v. 10. **learned**—from me and thy mother and grandmother (ch. 1. 5; 2. 2). **assured of**—from Scripture (v. 15). **of whom**—plural, not singular, in the oldest MSS., "from what teachers." Not only from me, but from Lois and Eunice. 15. **from a child**—*lit.*, "from an infant." The tender age of the first dawn of reason is that wherein the most lasting impressions of faith may be made. **holy scriptures**—The Old Testament taught by his *Jewess* mother. An undesigned coincidence with ch. 1. 5; Acts, 16. 1-3. **able**—in themselves: though through men's own fault they often do not *in fact* make men savingly alive. **wise unto salvation**—*i.e.*, wise unto the attainment of salvation. Contrast "folly" (v. 9). *Wise* also in extending it to others. **through faith**—as the *instrument* of this wisdom. Each *knows* divine things only as far as *his own experience* in himself extends. He who has not faith, has not *wisdom* or *salvation*. **which is in**—*i.e.*, rests on Christ Jesus. 16. **All Scripture**—*Greek*, "Every Scripture," *i.e.*, Scripture in its every part. However, *English Version* is sustained, though the *Greek* article be wanting, by the technical use of the term "Scripture" being so notorious as not to need the article (cf. *Greek*, Ephesians, 3. 1 5; 2. 21). The *Greek* is never used of *writings* in general, but only of the sacred Scriptures. The position of the two *Greek* adjectives closely united by "and," forbids our taking the one as an epithet, the other as predicated and *translated* as ALFORD and ELLICOTT, "Every Scripture given by inspiration of God is also profitable." *Vulgate* in the best MSS., favors *English Version*. Clearly the adjectives are so closely connected, that as surely as one is a predicate, the other must be so too. ALFORD admits his *translation* to be harsh, though legitimate. It is better with *English Version* to take it in a construction legitimate, and at the same time *not harsh*. The *Greek*, "God-inspired," is found nowhere else. Most of the New Testament books were written when Paul wrote this his latest epistle: so he in-

cludes in the clause, "All Scripture is God-inspired," not only the *Old Testament*, in which alone Timothy was taught when a child (v. 15), but the New Testament books according as they were recognized in the churches which had men gifted with "discerning of spirits," and so able to distinguish really inspired utterances, persons, and so their writings, from spurious. St. Paul means, "All scripture is God-inspired and therefore useful:" because *we* see no utility in any words or portion of it, it does not follow it is not God-inspired. It is *useful*, because *God-inspired*, not *God-inspired* because useful. One reason for the article not being before the *Greek*, "Scripture," may be that, if it had, it *might* be supposed that it limited the sense to the *hiera grammata*, "Holy Scriptures" (v. 15) of the *Old Testament*, whereas here the assertion is more general: "all Scripture" (cf. *Greek*, 2 Peter, 1. 20). The translation, "all Scripture that is God-inspired is also useful," would imply that there is some *Scripture* which is not God-inspired. But this would exclude the appropriated sense of the word "Scripture;" and who would need to be told that "all divine Scripture is useful" ("profitable")? Hebrews, 4. 13, would, in ALFORD'S view, have to be rendered, "All naked things are *also* open to the eyes of Him," &c.: so also 1 Timothy, 4. 4, which would be absurd. [TREGELLES on *Daniel*.] KNAPP well defines inspiration, "An extraordinary divine agency upon teachers whilst giving instruction, whether oral or written, by which they were taught how and what they should speak or write" (cf. 2 Samuel, 23. 1: Acts, 4. 25; 2 Peter, 1. 21). The *inspiration* gives the Divine *sanction* to all the words of Scripture, though those words be the utterances of the individual writer, and only in special cases *revealed* directly by God (1 Corinthians, 2. 13). *Inspiration* is here predicated of the *writings*, "all Scripture," not of the persons. The question is not *how* God has done it; it is as to the *word*, not the *men* who wrote it. What we must believe is that He *has* done it, and that all the sacred writings are every where inspired, though not all alike matter of special *revelation*; and that even the *very words* are stamped with Divine sanction, as Jesus used them (*ex. gr.*, in the temptation, and John, 10. 34, 25), for deciding all questions of doctrine and practice. There are degrees of *revelation* in Scripture, but not of *inspiration*. The sacred writers did not even always know the full significance of their own God-inspired words (1 Peter, 1. 10, 11, 12). Verbal inspiration does not mean mechanical dictation, but "all Scripture is (so) inspired by God," that every thing in it, its narratives, prophecies, citations, the whole—ideas, phrases, and words—are such as He saw fit to be there. The *present condition* of the text is no ground for concluding against the *original text* being inspired, but is a reason why we should use all critical diligence to restore the original inspired text. Again, inspiration may be accompanied by revelation or not, but it is as much needed for writing *known* doctrines or facts authoritatively, as for communicating *new* truths. [TREGELLES.] The omission here of the substantive verb is, I think, designed to mark that, not only the Scripture *then* existing, but what *was still to be written till the canon should be completed*, is included as *God-inspired*. The Old Testament law, was the school-master to bring us to Christ; so it is appropriately said to be "able to make *wise* unto salvation through faith in Jesus Christ:" the term *wisdom* being appropriated to a

knowledge of the relations between the Old and New Testaments, and opposed to the pretended *wisdom* of the false teachers (1 Timothy, 1. 7, 8). **doctrine**—*Greek*, "teaching," i.e., *teaching the ignorant dogmatic truths* which they cannot otherwise know. He so uses the Old Testament, Romans, 1. 17. **reproof**—"refutation," *convicting the erring* of their error. Including *polemical* divinity. As an example of this use of the Old Testament, cf. Galatians, 3. 6, 13, 16. "Doctrine and reproof" comprehend the *speculative* parts of divinity. Next follow the *practical*: Scripture is profitable for (1) *correction* (*Greek*, "setting one right;" cf. an example, 1 Corinthians, 10. 1-10) and *instruction* (*Greek*, "disciplining," as a father does his child, *Note*, ch. 2. 25; Ephesians, 6. 4; Hebrews, 12. 5, 11, or "training" by instruction, warning, example, kindnesses, promises, and chastisements: cf. an example, 1 Corinthians, 5. 13). Thus the whole science of theology is complete in Scripture. Since Paul is speaking of Scripture in general and in the notion of it, the only *general* reason why, in order to *perfecting* the godly (v. 17), it should extend to *every department* of revealed truth, must be that it was intended to be the *complete and sufficient rule* in all things touching perfection. See Article VI., Common Prayer Book. In—*Greek*, "instruction *which is in righteousness*," as contrasted with the "instruction" in worldly rudiments (Colossians, 2. 20, 22). 17. **man of God**—(*Note*, 1 Timothy, 6. 11.) **perfect, thoroughly furnished**—*Gr.*, "thoroughly perfected," and so, "perfect." The man of God is perfectly accounted out of Scripture for his work, whether he be a minister (cf. ch. 4. 2, with ch. 3. 16) or a spiritual layman. No oral tradition is needed to be added.

CHAPTER IV.

Ver. 1-22. SOLEMN CHARGE TO TIMOTHY TO DO HIS DUTY ZEALOUSLY, FOR TIMES OF APOSTASY ARE AT HAND, AND THE APOSTLE IS NEAR HIS TRIUMPHANT END: REQUESTS HIM TO COME AND BRING MARK WITH HIM TO ROME, AS LUKE ALONE IS WITH HIM, THE OTHERS HAVING GONE: ALSO HIS CLOAK AND PARCHMENTS: WARNS HIM AGAINST ALEXANDER: TELLS WHAT BEFELL HIM AT HIS FIRST DEFENCE: GREETINGS: BENEDICTION. 1. **charge**—*Greek*, "adjure." **therefore**—Omitted in the oldest MSS. **the Lord Jesus Christ**—The oldest MSS. read simply, "Christ Jesus." **shall judge**—His *commission* from God is mentioned, Acts, 10. 42; his resolution to do so, 1 Peter, 4. 5; the execution of His commission, here. **at his appearing**—The oldest MSS. read, "and" for "at;" then *translate*, "(I charge thee *before God*, &c.) and *by His appearing*." **and his kingdom**—to be set up at His appearing, when we hope to reign with Him. His kingdom is real now, but not visible. It shall then be both real and visible (Luke, 22. 18, 30; Revelation, 1. 7; 11. 15; 19. 6). *Now* He reigns in the *midst of His enemies* expecting till they shall be overthrown (Psalm 110. 2; Hebrews, 10. 13). *Then* He shall reign with His adversaries prostrate. 2. **Preach**—*lit.*, "Proclaim as a herald." The term for the discourses in the synagogue was *Darascotch*; the corresponding *Greek* term (implying dialectical style, dialogue, and discussion, Acts, 17. 2, 18; 18. 4, 10) is applied in Acts to *discourses* in the Christian church. JUSTIN MARTYR, *Apology* 2, describes the order of public worship, "On Sunday all meet, and the writings of the apostles and prophets are read; then the president delivers a dis-

course: after this all stand up and pray: then there is offered bread and wine and water; the president likewise prays and gives thanks, and the people solemnly assent, saying, amen." The bishops and presbyters had the right and duty to preach, but they sometimes called on deacons, and even laymen, to preach. EUSEBIUS, *Ecclesiastical History*, 6. 19: in this the church imitated the synagogue (Luke, 4. 17-22; Acts, 13. 15, 16). **be instant**—*i.e.*, urgent, earnest, in the whole work of the ministry. **in season, out of season**—*i.e.*, at all seasons; whether they regard your speaking as seasonable or unseasonable. "Just as the fountains, though none may draw from them, still flow on; and the rivers, though none drink of them, still run: so must we do all on our part in speaking, though none give heed to us." [CHRYSOSTOM *Homily* 3d, vol. 5., p. 221.] I think with CHRYSOSTOM, there is included also the idea of times whether seasonable or unseasonable *to Timothy himself*: not merely when convenient, but when inconvenient to thee, night as well as day (Acts, 20. 31), in danger as well as in safety, in prison and when doomed to death as well as when at large, not only in church, but everywhere and on all occasions, whenever and wherever the Lord's work requires it. **reprove**—"convict," "confute." **with—Greek**, "IN (the element in which the exhortation ought to have place) all long-suffering (ch. 2. 24. 25; 3. 10), and teaching;" cf. ch. 2. 24, "apt to teach." The *Greek* for "doctrine" here is *didache*, but in ch. 3. 16, *didascalía*. "*Didascalía*" is what one receives; *didache* is what is communicated. [TITTMANN.] 3. **they**—professing Christians. **sound doctrine**—*Greek*, "the sound (*Note*, 1 Timothy, 1. 10) doctrine" (*didascalías*) or "teaching," *viz.*, of the gospel. Presently follows the concrete, "teachers." **after their own lusts**—instead of regarding the will of God they dislike being interrupted in their lusts by true teachers. **heap**—one on another: an indiscriminate mass of false teachers. Variety delights itching ears. "He who despises sound teaching, leaves sound teachers: they seek instructors like themselves." [BENGEL.] It is the corruption of the people in the first instance, that creates priestcraft (Exodus, 32. 1). **to themselves**—such as will suit their depraved tastes: "populus vult decipi, et decipiatur," *the people wish to be deceived, so let them be deceived*. "Like priest, like people" (1 Kings, 12. 31. Hosea, 4. 9). **Itching**—liking to hear teachers who give them mere pleasure (Acts, 17. 19-21), and do not offend by truths grating to their ears. They, as it were, tickle with pleasure the levity of the multitude [CICERO], who come as to a theatre to hear what will delight their ears, not to learn [SENECA, *Ep.* 10. 8] what will do them good. "Itch in the ears is as bad as in any other part of the body, and perhaps worse." [SOUTH.] 4. The ear brooks not what is opposed to the man's lusts. **turned**—*Greek*, "turned aside" (1 Timothy, 1. 6). It is a righteous retribution, that when men *turn away* from the truth, they should be *turned* to fables (Jeremiah, 2. 19). **fables**—(1 Timothy, 1. 4). 5. I am no longer here to withstand these things: be thou a worthy successor of me, no longer depending on me for counsel, but thine own master, and swimming without the corks [CALVIN]; follow my steps, inherit their result, and the honor of their end. [ALFORD.] **watch thou—lit.**, "with the wakefulness of one sober." **in all things**—on all occasions and under all circumstances (Titus, 2. 7). **endure afflictions**

—suffer hardships. [ALFORD.] **evangelist**—A missionary bishop, preacher, and teacher. **make full proof of**—fulfill in all its requirements, leaving nothing undone (Acts, 12. 25; Romans, 15. 19; Colossians, 4. 17). 6. *Greek*, "For I am already being offered:" *lit.*, as a *libation*; appropriate to the shedding of his blood. Every sacrifice began with an initiatory libation on the victim's head (*Note*, cf. Philipians, 2. 17). A motive to stimulate Timothy to faithfulness—the departure and final blessedness of Paul: it is the end that crowns the work. [BENGEL.] As the time of his departure was indicated to Peter, so to Paul (2 Peter, 1. 14). **my departure**—*lit.*, "loosing anchor" (*Note*, Philipians, 1. 23). *Dissolution*. 7. "I have striven the good strife:" the *Greek* is not restricted to a *fight*, but includes any competitive *contest*, *ex. gr.* that of the race-course (1 Timothy, 6. 12 [ALFORD]; 1 Corinthians, 9. 24, &c.; Hebrews, 12. 1, 2). **kept the faith**—The Christian faith committed to me as a believer and an apostle (cf. ch. 1. 14; Revelation, 2. 10; 3. 10). 8. **a crown**—rather as *Greek*, "the crown." The "hence forth" marks the decisive moment: he looks to his state in a threefold aspect, (1.) The past *I have fought*; (2.) the immediately present, *there is laid up for me*; (3.) the future, *the Lord will give in that day*. [BENGEL.] **crown**—A crown, or garland, used to be bestowed at the Greek national games on the successful competitor in wrestling, running, &c., (cf. 1 Peter, 5. 4; Revelation, 2. 10). **of righteousness**—the reward is *in recognition of righteousness* wrought in Paul by God's Spirit; the crown is prepared for the righteous; but it is a crown *which consists in righteousness*. *Righteousness will be its own reward* (Revelation, 22. 11). Cf. Exodus, 39. 30. A man is justified gratuitously by the merits of Christ through faith; and when he is so justified God accepts his works and honors them with a reward which is not their due, but is given of grace. "So great is God's goodness to men that He wills that their works should be merits, though they are merely His own gifts." [*Ep.*, POPE CELESTINE I, 12.] **give**—*Greek*, "shall award" in righteous requital as "Judge" (Acts, 17. 31; 2 Corinthians, 5. 10; 2 Thessalonians, 1. 6, 7). **in that day**—not until His appearing (ch. 1. 12). The partakers of the first resurrection may receive a *crown* also *at the last day*, and obtain in that general assembly of all men, a *new* award of praise. The favorable sentence passed on the "brethren" of the Judge, who sit with Him on His throne, is in Matthew, 25. 40, taken for granted as *already* awarded, when that affecting those who benefited them is being passed. [BENGEL.] The former, the elect church who reign with Christ in the millennium, are fewer than the latter. The *righteous* heavenly Judge stands in contrast to the unrighteous earthly judges who condemned Paul. **me**—individual appropriation. *Greek*, "Not only to me." **them that love**—*Greek*, "have loved, and do love;" *habitual* love and desire for Christ's appearing, which presupposes *faith* (cf. Hebrews, 9. 28). Cf. the sad contrast, v. 10, "having loved this present world." 9. (v. 21; ch. 1. 4, 8). Timothy is asked to come to be a comfort to Paul, and also to be strengthened by Paul for carrying on the gospel work after Paul's decease. 10. **Demas**—once a "fellow-laborer" of Paul along with Mark and Luke (Colossians, 4. 14; Philemon, 24). His motive for forsaking Paul seems to have been love of worldly ease, safety, and comforts at home, and dis-

inclination to brave danger with Paul (Matthew, 13. 20, 21, 22). CHRYSTOSTOM implies that Thessalonica was his *home*. **Galatia**—One oldest MS. supports the reading "Gaul." But most oldest MSS. &c., "Galatia." **Titus**—He must have therefore left Crete after "setting in order" the affairs of the churches there (Titus, 1. 5). **Dalmatia**—part of the Roman province of Illyricum on the coast of the Adriatic. Paul had written to him (Titus, 3. 12) to come to him in the winter to Nicopolis (in Epirus), intending in the spring to preach the gospel in the adjoining province of Dalmatia. Titus seems to have gone thither to carry out the apostle's intention, the execution of which was interrupted by his arrest. Whether he went of his own accord, as is likely, or being sent by Paul, which the expression "is departed" hardly accords with, cannot be positively decided. Paul here speaks only of his personal attendants having forsaken him; he had still friends among the Romans and Christians who visited him (ch. 4. 21), though they had been afraid to stand by him at his trial (v. 16). **11. Take**—*Greek*, "take up" on thy journey (Acts, 20. 13, 14) John Mark was probably in, or near, Colosse, as in the epistle to the Colossians (Colossians, 4. 10), written two years before this, he is mentioned as about to visit them. Timothy was now absent from Ephesus, and somewhere in the interior of Asia Minor; hence he would be sure to fall in with Mark on his journey. **he is profitable to me for the ministry**—Mark had been under a cloud for having forsaken Paul at a critical moment in his missionary tour with Barnabas (Acts, 15. 37-40; 13. 5, 13). Timothy had subsequently occupied the same post in relation to Paul as Mark once held. Hence Paul, appropriately here, wipes out the past censure by high praise of Mark, and guards against Timothy's making self-complacent comparisons between himself and Mark, as though he were superior to the latter (cf. Philemon, 24). Demas apostatizes. Mark returns to the right way, and is no longer unprofitable, but is profitable for the gospel ministry (Philemon, 11.) **12. And**—*Greek*, "But." Thou art to come to me, *but* Tychicus I have sent to Ephesus, to supply thy place (if thou so wilt it) in presiding over the church there in thy absence (cf. Titus, 3. 12). It is possible Tychicus was the bearer of this epistle, though the omission of "to thee" is rather against this view. **13. cloak . . . I left**—Probably obliged to leave it in a hurried departure from Troas. **Carpus**—a faithful friend to have been entrusted with so precious deposits. The mention of his "cloak," so far from being unworthy of inspiration, is one of those graphic touches which sheds a flood of light on the last scene of Paul's life, on the confines of two worlds: in this wanting a cloak to cover him from the winter cold, in that covered with the righteousness of saints, "clothed upon with his house from heaven." [GAUSSEN.] So the inner vesture and outer garment of Jesus, Paul's master, are suggestive of most instructive thought (John, 19.). **books**—he was anxious respecting these that he might transmit them to the faithful, so that they might have the teaching of his writings when he should be gone. **especially the parchments**—containing perhaps some of his inspired epistles themselves. **14. Alexander the coppersmith**—or "smith" in general. Perhaps the same as the Alexander, 1 Timothy, 1. 20 (note there) at Ephesus. Excommunicated then he subsequently was re-

stored, and now vented his personal malice because of his excommunication in accusing Paul before the Roman judges, whether of incendiarism or of introducing a new religion. See my *Introduction*. He may have been the Alexander put forward by the Jews in the tumult at Ephesus (Acts, 19. 33, 34). **reward**—The oldest MSS. read, “shall reward,” or “requite him.” Personal revenge certainly did not influence the apostle (v. 16, end). **15. our words**—the arguments of us Christians for our common faith. Believers have a common cause. **16. At my first answer**—*i.e.*, “defence” in court, at my first public examination. Timothy knew nothing of this, it is plain, till Paul now informs him. But during his *former* imprisonment at Rome, Timothy was with him (Philippians, 1. 1, 7). This must have been, therefore, a *second* imprisonment. He must have been set free before the persecution in A. D. 64, when the Christians were accused of causing the conflagration in Rome; for, had he been a prisoner then, he certainly would not have been spared. The tradition [EUSEBIUS, 2. 25] that he was finally *beheaded*, accords with his not having been put to death in the persecution, A. D. 64, when *burning to death* was the mode by which the Christians were executed, but subsequently to it. His “first” trial in his second imprisonment seems to have been on the charge of complicity in the conflagration; his absence from Rome may have been the ground of his acquittal on that charge; his final condemnation was probably on the charge of introducing a new and unlawful religion into Rome. **stood with me**—*Greek*, “come forward with me” [ALFORD] as a friend and advocate. **may [it] not be laid to their charge**—The position of “their,” in the *Greek*, is emphatic. “May it not be laid to THEIR charge,” for they were intimidated: *their* drawing back from me was not from bad disposition so much as from fear; it is sure to be laid to the charge of those who intimidated them. Still Paul, like Stephen, would doubtless have offered the same prayer for his persecutors themselves (Acts, 7. 60). **17. the Lord**—the more because *men* deserted me. **stood with me**—stronger than “came forward with me” (*Greek*, v. 16). **strengthened**—*Greek*, “put strength in me.” **by me**—“through me:” through my means. One single occasion is often of the greatest moment. **the preaching**—“the gospel proclamation.” **might be fully known**—might be fully made (*Note*, v. 5.) **that all the Gentiles**—present at my trial, “might hear” the gospel proclaimed then. Rome was the capital of the Gentile world, so that a proclamation of the truth to the Romans was likely to go forth to the rest of the Gentile world. **I was delivered out of the mouth of the lion**—*vis.*, Satan, the roaring, devouring lion (Luke, 22. 31; 1 Peter, 5. 8). I was prevented falling into his snare (ch. 2. 26; Psalm 22. 21; 2 Peter, 2. 9); v. 18, agrees with this interpretation. “The Lord shall deliver me from every evil work,” *vis.*, both from evil, and the Evil One, as the *Greek* of the Lord’s Prayer expresses it. It was not deliverance from Nero (who was called the *lion*) which he rejoiced in, for he did not fear death (v. 6-8) but deliverance from the temptation, through fear, to deny His Lord: so ALFORD. **18. And the Lord shall**—Hope draws its conclusions from the past to the future. [BENGEL.] **will preserve me**—*lit.*, “will save” (Psalm 22. 22); “will bring me safe to.” Jesus is the Lord and the Deliverer (Philippians, 3. 20; 1 Thessalonians, 1. 10):

He saves from evil; He gives good things. **heavenly kingdom**—*Greek*, "His kingdom which is a heavenly one." to whom, &c.—*Greek*, "to whom be the glory unto the ages of ages." The very *hope* produces a doxology: how much greater will be the doxology which the actual *enjoyment* shall produce. [BENGEL.] **19. Prisca and Aquila**—(Acts, 18. 2, 3; Romans, 16. 3, 4; I Corinthians, 16. 19, written from Ephesus, where therefore Aquila and Priscilla must then have been.) **household of Onesiphorus**—If he were dead at the time the "household" would not have been called "the household of Onesiphorus." He was probably *absent* (*Note*, ch. 1. 16). **20.** In order to depict his desertion, he informs Timothy that Erastus, one of his usual companions (Acts, 19. 22, possibly the same Erastus as in Romans, 16. 23, though how he could leave his official duties for missionary journeys is not clear), stayed behind at Corinth, his native place or usual residence, of which city he was "chamberlain," or city steward and treasurer (Romans, 16. 23); and Trophimus he left behind at Miletus sick. (See on his former history, Acts, 20. 4; 21. 29.) This verse is irreconcilable with the imprisonment from which he writes being the *first*: for he did not pass by Corinth or Miletus on his way to Rome when about to be imprisoned for the first time. As Miletus was near Ephesus, there is a presumption that Timothy was *not* at Ephesus when Paul wrote, or he would not need to inform Timothy of Trophimus lying sick in his immediate neighborhood. However, Trophimus may not have been still at Miletus at the time when Paul wrote, though he had left him there on his way to Rome. Prisca and Aquilla were most likely to be at *Ephesus* (v. 19), and he desires Timothy to *salute them*; so also Onesiphorus' household (ch. 1. 18). Paul had not the power of healing at will (Acts, 19. 12), but as the Lord allowed him. **21. before winter**—when a voyage, according to ancient usages of navigation, would be out of the question: also, Paul would need his "cloak" against the winter (v. 13). **Pudens... Claudia**—afterwards husband and wife (according to MARTIAL IV., 13; XI., 54), he a Roman knight, she a Briton, surnamed *Rufina*. TACITUS, *Agricola*, 14, mentions that territories in South East Britain were given to a British king, Cogidunus, in reward for his fidelity to Rome, A. D. 52, whilst Claudius was emperor. In 1772 a marble was dug up at Chichester, mentioning Cogidunus with the surname Claudius, added from his patron, the emperor's name; and *Pudens* in connexion with Cogidunus, doubtless his father-in-law. His daughter would be Claudia, who seems to have been sent to Rome for education, as a pledge of the father's fidelity. Here she was under the protection of Pomponia, wife of Aulus Plautius, conqueror of Britain. Pomponia was accused of *foreign superstitions*, A. D. 57 [TACITUS, *Annals*, 3. 32] probably *Christianity*. She probably was the instrument of converting Claudia, who took the name *Rufina* from her, that being a cognomen of the Pomponian gens (cf. Romans, 16. 13, *Rufus* a Christian). Pudens in Martial and in the Chichester inscription, appears as a *pagan*; but perhaps he or his friends concealed his Christianity through fear. Tradition represents *Timothy*, a son of Pudens, as taking part in converting the Britons. **Linus**—put third; therefore not at this time yet, as he was afterwards, *bishop*. His name being here inserted between Pudens and Claudia, implies the two were not yet married. "Eubulus" is

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identified by some with Aristobulus, who, with his converts, is said to have been among the first evangelists of Britain. Paul himself, says CLEMENT, "visited *the farthest west* [perhaps Britain, certainly *Spain*], and was martyred under the rulers at Rome," who were Nero's vicerents in his absence from the city. **22. Grace be with you**—Plural in oldest MSS., "with you," *i.e.*, thee and the members of the Ephesian and neighboring churches.

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THE EPISTLE OF PAUL TO TITUS.

GENUINENESS.—Clement of Rome quotes it (*Eph. ad Cor.*, c. 2); Irenæus (3, sec. 4) refers to it as Paul's; Theophilus, *ad Autol.*, 3, sec. 14, quotes it as Scripture. Cf. Clement of Alexandria, *Strom.*, 1, 299; Tertullian, *Præscr. Her.*, 6.

TIME AND PLACE OF WRITING.—This epistle seems to have been written from Corinth [*Birks*], subsequently to his first imprisonment, when Paul was on his way to Nicopolis (ch. 3, 12) in Epirus, where he purposed passing the winter, shortly before his martyrdom, A.D. 67. *Birks* thinks, from the similarity of the epistle to Titus and first Timothy, that both were written from the same place, Corinth, and at dates not widely apart; first Timothy shortly after coming to Corinth, before he had planned a journey to Epirus, the epistle to Titus afterwards. The journey to Crete and Ephesus for the hearers of his letters would be easy from Corinth, and he could himself thence easily pass into Epirus. He had shortly before visited Crete, wherein a church existed (though without due organization), the first foundation of which he may have partly laid at his former visit (A. 27, 7, &c.), when on his way to his first imprisonment at Rome. That he returned to the East after his first imprisonment appears most probable from Ph. 2, 24; Philem. 22. However, there may have been seeds of Christianity sown in Crete, even before his first visit, by the Cretians who heard Peter's preaching on Pentecost (A. 2, 11).

OCCASION OF WRITING.—Corrupt elements soon showed themselves in the Cretian Church, similar to those noticed in the epistles to Timothy as existing in the Ephesian church, Judaism, false pretensions to science, and practical ungodliness. Paul, on his late visit, had left Titus in Crete to establish church government, and ordain *presbyters* (*deacons* are not mentioned). Titus had been several times em-

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ployed by Paul on a mission to the Corinthian churches, and had probably thence visited Crete, which was within easy reach of Corinth. Hence the suitability of his selection by the apostle for the superintendence of the Cretian church. Paul now follows up with instructions by letter those he had already given to Titus in person on the qualifications of elders, and the graces becoming the old, the young, and females, and warns him against the unprofitable speculations so rife in Crete. The national character of the Cretians was low in the extreme, as Epimenides, quoted in ch. i. 12, paints it. *Livy*, 44. 45, stigmatizes their *avarice*; *Polybius*, 6. 46. 9, their *ferocity* and *fraud*; and 6. 47. 5, their *mendacity*, so much so, that "to Cretanise" is another name for *to lie*: they were included in the proverbial three infamous initials K or C, "Cappadocia, Crete, Cilicia."

NOTICES OF TITUS.—It is strange that he is never mentioned by this name in Acts, and there seems none of those mentioned in that book who exactly answers to him. He was a Greek, and therefore a Gentile (Ga. 2. 1, 3), and converted by Paul (ch. 1. 4). He accompanied the apostle on the deputation sent from the church of Antioch to Jerusalem, to consult the apostles respecting the circumcision of Gentile converts (A. 15. 2); and, agreeably to the decree of the council there, was not circumcised. He was in company with Paul at Ephesus, whence he was sent to Corinth to commence the collection for the Jerusalem saints, and to ascertain the effect of the first epistle on the Corinthians (2 Co. 7. 6-9; 8. 6; 12. 18), and there showed an unmercenary spirit. He next proceeded to Macedonia, where he rejoined Paul, who had been already eagerly expecting him at Troas (2 Co. 2. 12, 13, "Titus my brother;" 7. 6). He was then employed by the apostle in preparing the collection for the poor saints in Judea, and became the bearer of the second epistle to the Corinthians (2 Co. 8. 16, 17, 23). Paul in it calls him "my partner and fellow-helper concerning you." His being located in Crete (Titus, 1. 5) was subsequent to Paul's first imprisonment, and shortly before the second, about 67 A.D., ten years subsequent to the last notice of him in second Corinthians, 57 A.D. He probably met Paul, as the apostle desired, at Nicopolis; for his subsequent journey into Dalmatia, thence (or else from Rome, whither he may have accompanied Paul) would be more likely, than from the distant Crete (2 Ti. 4. 10, written *subsequently to the epistle to Titus*). In the unsettled state of things then, Titus' episcopal commission in Crete was to be but temporary, Paul requiring the presence of Titus with himself, whenever Artemas or Tychicus should arrive in Crete and set him free from his duties there.

Tradition represents him to have died peaceably in Crete, as Archbishop of Gortyna, at an advanced age.

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CHAPTER I.

Ver. 1-16. ADDRESS: FOR WHAT END TITUS WAS LEFT IN CRETE: QUALIFICATIONS FOR ELDERS: GAINSAYERS IN CRETE NEEDING REPROOF. **1. servant of God**—not found elsewhere in the same connexion. In Romans, 1. 1, it is "servant of Jesus Christ" (Galatians, 1. 10; Philippians, 1. 1; cf. Acts, 16. 17; Revelation, 1. 1; 15. 3). In Romans, 1. 1, there follows, "called to be an *apostle*," which corresponds to the general designation of the office first, "*servant of God*," here followed by the special description, "*apostle of Jesus Christ*." The full expression of his apostolic office answers, in both epistles, to the design, and is a comprehensive index to the contents. The *peculiar* form here would never have proceeded from a forger. **according to the faith**—rather, "for," "with a view to subserve the faith;" this is the object of my apostleship (cf. v. 4, 9; Romans, 1. 5). **the elect**—for whose sake we ought to endure all things (2 Timothy, 2. 10). This election has its ground, not in anything belonging to those thus distinguished, but in the purpose and will of God from everlasting (2 Timothy, 1. 9; Romans, 8. 30-33; cf. Luke, 18. 7; Ephesians, 1. 4; Colossians, 3. 12). Acts, 13. 48, shows that all faith on the part of the elect, rests on the divine foreordination: they do not become *elect* by their faith, but receive *faith*, and so become believers, because they are *elect*. **and the acknowledging of the truth**—"and (for promoting) *the full knowledge of the truth*," i.e., the Christian truth (Ephesians, 1. 13). **after godliness**—i.e., which belongs to *piety*: opposed to the knowledge which has not for its object the truth, but error, doctrinal and practical (v. 11, 16; 1 Timothy, 6. 3); or even which has for its object mere earthly truth, not growth in the divine life. "Godliness," or "piety," is a term peculiar to the pastoral epistles: a fact explained by the apostle having in them to combat doctrine tending to "ungodliness" (2 Timothy, 2. 16; cf. ch. 2. 11, 12). **2. In hope of eternal life**—Connected with the whole preceding sentence. That whereon rests my aim as an apostle to promote *the elects' faith and full knowledge of the truth*, is, "the hope of eternal life" (ch. 2. 13; 3. 7; Acts, 23. 6; 24. 15; 28. 20). **that cannot lie**—(Romans, 3. 4; 11. 29; Hebrews, 6. 18). **promised before the world began**—A contracted expression for "*purposed* before the world began (*lit.*, before the ages of time), and *promised* actually in time," the promise springing from the eternal purpose: as in 2 Timothy, 1. 9, the *gift of grace* was the result of the eternal purpose "before the world began." **3. In due times**—Greek, "in its own seasons," the seasons appropriate

to it, and fixed by God for it (Acts, i. 7). **manifested**—implying that the “promise,” v. 2, had lain hidden in His eternal purpose heretofore (cf. Colossians, i. 26; 2 Timothy, i. 9, 10). **his word**—equivalent to “eternal life” (v. 2; John, 5. 24; 6. 63; 17. 3, 17). **through preaching**—Greek, “in preaching,” or rather as ALFORD (*Note*, cf. 2 Timothy, 4. 17), “in the (gospel) proclamation (the thing preached the gospel) with which I was entrusted.” **according to**—in pursuance of (cf. 1 Timothy, i. 1). **of God our Saviour**—rather as Greek, “of our Saviour God.” God is predicated of our Saviour (cf. Jude, 25; Luke, i. 47). Also Psalm 24. 5; Isaiah, 12. 2; 45. 15, 21, LXX. Applied to Jesus, v. 4; ch. 2. 13; 3. 6; 2 Timothy, i. 10. **4. Titus, mine own son**—Greek, “my genuine child” (1 Timothy, i. 2), i.e., converted by my instrumentality (1 Corinthians, 4. 17; Philemon, 10). **after the common faith**—A genuine son in respect to (in virtue of), the faith common to all the people of God, comprising in a common brotherhood Gentiles as well as Jews, therefore embracing Titus a Gentile (2 Peter, i. 1; Jude, 3). **Grace, mercy and peace**—“Mercy” is omitted in some of the oldest MSS. But one of the best and oldest MSS. supports it (*Notes*, cf. 1 Timothy, i. 2; 2 Timothy, i. 2). There are many similarities of phrase in the pastoral epistles. **the Lord Jesus Christ**—The oldest MSS. read only “Christ Jesus.” **our Saviour**—found thus added to “Christ” only in Paul’s *pastoral epistles*, and 2 Peter, i. 1, 11; 2. 20; 3. 18. **5. I left thee**—“I left thee behind” [ALFORD] when I left the island: not implying *permanence* of commission (cf. 1 Timothy, i. 3). **in Crete**—now Candia. **set in order**—rather as Greek, “that thou mightest follow up (the work begun by me) setting right the things that are wanting,” which I was unable to complete by reason of the shortness of my stay in Crete. Christianity, doubtless, had long existed in Crete: there were some Cretians among those who heard Peter’s preaching on Pentecost (Acts, 2. 11). The number of Jews in Crete was large (v. 10) and it is likely that those scattered in the persecution of Stephen (Acts, 11. 19) preached to them, as they did to the Jews of Cyprus, &c. Paul also was there on his voyage to Rome (Acts, 27. 7-12). By all these instrumentalities the gospel was sure to reach Crete. But until Paul’s later visit, after his first imprisonment at Rome, the Cretian Christians were without church organization. This Paul began, and had commissioned (before leaving Crete) Titus to go on with, and now reminds him of that commission. **ordain**—rather, “appoint,” “constitute.” **in every city**—“from city to city,” as I . . . appointed thee—i.e., as I directed thee; prescribing as well the act of constituting elders, as also the manner of doing so, which latter includes the qualifications required in a presbyter presently stated. Those called “elders” here are called “bishops,” v. 7. **Elder** is the term of *dignity* in relation to the college of presbyters, *bishop* points to the *duties* of his office in relation to the flock. From the unsound state of the Cretian Christians described here, we see the danger of the want of church government. The appointment of presbyters was designed to check idle talk and speculation, by setting forth the “faithful word.” **6. (Notes, cf. 1 Timothy, 3. 2-4.)** The thing dwelt on here as the requisite in a bishop, is a good reputation among those over whom he is to be set. The immorality of the Cretian professors rendered this a necessary requisite in one who was to be

a *reprouver*: and their unsoundness in doctrine also made needful great steadfastness in the faith (v. 9, 13). **having faithful children**—*i.e.*, *believing* children. He who could not bring his children to faith, how shall he bring others? [BENGEL.] ALFORD explains, "established in the faith." **not accused**—Not merely not riotous, but "not (even) accused of riot" ("profligacy" [ALFORD]: "Dissolute life" [WAHL.]). **unruly**—*insubordinate*; opposed to "in subjection" (1 Timothy, 3. 4). **7. For . . . must**—The emphasis is on *must*. The reason why I said "blameless," is the very idea of a "bishop" (an overseer of the flock: he here substitutes for "presbyter" the term which expresses his *duties*) involve the *necessity* for such blamelessness, if he is to have influence over the flock. **steward of God**—The greater the master is, the greater the virtues required in His servant [BENGEL] (1 Timothy, 3. 15): the church is God's house, over which the minister, is set as a steward (Hebrews, 3. 2-6; 1 Peter, 4. 10, 17). *Note*, ministers are not merely *church* officers, but God's stewards; church government is of divine appointment. **not self-willed**—*lit.*, "self-pleasing": unaccommodating to others; *harsh*, the opposite of a "lover of hospitality" (v. 8): so Nabal (1 Samuel, 25.); self-loving and imperious; such a spirit would incapacitate him for *leading* a willing flock, instead of *driving*. **not given to wine**—(*Notes*, 1 Timothy, 3. 3, 8.) **not given to filthy lucre**—not making the gospel a means of gain (1 Timothy, 3. 3, 8). In opposition to those "teaching for filthy lucre's sake" (v. 11; 1 Timothy, 6. 5; 1 Peter, 5. 2). **8. lover of hospitality**—needed especially in those days (Romans, 12. 13; 1 Timothy, 3. 2; Hebrews, 13. 2; 1 Peter, 4. 9; 3 John, 5). Christians travelling from one place to another were received and forwarded on their journey by their brethren. **lover of good men**—*Greek*, "a lover of (all that is) good," men or things (Philippians, 4. 8, 9). **sober**—towards *one's self*: "discreet": "self-restrained" [ALFORD] (*Note*, 1 Timothy, 2. 9.) **just**—towards *men*. **holy**—towards *God* (*Note*, 1 Thessalonians, 2. 10). **temperate**—"One having his passions, tongue, hand, and eyes, at command" [CHRYSOSTOM]: "continent." **9. Holding fast**—Holding firmly to (cf. Matthew, 6. 24; Luke, 16. 13). **the faithful**—true and trustworthy (1 Timothy, 1. 15.) **word as he has been taught**—*lit.*, "the word which is) according to the teaching" which he has received (cf. 1 Timothy, 4. 6, end; 2 Tim., 3. 14). **by**—translate as *Greek*, "to exhort in doctrine (*instruction*) which is sound," *sound doctrine or instruction* is the element in which his *exhorting* is to have place. On "sound" (peculiar to the pastoral epistles), see 1 Timothy, 1. 10; 6. 3. **convince**—rather, "reprove" [ALFORD] (v. 13) **10. unruly**—"insubordinate." **and**—Omitted in the oldest MSS. "There are many unruly persons, vain talkers, and deceivers." "unruly" being predicated of both *vain talkers* and *deceivers*. **vain talkers**—opposed to "holding fast the faithful word" (v. 9). "Vain jangling" (1 Timothy, 1. 6): "foolish questions, unprofitable and vain" (ch. 3. 9). The source of the evil was corrupted Judaism (v. 14). Many Jews were then living in Crete according to JOSEPHUS: so the Jewish leaven remained in some of them after conversion. **deceivers**—*lit.*, "deceivers of the minds of others" (*Greek*, Galatians, 6. 3). **11. mouths . . . stopped**—*lit.*, "muzzled," "bridled" as an unruly beast (cf. Psalm 32. 9). **who**—*Greek*, "(seeing that they are) such men as ." or "inasmuch as they." [ELLIOTT.] **sub-**

vert...houses—"overthrowing" their "faith" (2 Timothy, 2. 18). "They are the devil's levers by which he subverts the houses of God" [THEOPHYLACT.] for filthy lucre—(1 Timothy, 3. 3, 8; 6. 5). 12. One—Epimenides of Phæstus, or Gnossus, in Crete, about 600 B. C. He was sent for to purify Athens from its pollution occasioned by Cylon. He was regarded as a diviner and prophet. The words here are taken probably from his treatise "concerning oracles." Paul also quotes from two other heathen writers, ARATUS (Acts, 17. 28) and MENANDER (1 Corinthians, 15. 33), but he does not honor them so far as even to mention their names. of themselves...their own—which enhances his authority as a witness. "To Cretanise" was proverbial for to lie; as "to Gorinthanise" was for to be dissolute. always liars—not merely at times, as every natural man is. Contrast v. 2, "God that cannot lie." They love "fables" (v. 14); even the heathen poets laughed at their lying assertion that they had in their country the sepulchre of Jupiter. evil beasts—rude, savage, cunning, greedy. Crete was a country without wild beasts. Epimenides' sarcasm was, that its human inhabitants supplied the place of wild beasts. slow bellies—indolent through pampering their bellies. They themselves are called "bellies," for that is the member for which they live (Romans, 16. 18; Philippians, 3. 19). 13. This witness—"This testimony (though coming from a Cretian) is true." sharply—Gentleness would not reclaim so perverse offenders. that they—that those seduced by the false teachers may be brought back to soundness in the faith. Their malady is strifes about words and questions (ch. 3. 9; 1 Timothy, 6. 4). 14. Jewish fables—(Notes, 1 Timothy, 1. 4; 4. 7; 2 Timothy, 4. 4). These formed the transition stage to subsequent Gnosticism; as yet the error was but profitless, and not tending to godliness, rather than openly opposed to the faith. commandments of men—as to ascetic abstinence (v. 15; Mark, 7. 7-9; Colossians, 2. 16, 20-23; 1 Timothy, 4. 3). that turn from the truth—whose characteristic is that they turn away from the truth (2 Timothy, 4. 4). 15. all things—external, "are pure" in themselves; the distinction of pure and impure is not in the things, but in the disposition of him who uses them: in opposition to "the commandments of men" (v. 14), which forbid certain things as if impure intrinsically. "To the pure" inwardly, i.e., those purified in heart by faith (Acts, 15. 9; Romans, 14. 20; 1 Timothy, 4. 3), all outward things are pure; all are open to their use. Sin alone touches and defiles the soul (Matthew, 23. 26; Luke 11. 41). nothing pure—either within or without (Romans, 14. 23). mind—their mental sense and intelligence. conscience—their moral consciousness of the conformity or discrepancy between their motives and acts on the one hand, and God's law on the other. A conscience and a mind defiled are represented as the source of the errors opposed in the pastoral epistles (1 Timothy, 1. 19; 3. 9; 6. 5). 16. They profess—i.e., make a profession acknowledging God. He does not deny their theoretical knowledge of God, but that they practically know Him. deny him—The opposite of the previous "profess" or "confess" Him (1 Timothy, 5. 8; 2 Timothy, 2. 12; 3. 5). abominable—themselves, though laying so much stress on the contracting of abomination from outward things (cf. Leviticus, 11. 10-13; Romans 2. 22). disobedient—to God (ch.

3. 3; Ephesians, 2. 2; 5. 6). **reprobate**—rejected as worthless *where tested* (Notes, Romans, 1. 28; 1 Corinthians, 9. 27; 2 Timothy, 3. 8).

CHAPTER II.

Ver. 1-15. DIRECTIONS TO TITUS: HOW TO EXHORT VARIOUS CLASSES OF BELIEVERS: THE GRACE OF GOD IN CHRIST OUR GRAND INCENTIVE TO LIVE GODLY. 1. **But... thou**—in contrast to the reprobate seducers stigmatized ch. 1. 11, 15, 16. "He deals more in exhortations, because those intent on useless questions needed chiefly to be recalled to the study of a holy, moral life; for nothing so effectually allays men's wandering curiosity, as the being brought to recognize those duties in which they ought to exercise themselves." [CALVIN.] **speak**—without restraint: contrast ch. 1. 11; "mouths... stopped." **doctrine**—"instruction" or "teaching." 2. **sober**—translated "vigilant," as *sober* men alone can be, 1 Timothy 3. 2. But "sober" here answers to "not given to wine," v. 3; ch. 1. 7. **grave**—"dignified;" behaving with *reverent propriety*. **temperate**—"self-restrained;" "discreet" [ALFORD.] (ch. 1. 8; 1 Timothy, 2. 9). **faith... charity** [love]... **patience**—combined in 1 Timothy, 6, 11. "Faith, *hope*, charity" (1 Corinthians, 13. 13). "Patience," *Greek* "enduring perseverance," is the attendant on, and is supported by, "hope" (1 Corinthians, 13. 7; 1 Thessalonians, 1. 3). It is the grace which especially becomes *old men*, being the fruit of ripened experience derived from trials overcome (Romans, 5. 3). 3. **behavior**—"deportment." **as becometh holiness**—"as becometh women consecrated to God" [WAHL]: being by our Christian calling priestesses unto God (Ephesians, 5. 3; 1 Timothy, 2. 10). "Observant of sacred decorum." [BENGEL.] **not false accusers**—not slanderers: a besetting sin of some elderly women. **given to much wine**—the besetting sin of the Cretians (ch. 1. 12). *Lit.*, "enslaved to much wine." Addiction to wine is *slavery* (Romans, 6. 16; 2 Peter, 2. 19). **teachers**—in private: not in public (1 Corinthians, 14. 34; 1 Timothy, 2. 11, 12): influencing for good the younger women by precept and example. 4. **to be sober**—*Greek*, "self-restrained," "discreet;" the same *Greek* as in v. 2, "temperate." But see Note; cf. Note, 2 Timothy, 1. 7. ALFORD therefore *translates*, "That they school [admonish in their duty] the young women to be lovers of their husbands," &c. (the foundation of all domestic happiness). It was judicious that Titus, a young man, should admonish the young women, not directly, but through the elder women. 5. **keepers at home**—as "guardians of the house," as the *Greek* expresses. The oldest MSS. read, "*Workers at home*:" active in household duties (Proverbs, 7. 11; 1 Timothy, 5. 13). **good**—kind, *beneficent* (Matthew, 15. 20; Romans, 5. 7; 1 Peter, 2. 18). Not churlish and niggardly, whilst thrifty as housewives. **obedient**—rather "submissive," as the *Greek* is translated, see Notes, Ephesians, 5. 21, 22, 24. **their own**—marking the duty of subjection which they owe them, as being *their own* husbands (Ephesians, 5. 22; Colossians, 3. 18). **blasphemed**—"evil spoken of." That no reproach may be cast on the gospel, through the inconsistencies of its professors (v. 8, 10; Romans, 2. 24; 1 Timothy, 5. 14; 6. 1). "Unless we are virtuous, blasphemy will come through us to the faith." [THEOPHYLACT.] 6. **Young**—*Greek*, "The younger men." **soberminded**—self-restrained. [ALFORD.] "Nothing is so hard at this age as to overcome pleasures

and follies." [CHRYSOSTOM.] 7. *In*—With respect to all things. *thyself a pattern*—though but a young man thyself. All teaching is useless, unless the teacher's example confirm his word. *In doctrine*—in thy ministerial teaching (showing) *uncorruptness i.e., unstained purity* of motive on thy part (cf. 2 Corinthians, 11. 3), so as to be a "pattern" to all. As "gravity," &c., refers to Titus himself, so "uncorruptness;" though, doubtless, uncorruptness of the doctrine will be sure to follow as a consequence of the Christian minister being of simple, uncorrupt integrity himself. *gravity*—dignified seriousness in setting forth the truth. *sincerity*—Omitted in the oldest MSS. 8. *speech*—discourse in public and private ministrations. *he that is of the contrary part*—the adversary (ch. 1. 9; 2 Timothy, 2. 25), whether he be heathen or Jew. *may be ashamed*—put to confusion by the power of truth and innocence (cf. v. 5, 10; 1 Timothy, 5. 14; 6. 1). *no evil thing*—in our acts, or demeanor. *of you*—So one of the oldest MSS. Other very old MSS. read, "of us," Christians. 9. *servants*—"slaves." *to please them well*—"to give satisfaction." [ALFORD.] *To be complaisant in every thing*; to have that zealous desire to gain the master's good will which will anticipate the master's wish, and do even more than is required. The reason for the frequent recurrence of injunctions to slaves to *subjection* (Ephesians, 6. 5, &c.; Colossians, 3. 22; 1 Timothy, 6. 1, &c.; 1 Peter, 2. 18) was, that in no rank was there more danger of the doctrine of the *spiritual* equality and freedom of Christians being misunderstood, than in that of slaves. It was natural for the slave who had become a Christian, to forget his place and put himself on a *social* level with his master. Hence the charge for each to abide in the sphere in which he was when converted (1 Corinthians, 7. 20-24). *not answering again*—in contradiction to the master; so the *Greek*, "not contradicting." [WAHL.] 10. *Not purloining*—*Greek*, "Not appropriating" what does not belong to one. It means "keeping back" dishonestly or deceitfully (Acts, 5. 2, 3). *showing*—manifesting in acts. *all*—all possible. *good*—really good; not so in mere appearance (Ephesians, 6. 5, 6; Colossians, 3. 22-24). "The heathen do not judge of the Christian's doctrines from the doctrine, but from his actions and life." [CHRYSOSTOM.] Men will write, fight, and even die for their religion; but how few *live* for it! *Translate*, "That they may adorn the doctrine of our Saviour God," i.e., God the Father, the originating author of salvation (cf. *Note*, 1 Timothy, 1. 1). God designs to have His gospel-doctrine adorned even by slaves, who are regarded by the world as no better than beasts of burden. "Though the service be rendered to an earthly master, the honor redounds to God, as the servant's good will flows from the fear of God." [THEOPHYLACT.] Even slaves, low as is their status, should not think the influence of their example a matter of no consequence to religion; how much more those in a high position. His love in being "Our Saviour" is the strongest ground for our adorning His doctrine by our lives. This is the force of "For" in v. 11. 11. *the grace of God*—God's *gratuitous favor* in the scheme of redemption. *hath appeared*—*Greek*, "hath been made to appear," or "*shine forth*" (Isaiah, 9. 2; Luke, 1. 79), "hath been manifested" (ch. 3. 4), after having been long hidden in the loving counsels of God (Colossians, 1. 26; 2 Timothy, 1. 9, 10). The image is illustrated Acts, 27.

20. The grace of God hath now been embodied in Jesus, "the brightness of the Father's glory," manifested as the "sun of righteousness," "the Word made flesh." The gospel dispensation is hence termed "the day" (1 Thessalonians, 5. 5, 8; there is a double "appearing," that of "grace" here, that of "glory," v. 13; cf. Romans, 13. 12). Connect it not as *English Version*, but, "The grace . . . that bringeth salvation to all men hath appeared," or "been manifested" (1 Timothy, 2. 4; 4. 10). Hence God is called "Our Saviour" (v. 10). The very name *Jesus* means the same. to all—of whom he enumerated the different classes (v. 2-9): even to servants; to us Gentiles once aliens from God. Hence arises our obligation to all men (ch. 3. 2). 12. **Teaching**—*Greek*, "disciplining us." Grace exercises discipline, and is imparted in connection with disciplining chastisements (1 Corinthians, 11. 32; Hebrews, 12. 6, 7). The education which the Christian receives from "the grace of God" is a discipline often trying to flesh and blood: just as children need disciplining. The discipline which it exercises teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world (*Greek*, age, or course of things) where such self-discipline is needed, seeing that its spirit is opposed to God (ch. 1. 12, 16; 1 Corinthians, 1. 20; 3. 18, 19): in the coming world we may gratify every desire without need of self-discipline, because all desires there will be conformable to the will of God. that—*Greek*, "in order that:" the end of the "disciplining" is "in order that . . . we may live soberly," &c. This point is lost by the translation, "teaching us." denying . . . lusts—(Luke, 9. 23). The *Greek* aorist expresses "denying once for all." We deny them when we withhold our consent from them, when we refuse the delight which they suggest, and the act to which they solicit us, nay, tear them up by the roots out of our soul and mind. [ST. BERNARD, *Serm.* 11.] worldly lusts—The *Greek* article expresses, "the lusts of the world," all worldly lusts" [ALFORD] (Galatians, 5. 16; Ephesians, 2. 3; 1 John, 2. 15-17; 5. 19). The world (*cosmos*) will not come to an end when this present age (*æon*) or course of things shall end. live soberly, righteously, and godly—the positive side of the Christian character: as "denying . . . lusts" was the negative. "Soberly," i.e., with self-restraint, in relation to one's self; "righteously" or justly, in relation to our neighbor; "godly" or piously, in relation to God (not merely amiably and justly, but something higher, godly, with love and reverence toward God). These three comprise our "disciplining" in faith and love, from which he passes to hope (v. 13). 13. (Philippians, 3. 20, 21). Looking for—with constant expectation (so the *Greek*) and with joy (Romans, 8. 19). This will prove the antidote to worldly lusts, and the stimulus to "live in this present world" conformably to this expectation. The *Greek* is translated "waiting for" in Luke, 2. 25. that—*Greek*, "the." blessed—bringing blessedness (Romans, 4. 7, 8). hope—i.e., object of hope (Romans, 8. 24; Galatians, 5. 5; Colossians, 1. 5). the glorious appearing—There is but one *Greek* article to "hope" and "appearing," which marks their close connection (the hope being about to be realized only at the appearing of Christ). Translate, "The blessed hope and manifestation (cf. Note, v. 11) of the glory." The *Greek* for "manifestation" is translated "brightness" in Thessalonians, 2. 8. As His "coming" (*Greek*, *parousia*) expresses the

fact; so "brightness, appearing," or "manifestation" (*epiphaneia*) expresses His personal *visibility* when He shall come. **the great God and our Saviour Jesus**—There is but one *Greek* article to "God" and "Saviour," which shows that both are predicated of one and the same Being. "Of Him who is at once the great God and our Saviour." Also, (2.) "appearing" (*epiphancia*) is never by Paul predicated of God the Father (John, 1. 18; 1 Timothy, 6. 16), or even of "His glory" (as ALFORD explains it): it is *invariably* applied to CHRIST's coming, to which (at His first advent, cf. 2 Timothy, 1. 10) the kindred verb "appeared" (*epephanee*), v. 11, refers (1 Timothy, 6. 14; 2 Timothy, 4. 1, 8). Also, (3.) in the context (v. 14) there is no reference to the Father, but to Christ alone; and here there is no occasion for reference to *the Father* in the exigencies of the context. Also, (4.) the expression "great God," as applied to Christ, is in accordance with the context, which refers to *the glory of His appearing*; just as "the true God" is predicated of Christ, 1 John, 5. 20. The phrase occurs nowhere else in the New Testament, but often in the Old Testament. Deuteronomy, 7. 21; 10. 17, predicated of Jehovah, who, as their manifested Lord, led the Israelites through the wilderness, doubtless the Second Person in the Trinity. Believers now look for the manifestation of His glory, inasmuch as they shall share in it. Even the Socinian explanation, making "the great God" to be *the Father*, "our Saviour," *the Son*, places God and Christ on an *equal relation* to "the glory" of the future appearing: a fact incompatible with the notion that Christ is not Divine; indeed it would be blasphemy so to couple any mere created being with God. **14. gave himself**—"The forcible 'Himself, His whole self, the greatest gift ever given,' must not be overlooked." **for us**—*Greek*, "in our behalf." **redeem us**—*deliver us from bondage by paying the price of His precious blood*. An appropriate image in addressing bond servants (v. 9, 10). **from all iniquity**—the essence of sin, *vis.*, "transgression of the law:" in bondage to which we were till then. The aim of His redemption was to redeem us, not merely from the penalty, but from the being of all iniquity. Thus he reverts to the "teaching" in righteousness, or *disciplining* effect of the grace of God that bringeth salvation (v. 11, 12). **peculiar**—*peculiarly His own*, as Israel was of old. **zealous**—in doing and promoting "good works." **15. with all authority**—*translate*, "authoritativeness" (cf. "sharply," ch. 1. 13). **Let no man despise thee**—Speak with such vigor as to command respect (1 Timothy, 4. 12). Warn them with such authority that no one may think himself above (so the *Greek lit.*) the need of admonition. [TITTMANN, *Synonyms of New Testament*.]

CHAPTER III.

VET. 1-15. WHAT TITUS IS TO TEACH CONCERNING CHRISTIANS' BEHAVIOR TOWARDS THE WORLD: HOW HE IS TO TREAT HERETICS: WHEN AND WHERE HE IS TO MEET PAUL. SALUTATION. CONCLUSION. **1. Put them in mind**—as they are in danger of forgetting their duty, though knowing it. The opposition of Christianity to heathenism, and the natural disposition to rebellion of the Jews under the Roman empire (of whom many lived in Crete), might lead many to forget practically what was a recognized Christian principle in theory, submission to the powers that be. Diodorus Siculus mentions the

tendency of the Cretians to riotous insubordination. **principalities . . . powers**—Greek “magistracies . . . authorities.” **to be subject—willingly** (so the Greek). **to obey**—the commands of “magistrates.” not necessarily implying *spontaneous* obedience. *Willing* obedience is implied in “ready to every good work.” Cf. Romans, 13. 3, as showing that obedience to the magistracy would tend to good works, since the magistrate’s aim *generally* is to favor the good and punish the bad. Contrast “disobedient” (v. 3). **2. To speak evil of no man**—especially not of “dignities” and magistrates. **no brawlers**—“not quarrelsome,” not attacking others. **gentle**—towards those who attack us. Yielding, considerate, not urging one’s rights to the uttermost, but forbearing and kindly (*Note*, Philippians, 4. 5). Very different from the *innate greediness* and spirit of aggression towards others which characterized the Cretians. **showing**—in acts. **all**—all possible. **meekness**—(*Note*, 2 Corinthians, 10. 1)—the opposite of passionate severity. **unto all men**—The duty of Christian conduct towards *all men*, is the proper consequence of the universality of God’s grace to all men, so often set forth in the pastoral epistles. **3. For**—Our own past sins should lead us to be lenient towards those of others. “Despise none, for such wast thou also,” as the penitent thief said to his fellow-thief, “Dost thou not fear God . . . seeing that thou art in the same condemnation.” **we**—Christians. **were**—Contrast v. 4, “But when,” &c., *i.e.*, *now*: a favorite contrast in Paul’s writing, that between our *past* state by nature, and our *present* state of deliverance from it by grace. As God treated us, we ought to treat our neighbor. **sometimes—once**. **foolish**—Wanting right reason in our course of living. *Irrational*. The exact picture of human life without grace. Grace is the sole remedy even for foolishness. **disobedient**—to God. **deceived**—led astray. The same Greek, “out of the way,” Hebrews, 5. 2. **serving**—Greek, “in bondage to,” “serving as slaves.” **divers**—The cloyed appetite craves constant variety. **pleasures**—of the flesh. **malice**—malignity. **hateful . . . hating**—Correlatives. Provoking the hatred of others by their detestable character and conduct, and in turn hating them. **4.** To show how little reason the Cretian Christians had to be proud of themselves, and despise others not Christians (*Notes*, v. 2, 3). It is to the “kindness and love of God,” not to their own merits, that they owe salvation. **kindness**—Greek, “goodness,” “benignity,” which manifests His *grace*. **love . . . toward man**—teaching us to have such “love (benevolence) toward man” (Greek, *philanthropy*), “showing all meekness unto all men” (v. 2), even as God had “toward man” (ch. 2. 11): opposed to the “hateful and hating” characteristics of unrenewed men, whose wretchedness moved God’s *benevolent kindness*. **of God our Saviour**—Greek, “of our Saviour God,” *viz.*, the Father (ch. 1. 3), who “saved us” (v. 5) “through Jesus Christ our Saviour” (v. 6). **appeared**—Greek, “was made to appear:” was manifested. **5. Not by**—Greek, “Out of:” “not as a result springing from works,” &c. **of righteousness**—Greek, “in righteousness,” *i.e.*, wrought in a state of righteousness: as “deeds . . . wrought in God.” There was an utter absence in us of the element (“righteousness”) in which alone righteous works could be done, and so necessarily an absence of the works. “We neither did works of righteousness, nor were saved in consequence of them; but His

goodness did the whole." [THEOPHYLACT.] **we**—Emphatically opposed to "His." **mercy**—the prompting cause of our salvation individually: "*In pursuance of His mercy.*" His *kindness and love to man* were manifested in redemption once for all wrought by Him for mankind generally: His *mercy* is the prompting cause for our individual realization of it. *Faith* is pre-supposed as the instrument of our being "saved;" our being so, then, is spoken of as an *accomplished fact*. *Faith* is not mentioned, but only *God's* part, as Paul's object here is not to describe man's new state, but the saving agency of *God* in bringing about that state, *independent of all merit on the man's part* (Note, v. 4). **by**—Greek, "through:" by means of. **the washing**—rather, "the laver," *i.e.*, the baptismal font, or lavatory. **of regeneration**—designed to be the visible instrument of regeneration. "The apostles are wont to draw an argument from the sacraments to prove the thing therein signified, because it ought to be a recognized principle among the godly, that God does not mock us with empty signs, but by His power inwardly makes good what He demonstrates by the outward sign. Wherefore baptism is congruously and truly called *the laver of regeneration*. We must connect the sign and thing signified, so as not to make the sign empty and ineffectual; and yet not, for the sake of honoring the sign, to detract from the Holy Spirit what is peculiarly His" [CALVIN] (1 Peter, 3, 21). Adult candidates for baptism are presupposed to have had repentance and faith (for Paul often assumes in faith and charity that those addressed are what they profess to be, though in fact some of them were not so, 1 Corinthians, 6, 11), in which case baptism would be the visible "*laver of regeneration*" to them, "faith being thereby *confirmed*, and *grace increased*, by virtue of prayer to God" (Church of England, Article 27). Infants are *charitably presumed* to have received a grace in connection with their Christian descent, in answer to the *believing* prayers of their parents or guardians presenting them for baptism, which grace is visibly sealed and increased by baptism, "the laver of regeneration." They are *presumed* to be then regenerated, until years of developed consciousness prove whether they have been *actually* so or not. "Born of (from) water and (no 'of' in Greek) the Spirit." The Word is the *remote* and *anterior* instrument of the new birth; Baptism, the *proximate* instrument. The Word, the instrument to the *individual*; Baptism, in relation to the *Society* of Christians. The laver of cleansing stood outside the door of the tabernacle, wherein the priest had to wash before entering the Holy Place: so we must wash in the laver of regeneration before we can enter the church, whose members are "a royal priesthood." "Baptism by the Spirit" (whereof water-baptism is the designed accompanying seal) makes the difference between Christian baptism and that of John. As Paul presupposes the outward church is the visible community of the redeemed, so he speaks of baptism on the supposition that it answered to its idea: that all that is inward belonging to its completeness accompanied the outward. Hence he here asserts of outward baptism whatever is involved in the believing appropriation of the divine facts which it symbolizes, whatever is realized when baptism fully corresponds to its original design. So Galatians, 3, 27: language holding good only of those in whom the inward living communion and outward baptism coalesce. "Saved us" applies

fully to those truly regenerate alone; in a general sense it may include many who, though put within reach of salvation, shall not finally be saved. "Regeneration" occurs only once more in New Testament, Matthew, 19. 28, *i.e.*, the new birth of the heaven and earth at Christ's second coming to renew all material things, the human body included, when the creatures, now travailing in labor-throes to the birth, shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Regeneration, which now begins in the believer's soul, shall then be extended to his body, and thence to all creation. **and renewing**—not "*the laver* ('washing') of renewing," but "and by the renewing," &c., following "saved us." To make "renewing of the Holy Ghost" follow "*the laver*," "would destroy the balance of the clauses of the sentence, and would make baptism the seal, not only of *regeneration*, but also of the subsequent process of *progressive sanctification* ('renewing of the Holy Ghost'). *Regeneration* is a thing once for all done; *renewing* is a process daily proceeding. As "*the washing*," or "*laver*," is connected with "*regeneration*," so the "*renewing of the Holy Ghost*" is connected with "*shed on us abundantly*," (v. 6). **6. Which**—the Holy Ghost. **he shed**—*Greek*, "poured out;" not only on the church in general at Pentecost, but also "on us" individually. This *pouring out* of the Spirit comprehends the grace received before, in, and subsequently to, baptism. **abundantly**—*Greek*, "richly" (Colossians, 3. 16). **through Jesus Christ**—the channel and Mediator of the gift of the Holy Ghost. **our Saviour**—immediately; as the Father is mediately "our Saviour." The Father is the Author of our salvation, and saves us by Jesus Christ. **7. That**, &c.—the purpose which He aimed at in having "saved us" (v. 5), *viz.*, "That being (having been) justified (*accounted righteous* through faith at our 'regeneration' and *made righteous* by the daily 'renewing of the Holy Ghost') by His grace (as opposed to *works*, v. 5) we should be made heirs." **his grace**—*Greek*, "the grace of the former," *i.e.*, God (v. 4; Romans, 5. 15). **heirs**—(Galatians, 3. 29.) **according to the hope of eternal life**—ch. 1. 2, and also the position of the *Greek* words, confirm *English Version*, *i.e.*, agreeably to the hope of eternal life, the eternal inheritance fully satisfying the hope. BENGE, ELLICOTT, &c., explain it, "*heirs of eternal life*, in the way of hope," *i.e.*, not yet in actual possession. Such a *blessed hope* which once was not possessed, will lead a Christian to practical holiness and meekness toward others the lesson especially needed by the Cretians. **8. Greek**, "faithful is the saying." A formula peculiar to the pastoral epistles. Here "the saying" is the statement (v. 4-7) as to the gratuitousness of God's gift of salvation. Answering to the "Amen." **these things**, &c.—*Greek*, "Concerning these things (the truths dwelt on, v. 4-7; not as *English Version*, what follow) I will that thou affirm (*insist*) strongly and persistently in order that they who have believed God (the *Greek* for 'believed in God' is different, John, 14. 1. 'They who have learnt to credit God' in what He saith) may be careful ('soliculously sedulous'; *diligence is necessary*), to maintain (*lit.*, 'to set before themselves so as to sustain') good works." No longer applying their care to "unprofitable" and unpractical speculations (v. 9). **these things**—These results of doctrine ("good works") are "good and profitable unto men," whereas no such practical results flow from "foolish questions."

So GROTIUS & WEISINGER. But ALFORD, to avoid the tautology, "these (good works) are good unto men," explains, "these *truths*" (v. 4-7). 9. Foolish—Greek, "insipid;" producing no moral fruit. "Vain talkers." *genealogies*—akin to the "fables" (see *Note*, 1 Timothy, 1. 4). Not so much direct heresy as yet is here referred to, as profitless discussions about genealogies of aeons, &c., which ultimately led to Gnosticism. Synagogue discourses were termed *daraschoth*, i.e., discussions. Cf. "*disputer* of this world (Greek, *dispensation*.)" *strivings about the law*—about the authority of the "commandments of men," which they sought to confirm by the law (ch. 1. 14; *Note*, 1 Timothy, 1. 7), and about the mystical meaning of the various parts of the law in connexion with the "genealogies." *avoid*—stand aloof from. Same Greek, as in *Note*, 2 Timothy, 2. 16. 10. heretic—Greek, *heresy*, originally meant a *division* resulting from individual self-will; the individual doing and teaching what he *chose* independently of the teaching and practice of the church. In course of time it came to mean definitely "heresy" in the modern sense; and in the later epistles it has almost assumed this meaning. The heretics of Crete, when Titus was there, were in doctrine followers of their own self-willed "questions" reprobated in v. 9, and immoral in practice. *reject*—decline, *avoid*; not formal excommunication, but, "have nothing more to do with him," either in admonition or intercourse. 11. *is . . . subverted*—"is become perverse." *condemned of himself*—He cannot say, no one told him better; continuing the same after frequent admonition, he is self-condemned. He "sinneth wilfully" against knowledge. 12. *when I shall send* [have sent] *Artemas or Tychicus*—to supply thy place in Crete. Artemas is said to have been subsequently bishop of Lystra. Tychicus was sent twice by Paul from Rome to Lesser Asia in his first imprisonment, (which shows how well qualified he was to become Titus' successor in Crete); Ephesians, 6. 21; and in his second, 2 Timothy, 4. 12. Tradition makes him subsequently bishop of Chalcedon, in Bithynia. *Nicopolis*—"The city of victory," called so from the battle of Actium, in Epirus. This epistle was probably written from Corinth in the autumn. Paul purposed a journey through Cretolia and Acarnania, into Epirus, and there "to winter." See my *Introduction* to the pastoral epistles. 13. *Bring . . . on their journey*—Enable them to proceed forward by supplying necessities for their journey. *Zenas*—the contracted form of Zenodorus. *lawyer*—A Jewish "scribe," who, when converted, still retained the title from his former occupation. A *civil lawyer*. *Apollos*—with Zenas, probably the bearers of this epistle. In 1 Corinthians, 16. 12, Apollos is mentioned as purposing to visit Corinth: his now being at Corinth (on the theory of Paul being at Corinth when he wrote) accords with this purpose. Crete would be on his way either to Palestine or his native place, Alexandria. Paul and Apollos thus appear in beautiful harmony in that very city where their names had been formerly the watchword of unchristian party work. It was to avoid this party rivalry that Apollos formerly was unwilling to visit Corinth, though Paul desired him. HIPPLYTUS mentions Zenas as one of the Seventy, and afterwards bishop of Diospolis. 14. *And . . . also*—Greek, "But . . . also." Not only *thou*, but let others also of "our" fellow-believers (or "whom we have gained

over at Crete") with thee. **for necessary uses**—to supply the necessary wants of Christian missionaries and brethren, according as they stand in need in their journeys for the Lord's cause. Cf. ch. i. 8, "a lover of hospitality." **15. Greet**—"Salute them that love us in the faith." All at Crete had not this love rooted in faith, the true bond of fellowship. A salutation peculiar to this epistle, such as no forger would have used. **Grace**—Greek, "The grace," viz., of God. **with you all**—not that the epistle is addressed to all the Cretian Christians, but Titus would naturally impart it to his flock.

INTRODUCTION.

THE EPISTLE OF PAUL TO PHILEMON.

THE testimonies to its authenticity are, Origen, *Homily 19. on Jerem.*, vol. i., p. 185, ed. Huet., cites it as the letter of Paul to Philemon concerning Onesimus: Tertullian *against Marcion*, 5. 21, "The brevity of this epistle is the sole cause of its escaping the falsifying hands of Marcion;" Eusebius, *Hist. Eccl.*, 3. 25, mentions it among "the universally acknowledged epistles of the canon;" Jerome, *Proem. in Philem.*, vol. iv., p. 442, argues for it against those who objected to its canonicity on the ground of its subject being beneath an apostle to write about. Ignatius, *Eph.* 2., and *Magn.* 12., seems to allude to Philem. 20. Cf. epistle to Polycarp (ch. 1. and 6). Its brevity is the cause of its not being often quoted by the Fathers. Paley, *Hor. Paul.*, has shown striking proofs of its authenticity in the undesigned coincidences between it and the epistle to the Colossians.

PLACE AND TIME OF WRITING.—This epistle is closely linked with the epistle to the Colossians. Both were carried by the same bearer, Onesimus (with whom, however, Tychicus is joined in the epistle to the Colossians), Col. 4. 9. The persons sending salutations are the same, except one, Jesus called Justus (Col. 4. 11). In both alike Archippus is addressed (v. 2; Col. 4. 17). Paul and Timothy stand in the headings of both. And in both Paul appears as a prisoner (v. 9; Col. 4. 18). Hence it follows, it was written at the same time and place as the epistle to the Colossians (which was about the same time as the epistle to the Ephesians), viz., at Rome, during Paul's first imprisonment, A.D. 62 or 63.

OBJECT.—Onesimus, of Colosse ("one of you," Col. 4. 9), slave of Philemon, had fled from his master to Rome, after having probably defrauded him (v. 18). He there was converted to Christianity by St. Paul, and being induced by him to return to his master, he was furnished with this epistle, recommending him to Philemon's favorable reception, as being now no longer a mere servant, but also a brother in Christ. Paul ends by requesting Philemon to prepare him a lodging, as he trusted soon to be set free and visit Colosse. This epistle is addressed also to Apphia, supposed from its domestic subject to have been Philemon's wife, and Archippus (a minister of the Colossian church, Col. 4. 17), for the same reason, supposed to be a near relative and inmate.

Onesimus in the Apostolical Canons (73), is said to have been emancipated by his master. The Apostolical Constitutions (7. 46) state that he was consecrated by Paul, Bishop of Berea, in Macedonia, and that he was martyred at Rome. Ignatius, *Eph.*, ch. 1., speaks of him as bishop of the Ephesians.

STYLE.—It has been happily termed, from its graceful and delicate urbanity, "the polite epistle." Yet there is nothing of insincere compliment, miscalled politeness.

ness by the world. It is manly and straightforward, without misrepresentation or suppression of facts; at the same time that it is most captivatingly persuasive. *Alford* quotes Luther's eloquent description, "This epistle sheweth a right, noble, lovely example of Christian love. Here we see how St. Paul layeth himself out for the poor Onesimus, and with all his means pleadeth his cause with his master, and so setteth himself as if he were Onesimus, and had himself done wrong to Philemon. Yet all this doeth he, not with force, as if he had a right thereto, but he strippeth himself of his right, and thus enforceth Philemon to forego his right also. Even as Christ did for us with God the Father, thus also doth St. Paul for Onesimus with Philemon: for Christ also stripped Himself of His right, and by love and humility enforced (!) the Father to lay aside His wrath and power, and to take us to His grace for the sake of Christ, who lovingly pleadeth our cause, and with all His heart layeth Himself out for us: for we are all His Onesimi, to my thinking."

PHILEMON.

Ver. 1-25. ADDRESS. THANKSGIVING FOR PHILEMON'S LOVE AND FAITH. INTERCESSION FOR ONESIMUS. CONCLUDING REQUEST AND SALUTATIONS. This epistle affords a specimen of the highest wisdom as to the manner in which Christians ought to manage social affairs on more exalted principles. 1. **prisoner of Jesus Christ**—one whom Christ's cause has made a prisoner (cf. "in the bonds of the gospel," v. 13). He does not call himself, as in other epistles, "Paul an apostle," as he is writing familiarly, not authoritatively. **our . . . fellow-laborer**—in building up the church at Colosse, whilst we were at Ephesus. See my *Introduction* to Colossians. 2. **Apphia**—The Latin, "Appia." Either the wife or some close relative of Philemon. She and Archippus, if they had not belonged to his family, would not have been included with Philemon in the address of a letter on a domestic matter. **Archippus**—a minister of the Colossian church (Colossians, 4. 17). **fellow-soldier**—(2. Timothy, 2. 3). **church in thy house**—In the absence of a regular church building, the houses of particular saints were used for that purpose. Observe St. Paul's tact in associating with Philemon those associated by kindred or Christian brotherhood with his *house*, and not going beyond it. 4. **always**—Joined by ALFORD with "I thank my God." 5. **Hearing**—The ground of his thanksgiving. It is a delicate mark of authenticity, that he says "hearing" as to churches and persons whom he had not seen or *then* visited. Now Colosse, Philemon's residence, he had never yet seen. Yet v. 19 here implies that Philemon was his convert. Philemon, doubtless, was converted at Ephesus, or in some other place where he met Paul. **love and faith**—The theological order is first *faith*, then *love*, the fruit of faith. But he purposely puts Philemon's *love* in the first place, as it is to an act of love that he is exhorting him. **toward . . . toward**—Different Greek words: *towards . . . unto*. *Towards* implies simply *direction*; *unto*, to the advantage of. 6. **That, &c.**—The aim of my thanksgiving and prayers for thee is, *in order that the, &c.* **the communication of thy faith**—*the imparting of it and its fruits (viz., acts of love and beneficence: as Hebrews, 13. 16, "To communicate," i.e., to impart a share) to others; or, the liberality to others flowing from thy faith (so the Greek is translated, "liberal distribution," 2 Corinthians, 9. 13).* **effectual by**—Greek, "IN:" the element in which his liberality had place, *i.e., may be proved by acts in, &c.* **acknowledging**—Greek, "the thorough knowledge," *i.e., the experimental or practical recognition.*

of every good thing which is in you—The oldest MSS. read, "which is in us," *i.e.*, the practical recognition of every grace which is in us Christians, in so far as we realize the Christian character. In short, that thy faith may by acts be proved to be "a faith which worketh by love." In Christ Jesus—rather as *Greek*, "unto Christ Jesus," *i.e.*, to the glory of Christ Jesus. Two of the oldest MSS. omit "Jesus." This verse answers to v. 5, "Thy love and faith toward all saints:" Paul never ceases to mention him in his prayers, in order that his faith may still further show its power in his relation to others, by exhibiting every grace which is in Christians to the glory of Christ. Thus he paves the way for the request in behalf of Onesimus. 7. For—A reason for the prayer, v. 4-6. we have—*Greek*, "we had." Joy and consolation—joined in 2 Corinthians, 7. 4. saints are refreshed by thee—his house was open to them. brother—put last, to conciliate his favorable attention to the request which follows. 8. Wherefore—Because of my love to thee, I prefer to "beseech," rather than "enjoin," or authoritatively command. I might enjoin—In virtue of the obligation to obedience which Philemon lay under to Paul, as having been converted through his instrumentality. in Christ—the element in which his boldness has place. 9. for love's sake—mine to thee, and [what ought to be] thine to Onesimus. Or, that Christian love of which thou showest so bright an example (v. 7). being such an one—Explain, *Being such a one* as thou knowest me to be, *viz.*, Paul (the founder of so many churches, and an apostle of Christ, and thy father in the faith) the aged (a circumstance calculated to secure thy respect for anything I request), and now also a prisoner of Jesus Christ (the strongest claim I have on thy regard: if for no other reason at least in consideration of this, through commiseration gratify me). 10. I beseech thee—Emphatically repeated from v. 9. In the *Greek*, the name "Onesimus" is skilfully put last; he puts first a favorable description of him before he mentions the name that had fallen into so bad repute with Philemon. "I beseech thee for my son, whom I have begotten in my bonds, Onesimus." Scripture does not sanction slavery, but at the same time does not begin a political crusade against it. It sets forth *principles of love* to our fellowmen which were sure (as they have done) in due time to undermine and overthrow it, without violently convulsing the then existing political fabric, by stirring up slaves against their masters. 11. Which . . . was . . . unprofitable—Belying his name Onesimus, which means *profitable*. Not only was he *unprofitable*, but positively injurious, having "wronged" his master. Paul uses a mild expression. now profitable—Without godliness a man is so in no station. *Profitable* in spiritual, as well as in *temporal* things. 12. mine own bowels—as dear to me as my own heart. [ALFORD.] Cf. v. 17, "as myself." The object of my most intense affection as that of a parent for a child. 13. I—Emphatical. I for my part. Since I had such implicit trust in him as to desire to keep him with me for his services, *thou* mayest. I would have retained—Different *Greek* from the "would," v. 14: "I could have wished," "I was minded" here; but I was not *willing*" &c., v. 14. In thy stead—that he might supply in your place all the services to me which you, if you were here, would render in virtue of the love you bear to me (v. 19). bonds of the gospel—my bonds endured for the gospel's sake (v. 9). 14. without thy mind

—*i.e.*, consent. **should not be as**—"should not appear as a matter of necessity, but of free will." Had Paul kept Onesimus, however willing to gratify Paul, in fact, Philemon might be, he would have no opportunity given him of showing he was so, his leave not having been asked. **15. perhaps**—speaking in human fashion, yet as one believing that God's Providence probably (for we cannot dogmatically define the hidden purposes of God in providence) overruled the past evil to ultimately greater good to him. This thought would soften Philemon's indignation at Onesimus' past offence. So Joseph in Genesis, 45. 5. **departed**—*lit.*, "was parted from thee:" a softening term for "ran away," to mitigate Philemon's wrath. **receive him**—*Greek*, *Have him for thyself in full possession* (*Note*, Philippians, 4. 18). The same *Greek* as in Matthew, 6. 2. **for ever**—in this life and in that to come (cf. Exodus, 21. 6). Onesimus' time of absence, however long was but a short "hour" (so *Greek*) compared with the everlasting devotion henceforth binding him to his master. **16.** No longer as a mere-servant or slave (though still he is that), but above a servant, so that thou shalt derive from him not merely the services of a slave, but higher benefits; a *servant* "in the flesh," he is a *brother* "in the Lord." **beloved, specially to me**—who am his spiritual father, and who have experienced his faithful attentions. Lest Philemon should dislike Onesimus being called "brother." Paul first recognizes him as a brother, being the spiritual son of the same God. **much more unto thee**—to whom he stands in so much nearer and more lasting relation. **17. a partner**—in the Christian fellowship of faith, hope, and love. **receive him as myself**—Resuming "receive him that is mine own bowels." **18. *Greek***, "But if (thou art not inclined to 'receive him' because) he hath wronged thee;" a milder term than "robbed thee." Onesimus seems to have confessed some such act to Paul. **put that on mine account**—I am ready to make good the loss to thee if required. The latter parts of v. 19, 21, imply that he did not expect Philemon would probably demand it. **19. with mine own hand**—not employing an amanuensis, as in other epistles: a special compliment to Philemon which he ought to show his appreciation of by granting Paul's request. Contrast Col., 4. 18, which shows that the epistle to the Colossian church, accompanying our epistle, had only its closing salutation written by Paul's own hand. **albeit, &c.**—*lit.*, "that I may not say . . . not to say," &c. **thou owest . . . even thine own self**—not merely thy possessions. For to my instrumentality thou owest thy salvation. So the debt which "he oweth thee" being transferred upon me (I making myself responsible for it) is cancelled. **20. let me**—"Me" is emphatic: "Let me have profit (so *Greek* 'for joy,' *onaimen*, referring to the name *Onesimus*, 'profitable') from thee, as thou shouldst have had from Onesimus:" for "thou owest thine own self to me." **In the Lord**—not in worldly gain, but in thine increase in the graces of the Lord's Spirit. [ALFORD.] **my bowels**—my heart. Gratify my feelings by granting this request. **In the Lord**—The oldest MSS. read, "*in Christ*." The element or sphere in which this act of Christian love naturally ought to have place. **21. Having confidence in thy obedience**—to my apostolic authority, if I were to "enjoin" it (v. 8), which I do not, preferring to beseech thee for it as a favor (v. 9). **thou wilt also do more**—towards Onesimus: hinting at his possible manumission by Philemon.

besides being kindly received. 22. This prospect of Paul's visiting Colosse would tend to secure a kindly reception for Onesimus, as Paul would know in person how he had been treated. *your . . . you*—Referring to Philemon, Apphia, Archippus, and the church in Philemon's house. The same expectation is expressed by him, Philippians, 2. 23, 24, written in the same imprisonment. 23. The same persons send salutations in the accompanying epistle, except that "Jesus Justus" is not mentioned here. *Epaphras, my fellow-prisoner*—he had been sent by the Colossian church to enquire after, and minister to, Paul, and possibly was cast into *prison* by the Roman authorities on suspicion. However, he is not mentioned as a *prisoner* in Colossians, 4. 12, so that "fellow-prisoner" here may mean merely one who was a faithful companion to Paul in his imprisonment, and by his society put himself in the position of a prisoner. So also "Aristarchus, my fellow-prisoner," Colossians, 4. 10, may mean. BENSON conjectures the meaning to be that on some *former* occasion these two were Paul's "fellow-prisoners," *not at the time*. 25. *he with your spirit*—(Galatians, 6. 18; 2 Timothy, 4. 22.)

INTRODUCTION.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

CANONICITY AND AUTHORSHIP.—Clement of Rome, at the end of the first century, A.D., copiously uses it, adopting its words just as he does those of the other books of the N. T.; not indeed giving to either the term "Scripture," which he reserves for the O. T. (the canon of the N. T. not yet having been formally established), but certainly not ranking it below the other N. T. acknowledged epistles (see Clem., *Ep. ad Corinth.*, ch. 23. and 36). As our epistle claims *authority* on the part of the writer, *Clement's* adoption of extracts from it is virtually sanctioning its authority, and this in the apostolic age. *Justin Martyr* quotes it as divinely authoritative, to establish the titles "apostle" as well as "angel," as applied to the Son of God; cf. Gen. 18. 2, with He. 3. 1. [*Apology I.*, p. 96; *Dialog. contra Tryph.*, c. 57.] Clement of Alexandria (in Euseb., *H. E.*, 6. 14) refers it expressly to Paul, on the authority of Pantænus, chief of the Catechetical school in Alexandria, in the middle of the second century, saying, that as Jesus is termed in it the "apostle" sent to the Hebrews, Paul, through humility, does not in it call himself apostle of the Hebrews, being apostle to the Gentiles. *Clement* also says that Paul, as the Hebrews were prejudiced against him, prudently omitted to put forward his name in the beginning; also, that it was originally written in *Hebrew* for the Hebrews, and that Luke translated it into *Greek* for the Greeks, whence the style is similar to that of Acts. He, however, quotes frequently the words of the existing Greek epistle as St. Paul's words. *Origen* similarly quotes it as St. Paul's epistle. [*Princip.*, 3. 10; 4. 13; *De Orat.*, c. 27. and 28; *Exhort. ad Martyr.*, 44. However, in his *Homilies* in Euseb., *H. E.*, 6. 25, he regards the style as distinct from that of Paul, and as "more Grecian," but the thoughts as the apostle's: adding that the "ancients who have handed down the tradition of its Pauline authorship, must have had good reason for doing so, though God alone knows the certainty who was the actual writer" (*i. e.*, probably "transcriber" of the apostle's thoughts). In the African

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church, in the beginning of the third century, *Tertullian* ascribes it to Barnabas (*De pudicitia*, ch. 20). *Irenæus*, bishop of Lyons, is mentioned in Euseb., *H. E.*, 26, as quoting from this epistle, though without expressly referring it to Paul. About the same period, Caius, the presbyter, in the church of Rome (Euseb., *H. E.*, 6. 20), mentions only *thirteen* epistles of Paul, whereas, if the epistle to the Hebrews were included, there would be *fourteen*. So the canon fragment of the end of the second century, or beginning of the third, published by *Murator*, apparently omits mentioning it. And so the Latin church did not recognize it as Paul's till a considerable time after the beginning of the third century. Thus, also, Novation of Rome, Cyprian of Carthage, and Victorinus, also of the Latin church. But in the fourth century, Hilary of Poitiers (A.D. 368), Lucifer of Cagliari (A.D. 371), Ambrose of Milan (A.D. 397), and other Latins, quote it as Paul's; and the fifth Council of Carthage (A.D. 419) formally reckons it among his fourteen epistles.

As to the *similarity of its style to that of St. Luke's* writings, this is due to his having been so long the companion of Paul. Chrysostom, comparing Luke and Mark, says, "Each imitated his teacher: Luke imitated Paul flowing along with more than river-fulness; but Mark imitated Peter, who studied brevity of style." Besides, there is a greater predominance of Jewish feeling and familiarity with the peculiarities of the Jewish schools apparent in this Epistle than in St. Luke's writings. There is no clear evidence for attributing the authorship to him, or to Apollos, whom ALFORD upholds as the author. The grounds alleged for the latter view are its supposed Alexandrian phraseology and modes of thought. But these are such as any Palestinian Jew might have used; and Paul, from his Hebræo-Hellenistic education at Jerusalem and Tarsus, would be familiar with Philo's modes of thought, which are not, as some think, necessarily all derived from his Alexandrian, but also from his Jewish education. It would be unlikely that the Alexandrian Church should have so undoubtingly asserted the Pauline authorship, if Apollos, *their own countryman*, had really been the author. The eloquence of its style and rhetoric, a characteristic of Apollos' at Corinth, whereas Paul there spoke in words unadorned by man's wisdom, are doubtless designedly adapted to the minds of those whom St. Paul in this Epistle addresses. To the Greek Corinthians, who were in danger of idolizing human eloquence and wisdom, he writes in an unadorned style, in order to fix their attention more wholly on the Gospel itself. But the Hebrews were in no such danger. And his Hebræo-Grecian education would enable him to write in a style attractive to the Hebrews at Alexandria, where Greek philosophy had been blended with Judaism. The *Septuagint* translation framed at Alexandria had formed a connecting link between the latter and the former; and it is remarkable that all the quotations from the Old Testament, excepting two (ch. 10. 30; 13. 5), are taken from the LXX. The fact that the peculiarities of the LXX. are interwoven into the argument, proves that the Greek Epistle is an original, not a translation; had the original been Hebrew, the quotations would have been from the *Hebrew* Old Testament. The same conclusion follows from the plays on similarly-sounding words in the Greek, and alliterations, and rhythmically-constructed periods. CALVIN observes, If the Epistle had been written in Hebrew, ch. 9, 15-17 would lose all its point, which consists in the play upon the double meaning of the *Greek diathece*, a "covenant" or a "testament," whereas the *Hebrew berith* means only "covenant."

Internal evidence favors the Pauline authorship. Thus the topic so fully handled in this Epistle, that Christianity is superior to Judaism, inasmuch as the reality exceeds the type which gives place to it, is a favorite one with St. Paul (cf. 2 Corinthians 3. 6-18; Galatians 3. 23-25; 4. 1-9, 21-31, wherein the allegorical mode of interpretation appears in its divinely sanctioned application—a mode pushed to an unwarrantable excess in the Alexandrian school). So the Divine Son appears in ch. 1. 3, &c., as in other Epistles of Paul (Philippians 2. 6; Colossians 1. 15-20) as the *Image*, or manifestation of the *Deity*. His lowering of Himself for man's sake similarly, cf. ch. 2. 9, with 2 Corinthians 8. 9; Philippians 2. 7, 8. Also His final exaltation, cf. ch. 2. 8; 10. 13; 12. 2, with 1 Corinthians 15. 25, 27. The word "Mediator" is peculiar to Paul alone, cf. ch. 8. 6, with Galatians 3. 19, 20. Christ's death is represented as the sacrifice for sin prefigured by the Jewish sacrifices, cf. Romans 3. 22-26; 1 Corinthians 5. 7, with Hebrews 7. 20. The phrase, "God of Peace," is peculiar to St. Paul, cf. ch. 13. 20; Romans 15. 33; 1 Thessalonians 5. 23. Also, cf. ch. 2. 4, *Margin*, 1 Corinthians 12. 4. Justification, or "righteousness by faith," appears in ch. 11. 7; 10. 38, as in Romans 1. 17; 4. 22; 5. 1; Galatians 3. 11; Philippians 3. 9. The word of God is the "sword of the Spirit," cf. ch. 4. 12, with Ephesians 6. 17. Inexperienced Christians are *children* needing *milk*, i. e., instruction in the *elements*, whereas riper Christians, as *full grown men*, require *strong meat*, cf. ch. 5. 12, 13; 6. 1.

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with 1 Corinthians 3, 2, 9; 14, 20; Galatians 4, 9; Colossians 3, 24. Salvation is represented as a *boldness of access to God by Christ*, cf. ch. 10, 13, with Romans 5, 2; Ephesians 3, 12. Afflictions are a *fight*, ch. 10, 30; cf. Philippians 1, 30; Colossians 2, 1. The Christian life is a *race*, ch. 12, 1; cf. 1 Corinthians 9, 24; Philippians 3, 12-14. The Jewish ritual is a *service*, Romans 9, 4; cf. ch. 9, 1, 6. Cf. "subject to bondage," ch. 2, 15, with Galatians 3, 1. Other characteristics of Paul's style appear in this Epistle, *viz.*, a propensity "to go off at a word" and enter on a long parenthesis suggested by that word, a fondness for play upon words of similar sound, and a disposition to repeat some favorite word. Frequent appeals to the Old Testament, and quotations linked by "and again," cf. ch. 1, 5; 2, 12, 13, with Romans 15, 9-12. Also quotations in a peculiar application, cf. ch. 2, 8, with 1 Corinthians 15, 57; Ephesians 1, 22. Also the same passage quoted in a form not agreeing with the LXX., and with the addition "saith the Lord," not found in the *Hebrew*, in ch. 10, 30; Romans 12, 19.

The supposed Alexandrian (which are rather Philon-like) characteristics of the Epistle are probably due to the fact that the Hebrews were generally then imbued with the Alexandrian modes of thought of Philo, &c.; and Paul, without coloring or altering Gospel truth "to the Jews," became (in style) as a Jew, that he might win the Jews" (1 Corinthians 9, 20). This will account for its being recognized as St. Paul's Epistle in the Alexandrian and Jerusalem churches unanimously, to the Hebrews of whom probably it was addressed. Not one Greek father ascribes the Epistle to any but Paul, whereas in the Western and Latin churches, which it did not reach for some time, it was for long doubted, owing to its anonymous form, and generally less distinctively Pauline style. Their reason for not accepting it as Paul's, or indeed as canonical, for the first three centuries, was *negative*, insufficient evidence for it, not positive evidence against it. The positive evidence is generally for its Pauline origin. In the Latin Churches, owing to their distance from the churches to whom belonged the Hebrews addressed, there was no generally received tradition on the subject. The Epistle was in fact but little known at all, whence we find it is not mentioned at all in the canon of *Muratorius*. When at last, in the fourth century, the Latins found that it was received as Pauline and canonical on good grounds in the Greek churches, they universally acknowledged it as such.

The *personal notices* all favor its Pauline authorship, *viz.*, his intention to visit those addressed, shortly, along with Timothy, styled "our brother," ch. 13, 23; his being then in prison, ch. 13, 19; his formerly having been imprisoned in Palestine, according to *English Version* reading, ch. 10, 34; the salutations transmitted to them from believers of Italy, ch. 13, 24. A reason for not prefixing the name may be the rhetorical character of the Epistle which led the author to waive the usual form of epistolary address.

DESIGN.—His aim is to show the superiority of Christianity over Judaism, in that it was introduced by one far higher than the angels or Moses, through whom the Jews received the law, and in that its priesthood and sacrifices are far less perfecting as to salvation, than those of Christ; that He is the substance of which the former are but the shadow, and that the type necessarily gives place to the antitype; and that now we no longer are kept at a comparative distance as under the law, but have freedom of access through the opened veil, *i. e.*, Christ's flesh; hence he warns them of the danger of apostasy, to which Jewish converts were tempted, when they saw Christians persecuted, whilst Judaism was tolerated by the Roman authorities. He infers the obligations to a life of faith, of which, even in the less perfect Old Testament dispensation, the Jewish history contained bright examples. He concludes in the usual Pauline mode, with practical exhortations and pious prayers for them.

HIS MODE OF ADDRESS is in it hortatory rather than commanding, just as we might have expected from St. Paul addressing the Jews. He does not write to the *rulers* of the Jewish Christians, for in fact there was no exclusively Jewish Church; and his Epistle, though primarily addressed to the Palestinian Jews, was intended to include the Hebrews of all adjoining churches. He inculcates obedience and respect in relation to their rulers (ch. 13, 17, 24); a tact obviating the objection that he was by writing this Epistle interfering with the prerogative of Peter the apostle of the circumcision, and James the bishop of Jerusalem. Hence arises his gentle and delicate mode of dealing with them (Hebrews 13, 22). So far from being surprised at discrepancy of style between an Epistle to Hebrews and Epistles to Gentile Christians, it is just what we should expect. The Holy Spirit guided him to choose means best suited to the nature of the ends aimed at. WORDSWORTH notices a peculiar Pauline Greek construction, Romans 12, 9, *lit.*, "Let your love be without dissimulation, ye abhorring

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... evil, cleaving to . . . good," which is found nowhere else save Hebrews 13; 3, 12., "Let your conversation be without covetousness, ye being content with . . ." (a noun singular feminine nominative absolute, suddenly passing into a participle masculine nominative plural absolute). So in quoting Old Testament Scripture, the writer of the Epistle to the Hebrews quotes it as a Jew writing to Jews would, "God *spoke* to our fathers," not "it is *written*." So ch. 13, 18, "We trust we have a good conscience" is an altogether Pauline sentiment (Acts 23, 1; 24, 16; 2 Corinthians, 1, 12; 4, 2; 2 Timothy, 1, 3). Though he has not prefixed his name, he has given at the close his universal token to identify him, *vis.*, his apostolic salutation, "Grace be with you all;" "this" salutation with his own hand" he declared (2 Thessalonians 3, 17, 18) to be "his token in every Epistle;" so 1 Corinthians 16, 21, 2; Colossians 4, 18. The same prayer of greeting closes *every one* of his Epistles, and is not found in any one of the Epistles of the other apostles written in St. Paul's lifetime; but it is found in the last book of the New Testament Revelation, and subsequently in the Epistle of Clement of Rome. This proves that, by whomsoever the body of the Epistle was committed to writing (whether a mere amanuensis writing by dictation, or a companion of Paul by the Spirit's gift of *interpreting tongues*, 1 Corinthians 12, 10, transfusing Paul's Spirit-taught sentiments into his own Spirit-guided diction), Paul at the close sets his seal to the whole as really his, and sanctioned by him as such. The churches of the East, and Jerusalem, their center, to which quarter it was first sent, received it as St. Paul's from the earliest times according to Cyril, Bishop of Jerusalem (A. D. 349). Jerome, though bringing with him from Rome the prejudices of the Latins against the Epistle to the Hebrews, aggravated, doubtless, by its seeming sanction of the Novatian heresy (ch. 6, 4-6), was constrained by the force of facts to receive it as Paul's, on the almost unanimous testimony of all Greek Christians from the earliest times; and was probably the main instrument in correcting the past error of Rome in rejecting it. The testimony of the Alexandrian Church is peculiarly valuable, for it was founded by Mark, who was with Paul at Rome in his first confinement, when this Epistle seems to have been written (Colossians 4, 10), and who, possibly, was the bearer of this Epistle, at the same time visiting Colosse on the way to Jerusalem (where Mark's mother lived), and thence to Alexandria. Moreover, 2 Peter 3, 15, 16, written shortly before Peter's death, and like his first Epistle written by him, "the apostle of the circumcision," to the Hebrew Christians dispersed in the East, saith, "As our beloved brother Paul hath written *unto you*," i. e., to the Hebrews; also the words added, "As also in *all* his Epistles," distinguish the *Epistle to the Hebrews* from the rest, then he further speaks of it as on a level with "other Scriptures," thus asserting at once its Pauline authorship and Divine inspiration. An interesting illustration of the power of Christian faith and love; St. Peter, who had been openly rebuked by Paul (Galatians 2, 7-14), fully adopted what St. Paul wrote; there was no difference in the Gospel of the apostle of the circumcision and that of the apostle of the uncircumcision. It strikingly shows God's sovereignty that He chose as the instrument to confirm the Hebrews, Paul, *the apostle of the Gentiles*; and on the other hand, Peter to open the Gospel-door to the *Gentiles* (Acts 10, 1, &c.), though being *the apostle of the Jews*; thus perfect unity reigns amidst the diversity of agencies.

Rome, in the person of Clement of Rome, originally received this epistle. Then followed a period in which it ceased to be received by the Roman churches. Then, in the fourth century, Rome retracted her error. A plain proof she is not unchangeable or infallible. As far as Rome is concerned, the epistle to the Hebrews was not only lost for three centuries, but never would have been recovered at all but for the Eastern churches; it is therefore a happy thing for Christendom that Rome is not the Catholic church. [Wordsen.]

It plainly was written before the destruction of Jerusalem, which would have been mentioned in the epistle had that event gone before, cf. ch. 13, 10; and probably to churches in which the Jewish members were the more numerous, as those in Judea, and perhaps Alexandria. In the latter city were the greatest number of resident Jews next to Jerusalem. In Leontopolis, in Egypt, was another temple, with the arrangements of which, Wieseler thinks the notices in this epistle more nearly corresponded than with those in Jerusalem. It was from Alexandria that the epistle appears first to have come to the knowledge of Christendom. Moreover, "the epistle to the Alexandrians," mentioned in the Canon of Muratori, may possibly be this epistle to the Hebrews. He addresses the Jews as peculiarly "the people of God" (ch. 2, 17; 4, 9; 13, 19), "the seed of Abraham," i. e., as the primary stock on which Gentile believers are grafted, to which R. 12, 16-24, corresponds; but he urges them to come out of the carnal earthly Jerusalem and to realize their spiritual union to "the heavenly Jerusalem" (ch. 12, 18-23; 13, 13).

The use of Greek rather than Hebrew is doubtless due to the epistle being intended, not merely for the Hebrew, but for the Hellenistic Jew converts, not only in Palestine, but elsewhere: a view confirmed by the use of the LXX. Bengel thinks probably (cf. 2 Pe. 3. 15, 16, explained above), the Jews primarily, though not exclusively, addressed, were those who had left Jerusalem on account of the war and were settled in Asia Minor.

The notion of its having been originally in Hebrew arose probably from its Hebrew tone, method, and topics. It is reckoned among the epistles, *not at first generally acknowledged*, along with James, 2 Peter, 2 and 3 John, Jude, and Revelation. A beautiful link exists between these epistles and the *universally acknowledged* epistles. Hebrews unites the ordinances of Leviticus with their antitypical gospel fulfilment. St. James is the link between the highest doctrines of Christianity and the universal law of moral duty—a commentary on the sermon on the mount—harmonizing the decalogue law of Moses, and the revelation to Job and Elias, with the Christian law of liberty. Second Peter links the teaching of Peter with that of Paul. Jude links the earliest unwritten to the latest written Revelation. The two shorter epistles to John, like Philemon, apply Christianity to the minute details of the Christian life, showing that Christianity can sanctify all earthly relations.

HEBREWS.

CHAPTER I.

Ver. 1-14. THE HIGHEST OF ALL REVELATIONS IS GIVEN US NOW IN THE SON OF GOD, WHO IS GREATER THAN THE ANGELS, AND WHO, HAVING COMPLETED REDEMPTION, SITS ENTHRONED AT GOD'S RIGHT HAND. The writer, though not inscribing his name, was well known to those addressed (ch. xiii. 19). For proofs of Paul being the author, see my *Introduction*. In the Pauline method, the statement of subject and the division are put before the discussion; and at the close the practical follows the doctrinal portion. The ardour of spirit in this epistle, as in 1 John, bursting forth at once into the subject (without prefatory inscription of name and greeting), the more effectively strikes the hearers. The date must have been whilst the temple was yet standing, before its destruction, 70 A.D.: some time before the martyrdom of Peter, who mentions this epistle of Paul (2 Peter, iii. 15, 16): at a time when many of the first *hearers* of the Lord were dead. 1. **At sundry times**—*Greek*, "in many portions." All was not revealed to each one prophet; but one received one portion of revelation, and another another. To Noah the quarter of the world to which Messiah should belong was revealed; to Abraham, the nation; to Jacob, the tribe; to David and Isaiah, the family; to Micah, the town of nativity; to Daniel, the exact time; to Malachi, the coming of His forerunner, and His second advent; through Jonah, His burial and resurrection; through Isaiah and Hosea, His resurrection. Each only knew in part; but when that which was perfect came in Messiah, that which was in part was done away (1 Corinthians, xiii. 12). **In divers manners**—*e.g.*, internal suggestion, audible voices, the Urim and Thummim, dreams, and visions. "In one way He was seen by Abraham, in another by Moses, in another by Elias, and in another by Micah: Isaiah, Daniel, and Ezekiel, beheld different forms" [THEODORET] (cf. Numbers, xii. 6-8). The Old Testament revelations were fragmentary in substance, and manifold in form; the very *multitude* of prophets shows that they prophesied only *in part*. In Christ the revelation of God is full, not in shifting hues of separated colour, but Himself the pure light, uniting in His one person the whole spectrum (v. 3). **spake**—the expression usual for a Jew to employ in addressing Jews. So St. Matthew, a Jew writing especially for Jews, quotes Scripture, not by

the formula, "It is written," but "said," etc. **in time past** — From Malachi, the last of the Old Testament prophets, for four hundred years, there had arisen no prophet, in order that the Son might be the more an object of expectation. [BENGEL.] As God (the Father) is introduced as having *spoken* here: so God the Son, ch. ii. 3: God the Holy Ghost, ch. iii. 7. **the fathers** — the Jewish fathers. The Jews of former days (1 Corinthians, x. 1). **by — Greek, "IN."** A mortal king speaks *by* his ambassador, not (as the King of kings) **IN** his ambassador. The Son is the last and highest manifestation of God (Matthew, xxi. 34, 37): not merely a measure, as in the prophets, but the fulness of the Spirit of God dwelling in him bodily (John, i. 16; iii. 34; Colossians, ii. 9). Thus he answers the Jewish objection drawn from their prophets. Jesus is the end of all prophecy (Revelation, xix. 10), and of the law of Moses (John, i. 17; v. 46). 2. **in these last days** — In the oldest MSS. the *Greek* is, "At the last part of these days." The Rabbins divided the whole of time into "this age," or "world," and "the age to come" (ch. ii. 5; vi. 5). The days of Messiah were the transition period, or "last part of these days" (in contrast to "in time past"), the close of the existing dispensation, and beginning of the final dispensation of which Christ's second coming shall be the crowning consummation. **by his Son** — *Greek, "IN (His) Son"* (John, xiv. 10). The true "Prophet" of God. "His majesty is set forth, (1.) *Absolutely* by the very name 'Son,' and by three glorious predicates, 'Whom He hath appointed,' 'By whom He made the worlds,' 'Who sat down on the right hand of the Majesty on high;' thus His course is described from the beginning of all things till He reached the goal (v. 2, 3). (2.) *Relatively*, in comparison with the angels, v. 4: the *confirmation* of this follows, and the very name 'Son' is proved at v. 5; the 'heirship,' v. 6-9; the 'making of worlds,' v. 10-12; the 'sitting at the right hand' of God, v. 13-14." His being made *heir* follows His *sonship*, and preceded His *making the worlds* (Proverbs, viii. 22, 23; Ephesians, iii. 11). As *the first begotten*, He is heir of the universe (v. 6), which He made instrumentally, ch. xi. 3, where "by the Word of God" answers to "by whom" (the Son of God) here (John, i. 3). Christ was "appointed" (in God's eternal counsel) to creation as an office; and the universe so created was assigned to Him as a kingdom. He is "heir of all things" by right of creation, and especially by right of redemption. The promise to Abraham that he should be heir of the world, had its fulfilment, and will have it still more fully, in Christ (Romans, iv. 13; Galatians, iii. 16; iv. 7). **worlds** — the inferior and the superior worlds (Colossians, i. 16). *Lit., ages* with all things and persons belonging to them; the universe, including all space and ages of time, and all material and spiritual existences. The *Greek* implies, He not only appointed His Son heir of all things before creation, but *He also* (better than "also He") made by Him the worlds. 3. **Who being** — by pre-existent and essential being. **brightness of his glory** — *Greek, the effulgence* of His glory. "Light of (from) light." [NICENE CREED.] "Who is so senseless as to doubt concerning the eternal being of the Son? For when has one seen light without effulgence?" [ATHANASIUS *against ARIUS. Orat. 2.*] "The sun is never

seen without effulgence, nor the Father without the Son." [THEOPHYLACT.] It is *because* He is the brightness, etc., and *because* He upholds, etc., that He *sat down on the right hand*, etc. It was a return to His Divine glory (John, vi. 62; xvii. 5; cf. *Wisd.* vii. 25, 26, where similar things are said of wisdom). **express image**—"impress." But veiled in the flesh.

"The Son of God in glory beams

Too bright for us to scan,

But we can face the light that streams

From the mild Son of man." (2 Cor., iii. 18.)

of his person—*Greek*, "of His substantial essence:" *hypostasis*, **upholding all things**—*Greek*, "the universe." Cf. Colossians, i. 15, 17, 20, which enumerates the three facts in the same order as here. **by the word**—Therefore the Son of God is a Person; for He has the word. [BENGEL.] *His word is God's word* (ch. xi. 3). **of his power**—"The word" is the utterance which comes from His (the Son's) power, and gives expression to it. **by himself**—Omitted in the oldest MSS. **purged**—*Greek*, "*made purification of . . . sins*," *vis.*, in His atonement, which graciously covers the guilt of sin. "Our" is omitted in the oldest MSS. Sin was the great *uncleanness* in God's sight, of which He has effected the purification by His sacrifice. [ALFORD.] Our nature, as guilt-laden, could not, without our great High Priest's blood of atonement sprinkling the heavenly mercy seat, come into immediate contact with God. EBRARD says, "The mediation between man and God, who was present in the Most Holy Place, was revealed in three forms: (1.) In sacrifices [typical propitiations for guilt]; (2.) in the priesthood [the agents of those sacrifices]; (3.) in the Levitical laws of purity [Levitical purity being attained by sacrifice positively, by avoidance of Levitical pollution negatively, the people being thus enabled to come into the presence of God without dying, Deuteronomy, v. 26]" (Leviticus, xvi.). **sat down on the right hand of the Majesty on high**—fulfilling Psalm cx. 1. This sitting of the Son at God's right hand was by the act of the Father (ch. viii. 1; Ephesians, i. 20); it is never used of His pre-existing state coequal with the Father, but always of His exalted state as Son of man after His sufferings, and as Mediator for man in the presence of God (Romans, viii. 34): a relation towards God and us about to come to an end when its object has been accomplished (1 Corinthians, xv. 28). 4. **Being made . . . better**—by His exaltation by the Father (v. 3, 13): in contrast to His being "made lower than the angels" (ch. ii. 9). "Better," *i. e.*, *superior* to. As "being" (v. 3) expresses His essential being: so "being made" (ch. vii. 26) marks what He became in His assumed manhood (Philippians, ii. 6-9). Paul shows that His humbled form (at which the Jews might stumble) is no objection to His Divine Messiahship. As the law was given by the ministrations of angels and Moses, it was inferior to the gospel given by the Divine Son, who both is (v. 4-14), as God, and has been made, as the exalted Son of man (ch. ii. 5-18), much better than the angels. The manifestations of God by angels (and even by the angel of the covenant) at different times in the Old Testament, did not

bring man and God into personal union, as the manifestation of God in human flesh does. **by inheritance obtained** — He always had the thing itself, *viz.*, *Sonship*; but He "obtained by inheritance," according to the promise of the Father, *the name* "Son," whereby He is made known to men and angels. He is "the Son of God" in a sense far exalted above that in which angels are called "sons of God" (Job, i. 6; xxxviii. 7). "The fulness of the glory of the peculiar name 'the Son of God,' is unattainable by human speech or thought. All appellations are but fragments of its glory — beams united in it as in a central sun. Revelation, xix. 12. *A name that no man knew but He Himself.*" 5. **For** — Substantiating His having "obtained a more excellent name than the angels." **unto which** — A frequent argument in this epistle is derived from *the silence of Scripture* (v. 13; ch. ii. 16; vii. 3, 14). [BENGEL.] **this day have I begotten thee** — (Psalm ii. 7.) Fulfilled at the resurrection of Jesus, whereby the Father "declared," *i. e.*, made manifest His Divine Sonship, heretofore veiled by His humiliation (Acts, xiii. 33; Romans, i. 4). Christ has a fourfold right to the title "Son of God:" (1.) By *generation*, as begotten of God; (2.) by *commission*, as sent by God; (3.) by *resurrection*, as "the first-begotten of the dead" (cf. Luke, xx. 36; Romans, i. 4; Revelation, i. 5); (4.) by *actual possession*, as heir of all. [BISHOP PEARSON.] The Psalm here quoted applied primarily in a less full sense to Solomon, of whom God promised by Nathan to David, "I will be his Father, and he shall be My son." But as the whole theocracy was of Messianic import, the triumph of David over Hadadezer and neighbouring kings (2 Samuel, viii.; Psalm ii. 2, 3, 9-12) is a type of God's ultimately subduing all enemies under His Son, whom He sets (*Hebrew, anointed*, Psalm ii. 6) on His "holy hill of Zion," as King of the Jews and of the whole earth, the antitype to Solomon, son of David. The "I" in *Greek* is emphatic; / the everlasting Father have begotten Thee this day, *i. e.*, on this day, the day of Thy being manifested as My Son, "the first-begotten of the dead" (Colossians, i. 18; Revelation, i. 5) when Thou hast ransomed and opened heaven to Thy people. He had been always Son, but now first was manifested as such in His once humbled, now exalted manhood united to His Godhead. ALFORD refers "this day" to the *eternal* generation of the Son: The day in which the Son was begotten by the Father is an everlasting *to-day*; there never was a yesterday or past time to Him, nor a to-morrow or future time: "Nothing there is to come, and nothing past, but an eternal now doth ever last" (Proverbs, xxx. 4; John, x. 30, 38; xvi. 28; xvii. 8). The communication of the Divine essence in its fulness, involves eternal generation; for the Divine essence has no beginning. But the context refers to a definite point of time, *viz.*, that of His having entered on the *inheritance* (v. 4). The "bringing the first-begotten into the world" (v. 6), is not subsequent, as ALFORD thinks, to v. 5, but anterior to it (cf. Acts, ii. 30-35). 6. **And** — *Greek*, "But." Not only this proves His superiority, BUT a more decisive proof is Psalm xcvi. 7, which shows that not only at His resurrection, but also in prospect of His being *brought into the world* (cf. ch. ix. 11; x. 5) as man, in His incarnation, nativity (Luke ii. 9-14), temptation (Matthew, iv. 10,

11), resurrection (Matthew, xxviii. 2), and future second advent in glory, angels were designed by God to be subject to Him. Cf. 1 Timothy, iii. 16. "Seen of angels:" God manifesting Messiah as one to be gazed at with adoring love by heavenly intelligences (Ephesians, iii. 10; 2 Thessalonians, i. 9, 10; 1 Peter, iii. 22). The fullest realization of His Lordship shall be at His second coming (Psalm xcvi. 7; 1 Corinthians, xv. 24, 25; Philippians, ii. 9). "Worship Him all ye gods" ("gods," i.e., *exalted beings*, as *angels*), refers to *God*; but it was universally admitted among the Hebrews that God would dwell, in a peculiar sense, in Messiah (so as to be, in the Talmud phrase, "capable of being pointed to with the finger"); and so what was said of God was true of, and to be fulfilled in, Messiah. KIMCHI says that Psalms xciii.-ci. contain in them the mystery of Messiah. God ruled the theocracy in and through Him. **the world**—subject to Christ (ch. ii. 5). As "the first-begotten" He has the rights of *primogeniture* (Romans, viii. 29; Colossians, i. 15, 16, 18). In Deuteronomy, xxxii. 43, the LXX. have "Let all the angels of God worship Him," words not now found in the Hebrew. This passage of the LXX. may have been in Paul's mind as to the *form*, but the *substance* is taken from Psalm xcvi. 7. The type David, in the Psalm lxxxix. 27 (quoted in v. 5) is called "God's *first-born*, higher than the *kings* of the earth:" so the antitypical first-begotten, the Son of David, is to be worshipped by all inferior *lords*, as *angels* ("gods," Psalm xcvi. 7); for He is "King of kings and Lord of lords" (Revelation, xix. 16). In the *Greek* "again" is transposed; but this does not oblige us, as ALFORD thinks, to *translate*, "When He *again* shall have introduced," etc., *viz.*, at Christ's second coming; for there is no previous mention of a *first* bringing in; and "again" is often used in quotations, not to be joined with the verb, but parenthetically ("that I may again quote Scripture"). *English Version* is correct (cf. Matthew, v. 33; *Greek*, John, xii. 39). 7. **of**—The *Greek* is rather, "In reference to the angels." **spirits**—or "winds;" Who employeth His angels as the winds, His ministers as the lightnings; or, He maketh His angelic ministers the directing powers of winds and flames, when these latter are required to perform His will. "Commissions then to assume the agency or form of flames for His purposes." [ALFORD.] *English Version*, "Maketh His angels *spirits*," means, He maketh them of a subtle, incorporeal nature, swift as the wind. So Psalm xviii. 10. "A *cherub* . . . the wings of the *wind*." Verse 14, "ministering *spirits*" favours *English Version* here. As "spirits" implies the wind-like velocity and subtle nature of the *Cherubim*, so "flame of fire" expresses the burning devotion and intense all-consuming zeal of the adoring *Seraphim* (meaning "burning"), Isaiah, vi. 1. The *translation*, "Maketh winds His messengers, and a flame of fire His *ministers* (!)", is plainly wrong. In the Psalm civ. 3, 4, the subject in each clause comes first, and the attribute predicated of it second; so the *Greek* article here marks "angels" and "ministers" as the *subjects*, and "winds" and "flame of fire," *predicates*. *Schemoth Rabba* says "God is called God of Zebaoth (the heavenly hosts), because He does what He pleases with His angels. When He pleases, He makes them to sit (Judges, vi. 11); at other times to stand (Isaiah, vi. 2); at

times to resemble women (Zechariah, v. 9); at other times to resemble men (Genesis, xviii. 2); at times He makes them 'spirits'; at times, fire." "Maketh" implies that, however exalted, they are but creatures, whereas the Son is the Creator (v. 10); not *begotten from everlasting*, nor to be worshipped, as the Son (Revelation, xiv. 7; xxii. 8, 9). 8. **O God** — The *Greek* has the article to mark emphasis (Psalm xlv. 6, 7). **for ever . . . righteousness** — *Everlasting duration and righteousness* go together (Psalm xlv. 2; lxxxix. 14). **a sceptre of righteousness** — *lit.*, "a rod of rectitude," or "straight-forwardness." The oldest MSS. prefix "and" (cf. Esther, iv. 11). 9. **Iniquity** — "unrighteousness." Some oldest MSS. read, "Lawlessness." **therefore** — because God loves righteousness and hates iniquity. **God . . . thy God** — JEROME, AUGUSTINE, etc., *translate*, Psalm xlv. 7, "O God, Thy God, hath anointed Thee," whereby Christ is addressed as God. This is probably the true *translation* of the *Hebrew* there, and also of the *Greek* of Hebrews here; for it is likely the Son is addressed "O God," as in v. 8. The *anointing* here meant is not that at His baptism, when He solemnly entered on His ministry for us; but that with the "oil of gladness," or "exulting joy" (which denotes a triumph, and follows as the consequence of His manifested love of righteousness and hatred of iniquity), wherewith, after His triumphant completion of His work, He has been anointed by the Father above His fellows (not only above us, His fellowmen, the adopted members of God's family, whom "He is not ashamed to call His brethren," but above the angels, fellow-partakers in part with Him, though infinitely His inferiors, in the glories, holiness, and joys of heaven; "sons of God," and angel-"messengers," though subordinate to the Divine Angel—"messenger of the covenant"). Thus He is antitype to Solomon, "chosen of all David's many sons to sit upon the throne of the kingdom of the Lord over Israel," even as his father David was chosen before all the house of his father's sons. The image is drawn from the custom of anointing guests at feasts (Psalm xxiii. 5); or rather of anointing kings: not until His ascension did He assume the kingdom as Son of man. A fuller accomplishment is yet to be, when He shall be VISIBLY the anointed King over the whole earth (set by the Father) on His holy hill of Zion, Psalm ii. 6, 8. So David, His type, was first anointed at Bethlehem (1 Samuel xvi. 13; Psalm lxxxix. 20); and yet again at Hebron, first over Judah (2 Samuel, ii. 4), then over all Israel (2 Samuel, v. 3); not until the death of Saul did he enter on his actual kingdom, as it was not till after Christ's death that the Father set Him at His right hand far above all principality (Ephesians, i. 20, 21). The 45th Psalm in its first meaning was addressed to Solomon; but the Holy Spirit inspired the writer to use language, which in its fulness can only apply to the antitypical Solomon, the true Royal Head of the theocracy. 10. **And** — In another passage (Psalm cii. 25-27) He says. **In the beginning** — *English Version*, Psalm cii. 25, "of old;" *Hebrew*, "before," "aforetime." LXX., "in the beginning" (as in Genesis, i. 1) answers by contrast to the *end* implied in "they shall perish," etc. The *Greek* order here (not in the LXX.) is, "Thou in the beginning, O Lord," which throws the "Lord" into emphasis. "Christ is preached even in pas-

sages where many might contend that the Father was principally intended." [BENGEL.] **laid the foundation of** — "*firmly founded*" is included in the idea of the *Greek*. **heavens** — plural; not merely one, but manifold, and including various orders of heavenly intelligences (Ephesians, iv. 10). **works of thine hands** — the heavens, as a woven veil or curtain spread out. 11. **They** — The earth and the heavens in their present state and form "shall perish" (ch. xii. 26, 27; 2 Peter, iii. 13). "Perish" does not mean *annihilation*; just as it did not mean so in the case of "the world that, being overflowed with water, *perished*" under Noah (2 Peter, iii. 6). The covenant of the possession of the earth was renewed with Noah and his seed on the renovated earth. So it shall be after the perishing by fire (2 Peter, iii. 12, 13). **remainest** — *through* (so the *Greek*) all changes, as . . . a garment — (Isaiah, li. 6). 12. **vesture** — *Greek*, "an enwrapping cloak." **fold them up** — So the LXX., Psalm cii. 26; but the *Hebrew*, "*change them*." The Spirit, by Paul, treats the *Hebrew* of the Old Testament, with independence of handling, presenting the Divine truth in various aspects; sometimes as here sanctioning the LXX. (cf. Isaiah, xxxiv. 4; Revelation, vi. 14); sometimes the *Hebrew*; sometimes varying from both. **changed** — as one lays aside a garment to put on another. **thou art the same** — (Isaiah, xlvi. 4; Malachi, iii. 6). The same in nature, therefore in covenant, faithfulness to Thy people. **shall not fall** — *Hebrew*, "shall not end." Israel, in the Babylonian captivity, in Psalm cii., casts her hopes of deliverance on Messiah, the unchanging covenant-God of Israel. 13. Quotation from Psalm cx. 1. The image is taken from the custom of conquerors putting the feet on the necks of the conquered (Joshua, x. 24, 25). 14. **ministering spirits** — Referring to v. 7, "spirits . . . ministers." They are incorporeal *spirits*, as God is, but *ministering* to Him as inferiors. **sent forth** — present participle: "Being sent forth" *continually*, as their regular service in all ages. **to minister** — *Greek*, "unto (i. e., for) ministry." **for them** — *Greek*, "on account of them," etc. Angels are sent forth on *ministrations to God and Christ*, not primarily to men, though *for the good* of "those who are about to inherit salvation" (so the *Greek*): the elect, who believe, or shall believe, for whom all things, angels included, work together for good (Romans, viii. 28). Angels' ministrations are not properly rendered to men, since the latter have no power of commanding them, though their ministrations to God are often directed to the good of men. So the superiority of the Son of God to angels is shown. They "all," however various their ranks, *minister*; He is ministered to. They "*stand*" (Luke, i. 19) before God, or are "*sent forth*" to execute the divine commands on behalf of them whom He pleases to save; He "*sits*" on the right hand of the majesty on high" (v. 3, 13). He rules; they serve.

CHAPTER II.

Ver. 1-18. DANGER OF NEGLECTING SO GREAT SALVATION, FIRST SPOKEN BY CHRIST ; TO WHOM, NOT TO ANGELS, THE NEW DISPENSATION WAS SUBJECTED ; THOUGH HE WAS FOR A TIME HUMBLLED BELOW THE ANGELS : THIS HUMILIATION TOOK PLACE BY DIVINE NECESSITY FOR OUR SALVATION. 1. **Therefore** — Because Christ the Mediator of the new covenant is so far (ch. i.) above all angels, the mediators of the old covenant. **the more earnest** — *Greek*, "the more abundantly." **heard** — spoken by God (ch. i. 1) ; and by the Lord (v. 3). **let them slip** — *lit.*, "flow past them" (ch. iv. 1). 2. (Cf. v. 3.) **Argument a fortiori.** **spoken by angels** — The Mosaic law spoken by the ministration of angels (Deuteronomy, xxxiii. 2 ; Psalm lxviii. 17 ; Acts vii. 53 ; Galatians iii. 19). When it is said, Exodus, xx. 1, "God spake," it is meant He spake by angels as His mouthpiece, or at least angels repeating in unison with His voice the words of the decalogue. Whereas the gospel was first spoken by the Lord alone. **was steadfast** — *Greek*, "*was made steadfast*," or "confirmed ;" was enforced by penalties on those violating it. **transgression** — by doing evil ; *lit.*, *overstepping* its bounds ; a positive violation of it. **disobedience** — by neglecting to do good ; a negative violation of it. **recompence** — (Deuteronomy, xxxii. 35.) 3. **we** — who have received the message of salvation so clearly delivered to us (cf. ch. xii. 25). **so great salvation** — embodied in Jesus, whose very name means *salvation*, including not only deliverance from foes and from death, and the grant of temporal blessings (which the law promised to the obedient), but also grace of the Spirit, forgiveness of sins, and the promise of heaven, glory, and eternal life (v. 10). **which** — "*inasmuch as it is a salvation which began*," etc. **spoken by the Lord** — as the instrument of proclaiming it. Not as the law, spoken by the instrumentality of angels (v. 2). Both law and gospel came from God ; the difference here referred to lay in the *instrumentality* by which each respectively was promulgated (cf. v. 5). Angels recognise Him as "the Lord" (Matthew, xxviii. 6 ; Luke, ii. 11). **confirmed unto us** — not by penalties, as the law was *confirmed*, but by spiritual gifts (v. 4). **by them that heard Him** — (cf. Luke, i. 2.) Though Paul had a special and independent revelation of Christ (Galatians, i. 16, 17, 19), yet he classes himself with those Jews whom he addresses, "unto us ;" for like them in many particulars (*ex. gr.*, the agony in Gethsemane, ch. v. 7), he was dependent for autopic information on the twelve apostles. So the *discourses* of Jesus, *ex. gr.*, the sermon on the mount, and the first proclamation of the gospel kingdom by the Lord (Matthew, iv. 17), he could only know by the report of the twelve ; so the saying, "It is more blessed to give, than to receive" (Acts, xx. 35). Paul mentions what they had *heard*, rather than what they had *seen*, conformably with what he began with, v. 1, 2. "Spake . . . spoken." Appropriately also in his epistles to Gentiles, he dwells on his independent call to the apostleship of the Gen-

tiles; in his epistle to the Hebrews, he appeals to the apostles who had been long with the Lord (cf. Acts, i. 21; x. 41): so in his sermon to the Jews in Antioch of Pisidia (Acts, xiii. 31); and "he only appeals to the testimony of these apostles in a general way, in order that he may bring the Hebrews to the Lord alone" [BENGEL], not to become partizans of particular apostles, as Peter, the apostle of the circumcision, and James, the bishop of Jerusalem. This verse implies that the Hebrews of the *churches of Palestine and Syria* (or those of them dispersed in Asia Minor [BENGEL], 1 Peter, i. 1, or in Alexandria) were primarily addressed in this epistle; for of none so well could it be said, the gospel was confirmed to them by the immediate hearers of the Lord: the past tense, "was confirmed," implies some little time had elapsed since this testification by eye-witnesses.

4. *them*—rather "God also [as well as Christ, v. 3] bearing witness to it" ... "joining in attestation of it." **signs and wonders**—performed by Christ and His apostles. "Signs" are miracles, or other facts regarded as *proofs* of a divine mission; "wonders" are miracles viewed as prodigies, causing *astonishment* (Acts, ii. 22, 33); *powers* are miracles viewed as evidences of superhuman power. **divers miracles**—*Greek*, "varied (miraculous) powers" (2 Corinthians, xii. 12) granted to the apostles after the ascension. **gifts**, etc.—*Greek*, "distributions." The gift of the Holy Spirit was given to Christ without measure (John, iii. 34), but to us it is distributed in various measures and operations (Romans, xii. 3, 6, etc.; 1 Corinthians, xii. 4-11). **according to his own will**—God's free and sovereign will, assigning one gift of the spirit to one, another to another (Acts, v. 32; Ephesians, i. 5).

5. **For**—Confirming the assertion, v. 2, 3, that the new covenant was spoken by One higher than the mediators of the old covenant, *vis.*, angels. *Translate* in the *Greek* order, to bring out the proper emphasis, "Not the angels hath He," etc. **the world to come**—Implying, He *has* subjected to angels *the existing world*, the Old Testament dispensation (then still partly existing as to its frame-work). v. 2, the political kingdoms of the earth (Daniel, iv. 13; x. 13, 20, 21; xii. 1), and the natural elements (Revelations, ix. 11; xvi. 4), and even individuals (Matthew, xviii. 10). "The world to come" is the new dispensation brought in by Christ, beginning in grace here, to be completed in glory hereafter. It is called "to come," or "about to be," as at the time of its being subjected to Christ by the Divine decree, it was as yet a thing of the future, and is still so to us, in respect to its full consummation. In respect to the *subjecting* of all things to Christ in fulfilment of Psalm viii., the realization is still "to come." Recorded from the Old Testament standpoint, which looks prophetically forward to the New Testament (and the Jewish priesthood and Old Testament ritual were in force then when Paul wrote, and continued till their forcible abrogation by the destruction of Jerusalem), it is "the world to come;" Paul, as addressing Jews, appropriately calls it so, according to their conventional ways of viewing it. We, like them, still pray, "Thy kingdom come;" for its *manifestation* in glory is yet future. "This world" is used in contrast to express the present fallen condition of the world (Ephesians, ii. 2). Believers belong not to this present world-course, but by faith

rise in spirit to "the world to come," making it a present, though internal, reality. Still, in the present world, natural and social, angels are mediately rulers under God in some sense: not so, in the coming world: man in it, and the Son of man, man's head, are to be supreme. Hence greater reverence was paid to angels by men in the Old Testament, than is permitted in the New Testament. For man's nature is exalted in Christ now, so that angels are our "fellow-servants" (Revelations, xxii. 9). In their ministrations they stand on a different footing from that on which they stood towards us in the Old Testament. We are "brethren" of Christ in a nearness not enjoyed even by angels (*v.* 10-12, 16). 6. **BUT**—It is not to angels the gospel kingdom is subject, **BUT**, etc. **one . . . testified**—The usual way of quoting Scripture to readers familiar with it. Psalm, viii. 5-7, praises Jehovah for exalting MAN, so as to subject all the works of God on earth to him: this dignity having been lost by the first Adam, is realized only in Christ the Son of man, the Representative Man and Head of our redeemed race. Thus Paul proves that it is to MAN, not to angels, that God has subjected the "world to come." In *v.* 6-8, MAN is spoken of *in general* ("him . . . him . . . his"); then at *v.* 9, first JESUS is introduced as fulfilling, as man, all the conditions of the prophecy, and through death passing Himself, and so consequently bringing us men, His "brethren," to "glory and honour." **What**—How insignificant in himself, yet how exalted by God's grace! (cf. Psalm, cxliv. 3.) The *Hebrew, Enosh and Ben-Adam*, express *man* and *Son of man* in his weakness: "Son of man" is here used of *any and every child of man*: unlike, seeming, the lord of creation, such as he was originally (Genesis, i. and ii.), and such as he is designed to be (Psalm, viii.), and such as he actually is by title, and shall hereafter more fully be in the person of, and in union with, Jesus, preeminently the Son of man (*v.* 9). **art mindful**—as of one absent. **visitest**—*lookest* after him, as one present. 7. **a little**—Not as BENGEL, "a little time." **than the angels**—*Hebrew, "than God," Elohim, i.e.,* the abstract qualities of God, such as *angels* possess in an inferior form, *vis.*, heavenly, spiritual, incorporeal natures. Man, in his original creation, was set next beneath them. So the man Jesus, though Lord of angels, when He emptied Himself of the externals of His Divinity (*Note*, Philippians, ii. 6, 7), was in His human nature "a little lower than the angels;" though this is not the primary reference here, but *man* in general. **crownedst him with glory and honour**—as the appointed kingly vicegerent of God over this earth (Genesis, i. and ii.). **and didst set him over the works of thy hands**—Omitted in some of the oldest MSS.; but read by others and by oldest versions: so Psalm, viii. 6, "Thou madest him to have dominion over the works of Thy hands." 8. (1 Corinthians, xv. 27.) **For in that**—*i.e., "For in that" God saith in the 8th Psalm, "He put the all things (so the Greek, the all things just mentioned) in subjection under him (man), He left nothing," etc.* As no limitation occurs in the sacred writing, the "all things" must include heavenly, as well as earthly things (cf. 1 Corinthians, iii. 21, 22.) **But now**—as things now are, we see not yet the all things put under man. 9. **But**—we see not *man* as yet exercising lordship over all things, "but rather, Him who

was made a little lower than the angels (cf. Luke, xxii. 43), we behold (*by faith*: a different Greek verb from that for 'we see,' v. 8, which expresses the impression which our eyes *passively* received from objects around us; whereas, 'we behold,' or 'look at,' implies the *direction and intention* of one *deliberately* regarding something which he tries to see: so ch. iii. 19; x. 25, Greek,) *vis.*, Jesus on account of His suffering of death, crowned," etc. He is already so crowned, though unseen by us, save by faith; hereafter all things shall be subjected to Him visibly and fully. The ground of His exaltation is on "account of His having suffered death" (v. 10; Philippians, ii. 8, 9). **that he by the grace of God**—(Titus, ii. 11; iii. 4.) The reading of ORIGEN. "That He *without God*" (*laying aside His Divinity*; or, for every being *save God*; or perhaps alluding to His having been temporarily "forsaken," as the sin-bearer, by the Father on the cross), is not supported by the MSS. The "that," etc., is connected with "crowned with glory," etc., thus: His exaltation after sufferings is the *perfecting* or consummation of His work (v. 10) for us; without it His death would have been ineffectual; with it, and from it, flows the result *that His tasting of death is available* for (in behalf of, for the good of) *every man*. He is crowned as the Head in heaven of our common humanity, presenting His blood as the all-prevailing plea for us. This coronation above makes His death applicable for *every individual man* (observe the singular: not merely "for all men"), ch. iv. 14; ix. 24; 1 John, ii. 2. "Taste death," implies His personal experimental undergoing of death: death of the body, and death (spiritually) of the soul, in His being forsaken of the Father. "As a physician first tastes his medicine to encourage his sick patient to take them, so Christ, when all men feared death, in order to persuade them to be bold in meeting it, tasted it Himself, though He had no need" [CHRYSOSTOM] (v. 14, 15). 10. **For**—Giving a reason why "the grace of God" required that Jesus "should taste death." **It became him**—the whole plan was [not only not derogatory to, but] highly *becoming* God, though unbelief considers it a *disgrace*. [BENGEL.] An answer to the Jews, and Hebrew Christians, whosever, through impatience at the delay in the promised advent of Christ's glory, were in danger of apostasy, stumbling at Christ *crucified*. The Jerusalem Christians especially were liable to this danger. The scheme of redemption was altogether such a one as harmonizes with the love, justice, and wisdom of God. **for whom**—God the Father (Romans, xi. 36; 1 Corinthians, viii. 6; Revelations, iv. 11). In Colossians, i. 16, the same is said of Christ. **all things**—Greek, "the universe of things," "the all things." He uses for "God," the periphrasis, "Him for whom . . . by whom are all things," to mark the becomingness of Christ's suffering as the way to His being "perfected" as "Captain of our salvation," seeing that His is the way that pleased Him whose will and whose glory are the end of all things, and by whose operation all things exist. **In bringing**—The Greek is past, "Having brought as He did," *vis.*, in His *electing purpose* (cf. "Ye are sons," *vis.*, in His purpose, Galatians, iv. 6; Ephesians, i. 4), a purpose which is being accomplished in Jesus' being "perfected through sufferings." **many**—(Matthew, xx. 28.)

"The church" (v. 12), "the general assembly" (ch. xii. 23). **sons**—no longer *children* as under the Old Testament law, but *sons* by adoption. **unto glory**—to share Christ's "glory" (v. 9; cf. v. 7; John, xvii. 10, 22, 24; Romans, viii. 21). Sonship, holiness (v. 11), and glory, are inseparably joined. "Suffering," "salvation," and "glory," in Paul's writings, often go together (2 Timothy, ii. 10). *Salvation* presupposes *destruction*, deliverance from which for us required Christ's "sufferings." **to make . . . perfect**—to *consummate*: to bring to consummated glory through sufferings, as the appointed avenue to it. "He who suffers for another, not only benefits him, but becomes himself the brighter and more perfect." [CHRYSOSTOM.] Bringing to the end of troubles, and to the *goal* full of glory: a metaphor from the contests in the public games. Cf. "It is finished," Luke, xxiv. 26; John, xix. 30. I prefer, with CALVIN, understanding, "to make perfect as a completed sacrifice:" *legal* and *official*, not moral, *perfection* is meant: "to *consecrate*" (so the same *Greek* is translated, ch. vii. 28; cf. *Margin*) by the finished expiation of His death, as our perfect High Priest, and so our "Captain of salvation" (Luke, xiii. 32). This agrees with v. 11, "He that sanctifieth," *i. e.*, consecrates them by Himself being made a consecrated offering for them. So ch. x. 14, 29; John, xvii. 19: by the perfecting of His consecration for them in His death, He perfects their consecration, and so throws open access to glory (ch. x. 19-21; ch. v. 9; ix. 9, accord with this sense). **Captain of**, etc.—*lit.*, *Prince-leader*: as Joshua, not Moses, *led* the people into the Holy land, so will our Joshua, or Jesus, lead us into the heavenly inheritance (Acts, xiii. 39). The same *Greek* is in ch. xii. 2, "*Author* of our faith," Acts, iii. 15, "*Prince* of life" (v. 31). Preceding others by His example, as well as the originator of our salvation. **He that sanctifieth**—Christ who once for all consecrates His people to God (Jude, 1, bringing them nigh to Him as the consequence and everlasting glory, by having consecrated Himself for them in His being made "perfect (as their expiatory sacrifice) through sufferings" (v. 10; ch. x. 10; xiv. 29; John, xvii. 17, 19). God, in His electing love, by Christ's finished work, *perfectly* sanctifies them to God's service and to heaven *once for all*: then they are *progressively* sanctified by the transforming Spirit. "Sanctification is glory working in embryo; glory is sanctification come to the birth, and manifested." [ALFORD.] **they who are sanctified**—*Greek*, "they that are being sanctified" cf. the use of "sanctified," (1 Corinthians, vii. 14). **of one**—Father, God: not in the sense wherein He is Father of *all* beings, as angels; for these are excluded by the argument, v. 16; but as He is Father of His *spiritual human* sons, Christ the Head and elder Brother, and His believing people, the members of the body and family. Thus, this and the following verses are meant to justify His having said, "many sons" (v. 10). "Of one" is not "of one father Adam," or "Abraham," as BENGEL, etc., suppose. For the Saviour's participation in the *lowliness* of our humanity is not mentioned till v. 14, and then as a consequence of what precedes. Moreover, "Sons of God" is, in Scripture usage, the dignity obtained by our union with Christ; and our *brotherhood* with Him flows from God being *His* and *our* Father.

Christ's Sonship (by generation) in relation to God is reflected in the sonship (by adoption) of His brethren. **he is not ashamed**—though being the Son of God, since they have now by adoption obtained a like dignity, so that His majesty is not compromised by brotherhood with them (cf. ch. xi. 16). It is a striking feature in Christianity that it unites such amazing contrasts as "our brother and our God." [THOLUCK.] "God makes of sons of men sons of God, because God hath made of the Son of God the Son of man." [ST. AUGUSTINE on Psalm ii.] 12. (Psalm xxii. 22.) Messiah declares the name of the Father, not known fully as Christ's Father, and therefore *their* Father, till after His crucifixion (John, xx. 17), among His brethren ("the church," *i. e.*, the congregation), that they in turn may praise Him (Psalm xxii. 23). At v. 22, the 22d Psalm, which begins with Christ's cry, "My God, my God, why hast Thou forsaken Me," and details minutely His sorrows, passes from Christ's sufferings to His triumph, prefigured by the same in the experience of David. **will I sing**—as leader of the choir (Psalm viii. 2). 13. **I will put my trust in him**—From the LXX., Isaiah, viii. 17, which immediately precedes the next quotation, "Behold, I and the children," etc. The only objection is, the following words, "and again," usually introduce a *new* quotation, whereas these two are parts of one and the same passage. However, this objection is not valid, as the two clauses express distinct ideas: "I will put my trust in Him" expresses His *filial* confidence in God as His Father, to whom He flees from His sufferings, and is not disappointed: which His believing brethren imitate, *trusting* solely in the Father through Christ, and not in their own merits. "Christ exhibited this 'trust,' not for Himself, for He and the Father are one, but for His own people" (v. 16). Each fresh aid given Him assured Him, as it does them, of aid for the future, until the complete victory was obtained over death and hell (Philippians, i. 16). [BENGEL.] **Behold I and the children**, etc.—(Isaiah, viii. 18.) "Sons" (v. 10), "brethren" (v. 12), and "children," imply His right and property in them from everlasting. He speaks of them as "children" of God, though not yet in being, yet considered as such in His *purpose*, and presents them before God the Father, who has given Him them, to be glorified with Himself, Isaiah, (meaning "salvation of Jehovah") typically represented Messiah, who is at once Father and Son, Isaiah and Immanuel (Isaiah, ix. 6). He expresses his resolve to rely, he and his children, not like Ahaz and the Jews on the Assyrian king, against the confederacy of Pekah of Israel, and Rezin of Syria, but on Jehovah; and then fortells the deliverance of Judah by God, in language which finds its antitypical full realization only in the far greater deliverance wrought by the Messiah. Christ, the antitypical Prophet, similarly, instead of the human confidences of His age, Himself and with Him GOD THE FATHER'S *children* (who are therefore *His* children, and so antitypical to *Isaiah's* children, though here regarded as His "brethren," cf. Isaiah, ix. 6, "Father;" and "His seed," liii. 10) led by Him, trust wholly in God for salvation. The official words and acts of all the prophets find their antitype in the Great Prophet (Revelations, xix. 10), just as His kingly office is antitypical to that of the theocratic kings; and His priestly office to the

types and rights of the Aaronic priesthood. 14. He who has thus been shown to be the "Captain (*Greek Leader*) of salvation" to the "many sons," by *trusting and suffering* like them, must therefore become *man* like them, in order that His death may be efficacious for them. [ALFORD.] **the children**—before mentioned (v. 13): those existing in His eternal purpose, though not in actual being. **are partakers of**—*lit.*, "have [in His purpose] been partakers," all in common. **flesh and blood**—*Greek* oldest MSS. have "blood and flesh." The inner and more important element, the *blood*, as the more immediate vehicle of the soul, stands before the more palpable element, the *flesh*; also, with reference to *Christ's blood-shedding*, with a view to which He entered into community with our *corporeal* life. "The life of the *flesh* is in the *blood*: it is the blood that maketh an atonement for the soul" (Leviticus, xvii. 11, 14). **likewise**—*Greek*, "in a somewhat similar manner:" not *altogether* in a like manner. For He, unlike them, was conceived and born not in sin (ch. iv. 15). But mainly "in like manner;" not in mere *semblance* of a body, as the Docetæ heretics taught. **took part of**—participated in. The forfeited inheritance (according to Jewish law) was ransomed by the nearest of kin; so Jesus became our nearest of kin by His assumed humanity, in order to be our Redeemer. **that through death**—which He could not have undergone as God, but only by becoming man. Not by Almighty power, but "*by His death*" (so the *Greek*) He overcame death. "Jesus suffering death overcame: Satan wielding death succumbed." [BENGEL.] As David cut off the head of Goliath with the giant's own sword wherewith the latter was wont to win his victories. Coming to redeem mankind, Christ made Himself a sort of hook to destroy the devil; for in Him there was His humanity to attract the Devourer to Him, His divinity to pierce him, apparent weakness to provoke, hidden power to transfix the hungry ravisher. The Latin epigram says, "Mors mortis morti mortem nisi morte tulisset, Æternæ vitæ janua clausa foret." *Had not death by death borne to death the death of Death, the gate of eternal life would have been closed.* **destroy**—*lit.*, "render powerless:" deprive of all power to hurt His people. "That Thou mightest still the enemy and avenger" (Psalm viii. 2). The same *Greek* verb is used, 2 Timothy, i. 10, "abolished death." There is no more death for believers. Christ plants in them an undying seed the germ of heavenly immortality, though believers have to pass through natural death. **power**—Satan is "Strong" (Matthew, xii. 29). **of death**—implying that *death* itself is a *power* which, though originally foreign to human nature, now reigns over it (Romans, v. 12; vi. 9). The power which death has Satan wields. The author of sin is the author of its consequences, Cf. "power of the enemy" (Luke, x. 19). Satan has acquired over man (by God's law, Genesis, ii. 17; Romans, vi. 23) the power of death by man's sin, death being the executioner of sin, and man being Satan's "*lawful captive*." Jesus, by dying, has made the dying His own (Romans, xiv. 9), and has taken the prey from the mighty. Death's power was manifest; who wielded that power, lurking beneath it, is here expressed, *viz.*, Satan. *Wisdom* ii. 24. "By the envy of the devil, death entered into the world." 15. **fear**

of death — even before they had experienced its actual power. **all their lifetime** — Such a life can hardly be called life. **subject to bondage** — *lit.*, "subjects of bondage:" not merely *liable* to it, but *enthralled* in it (cf. Romans, viii. 15; Galatians, v. 1). Contrast with this *bondage*, the *glory* of the "sons" (v. 10). "Bondage" is defined by Aristotle, "The living not as one chooses:" "liberty," "the living as one chooses." Christ, by delivering us from the curse of God against our sin, has taken from death all that made it formidable. Death, viewed apart from Christ, can only fill with horror, if the sinner dares to think. 16. **For verily** — *Greek*, "For as we all know:" "For as you will doubtless grant." Paul probably alludes to Isaiah, lxi. 8; Jeremiah, xxxi. 32, LXX., from which all *Jews* would know well that the fact here stated as to Messiah, was what the prophets had led them to expect. **took not on him**, etc., — rather, "It is not angels that He is *helping* (the present implies *duration*); but it is the seed of Abraham that He is *helping*." The verb is *lit.*, *to help by taking one by the hand*, as in ch. viii. 9, "When I took them by the hand," etc. Thus it answers to "succour," v. 18, and "deliver," v. 15. "Not angels," who have no flesh and blood, but "the children," who have "flesh and blood," He takes hold of to help by "Himself taking part of the same" (v. 14). Whatever effect Christ's work may have on angels, He is not taking hold of them to help them by suffering in their nature to deliver them from death, as in our case. **seed of Abraham** — He views Christ's redemption (in compliment to the Hebrews whom he is addressing, and as enough for his present purpose) with reference to Abraham's seed, the *Jewish nation*, primarily: not that he excludes the Gentiles (v. 9, "for every man"), who, when believers, are the seed of Abraham spiritually (cf. v. 12; Psalm, xxii. 22, 25, 27), but direct reference to them, such as in Romans, iv. 11, 12, 16; Galatians, iii. 7, 14, 28, 29, would be out of place in his present argument. It is the same argument for Jesus being the Christ, which Matthew, writing his gospel for the Hebrews, uses, tracing the genealogy of Jesus from Abraham, the father of the Jews, and the one to whom the promises were given, on which the Jews especially prided themselves (cf. Romans, ix. 4, 5). 17. **Wherefore** — *Greek*, "Whence." Found in *Paul's* speech, Acts, xxvi. 19. **in all things** — which are incidental to manhood, the being born, nourished, growing up, suffering. *Sin* is not, in the original constitution of man, a necessary attendant of manhood, so He had no sin. **it behoved him** — by moral necessity, considering what the justice and love of God required of Him as Mediator (cf. ch. v. 3), the office which He had voluntarily undertaken in order to "help" man (v. 16). **his brethren** — (v. 11) — "the seed of Abraham" — (v. 16), and so also the spiritual seed, His elect out of all mankind. **He** — rather as *Greek*, "that He might become High Priest; He was called so when He was "made perfect by the things which He suffered" (v. 10; ch. v. 8-10). He was actually made so, when He entered within the veil, from which last flows His ever-continuing intercession as Priest for us. The death, as man, must first be, in order that the bringing in of the blood into the heavenly Holy Place might follow, in which consisted the expiation as High Priest. **merciful** — to "the people" deserving wrath by "sins."

Mercy is a prime requisite in a priest, since his office is to help the wretched and raise the fallen; such *mercy* is most likely to be found in one who has a fellow feeling with the afflicted, having been so once Himself (ch. iv. 15); not that the Son of God needed to be taught by suffering to be merciful, but that in order to save us He needed to take our manhood with all its sorrows, thereby qualifying Himself by experimental suffering with us, to be our sympathizing High Priest, and assuring us of His entire fellow-feeling with us in every sorrow. So in the main CALVIN remarks here. **faithful** — true to God (ch. iii. 5, 6) and to man (ch. x. 23) in the Mediatorial office which He has undertaken. **High Priest** — which Moses was not, though “faithful” (ch. iii. 2). Nowhere, except in Psalm cx, Zechariah vi. 13, and in this epistle, is Christ expressly called a *Priest*. In this epistle alone His priesthood is professedly discussed; whence it is evident how necessary is this book of the New Testament. In Psalm cx., and Zechariah vi. 13, there is added mention of the *kingdom* of Christ, which elsewhere is spoken of without the *priesthood*, and that frequently. On the cross, whereon as Priest He offered the sacrifice, He had the title “King” inscribed over Him. [BENGEL]. **to make reconciliation for the sins** — rather as *Greek*, “to propitiate (in respect to) the sins.” “to expiate the sins.” Strictly Divine *justice* is “propitiated;” but God’s *love* is as much from everlasting as His justice; therefore, lest Christ’s sacrifice, or its typical forerunners, the legal sacrifices, should be thought to be antecedent to God’s grace and love, neither are said in the Old or New Testament to have *propitiated* God; otherwise Christ’s sacrifice might have been thought to have first induced God to love and pity man, instead of (as the fact really is) His love having *originated* Christ’s sacrifice, whereby Divine justice and Divine love are harmonized. The sinner is brought by that sacrifice into God’s favour, which by sin he had forfeited; hence his right prayer is, “God *be propitiated* (so the *Greek*) to me who am a sinner” (Lyke, xviii. 13). Sins bring death and “the fear of death” (v. 15.) He had no sin Himself, and “made reconciliation for the iniquity” of all others (Daniel, ix. 24). **of the people** — “the seed of Abraham” (v. 16.); the literal Israel first, and then (in the design of God), through Israel, the believing Gentiles, the spiritual Israel, (1 Peter. ii. 10). 18. **For** — Explanation of how His being *made like His brethren in all things* has made Him a *merciful and faithful High Priest* for us (v. 17). **in that** — rather as *Greek*, “wherein He suffered Himself: having been tempted, He is able to succour them *that are being tempted*” in the same temptation; and as “He was tempted (tried and afflicted) in *all points*,” He is able (by the power of *sympathy*) to succour us in all possible temptations and trials incidental to man (ch. iv. 16; v. 2). He is the antitypical Solomon, having for every grain of Abraham’s seed (which were to be as the sand, for number), “largeness of heart even as the sand that is on the sea shore” (1 Kings, iv. 29). “Not only as God He knows our trials, but also as man He knows them by experimental feeling.”

CHAPTER III.

Ver. 1-18. THE SON OF GOD GREATER THAN MOSES, WHEREFORE UNBELIEF TOWARDS HIM WILL INCUR A HEAVIER PUNISHMENT THAN BEFEL UNBELIEVING ISRAEL IN THE WILDERNESS. As Moses especially was the prophet by whom "God in time past spake to the Fathers," being the mediator of the law, Paul deems it necessary now to show that, great as was Moses, the Son of God is greater. EBRARD in ALFORD remarks, The angel of the covenant came in the name of God before Israel; Moses in the name of Israel before God; whereas the high priest came *both* in the name of God (bearing the name JEHOVAH on his forehead) before Israel, and in the name of Israel (bearing the names of the twelve tribes on his breast) before God (Exodus, xxviii. 9-29, 36-38). Now Christ is above the angels, according to chs. i. and ii., because (1) as Son of God he is higher; and (2) because manhood, though originally lower than the angels, is in Him exalted above them to the lordship of "the world to come," inasmuch as He is at once Messenger of God to men, and also atoning Priest-Representative of men before God (ch. ii. 17, 18). Parallel with this line of argument as to His superiority to angels (ch. i. 4), runs that which here follows as to His superiority to Moses (ch. iii. 3); (1) Because as *Son over* the house He is above the *Servant* in the house (v. 5, 6), just as the *angels* were shown to be but *ministering* (serving) spirits (ch. i. 14), whereas He is the *Son* (v. 7, 8); (2) because the bringing of Israel into the promised rest, which was not finished by Moses, is accomplished by Him (ch. iv. 1-11), through His being not merely a leader and lawgiver as Moses, but also a propitiatory High Priest (ch. iv. 14; v. 10). 1. **Therefore** — *Greek*, "Whence," i.e., seeing we have such a sympathizing Helper you ought to "consider attentively" . . . "contemplate;" fix your eyes and mind on Him with a view to profiting by the contemplation (ch. xii. 2). The *Greek* word is often used by Luke, Paul's companion (Luke, xii. 24, 27). **brethren** — in Christ, the common bond of union. **partakers** — "of the Holy Ghost." **heavenly calling** — coming to us from heaven, and leading us to heaven whence it comes. Philippians, iii. 14, "the high calling;" *Greek* "the calling above," i. e., *heavenly*. **the Apostle and High Priest of our profession** — There is but one *Greek* article to both nouns, "Him who is at once Apostle and High Priest" — *Apostle*, as Ambassador (a higher designation than "angel"-messenger), sent by the Father (John, xx. 21), pleading the cause of *God with us*; *High Priest*, as pleading *our cause with God*. Both His Apostleship and High Priesthood are contemplated in the one title, *Mediator*. [BENGEL.] Though the title "Apostle" is nowhere else applied to Christ, it is appropriate here in addressing Hebrews, who used the term of the delegates sent by the High Priest to collect the temple tribute from Jews resident in foreign countries, even as Christ was Delegate of the Father to this world far off from Him (Matthew, xxi. 37). Hence, as what applies to Him, applies also to His people, the twelve are des-

ignated His apostles, even as He is the Father's (John, xx. 21). It was desirable to avoid designating Him here "angel," in order to distinguish His nature from that of angels mentioned before, though He is "the Angel of the Covenant." The "legate of the church" (*Sheliach Tribbur*) offered up the prayers in the synagogue in the name of all, and for all. So Jesus, "the Apostle of our profession," is *delegated* to intercede for the church before the Father. The words "of our profession" mark that it is not of the legal ritual, but of our Christian faith, that He is the High Priest. Paul compares Him as an *Apostle* to Moses, as High Priest to Aaron. He alone holds both offices combined, and in a more eminent degree than either, which those two brothers held apart. "Profession," or "confession," corresponds to God having *spoken* to us by His son, sent as Apostle and High Priest. What God proclaims we confess. 2. He first notes the feature of *resemblance* between Moses and Christ, in order to conciliate the Hebrew Christians whom He addressed, and who still entertained a very high opinion of Moses; he afterwards brings forward Christ's superiority to Moses. **Who was faithful**—The *Greek* implies also that He still is faithful, *vis.*, as our mediating High Priest, faithful to the trust God has assigned Him (ch. ii. 17). So Moses in God's house (Numbers, xii. 7). **appointed him**—"made Him" HIGH PRIEST: to be supplied from the preceding context. *Greek*, "made:" so in ch. v. 5; 1 Samuel, xii. 6, *Margin*; Acts, ii. 36: so the *Greek* fathers. Not as ALFORD, with AMBROSE and the Latins, "Created Him," *i.e.*, as man, in His incarnation. The likeness of Moses to Messiah was foretold by Moses himself (Deuteronomy, xviii. 15). Other prophets only *explained Moses*, who was in this respect superior to them: but Christ was *like Moses*, yet superior. 3. **For**—Assigning the reason why they should "consider" attentively "Christ" (*v. i.*), highly as they regard Moses who resembled Him in *faithfulness* (*v. 2*). **was**—*Greek*, "has been." **counted worthy of more glory**—by God, when He exalted Him to His own right hand. The Hebrew Christians admitted the fact (ch. i. 13). **builded the house**—*Greek*, "inasmuch as He hath more honour than the house, who *prepared* it," or "*established* it." [ALFORD.] The *Greek* verb is used purposely instead of "builded," in order to mark that the building meant is not a literal, but a spiritual house: the church both of the Old and New Testament: and that the building of such a house includes all the *preparations* of Providence and grace needed to furnish it with "living stones," and fitting "servants." Thus, as Christ the Founder and Establisher (in Old Testament as well as the New Testament) is greater than the house so established, including the servants, He is greater also than Moses who was but a "servant." Moses, as a servant, is a portion of the house, and less than the house: Christ, as the Instrumental Creator of all things, must be God, and so greater than the house of which Moses was but a part. *Glory* is the result of *honour*. 4. Some one must be the establisher of every house: Moses was not the establisher of the house, but a portion of it (but He who established all things, and therefore the spiritual house in question, is God). Christ, as being instrumentally the Establisher of all things, must be the Establisher

of the house, and so greater than Moses. 5. **faithful in all his house**—*i.e.*, in all God's house (v. 4). **servant**—Not here the *Greek* for "slave," but "a ministering attendant:" marking the high office of Moses towards God, though inferior to Christ, a kind of *steward*. for a testimony, etc.—in order that he might in his typical institutions give "testimony" to Israel "of the things" of the gospel "which were to be spoken afterwards" by Christ (ch. viii. 5; ix. 8, 23; x. 1). 6. **But Christ**—was and is faithful (v. 2). **as a son over his own house**—rather "over *His* (God's, v. 4) house;" and therefore, as the inference from His being one with God, *over His own house*. So ch. x. 21, "having an High Priest over the house of God." Christ enters His Father's house as the Master [OVER it], but Moses as a servant [IN it, v. 2, 5]. [CHRYSOSTOM.] An ambassador in the absence of the king is very distinguished—in the presence of the king he falls back into the multitude. [BENGEL.] **Whose house are we**—Paul and his Hebrew readers. One old MS., with *Vulgate* & LUCIFER, reads, "*which house*;" but the weightiest MSS. support *English Version* reading. **the rejoicing**—rather, "the matter of rejoicing." **of the hope**—"of *our* hope." Since all our good things lie in hopes, we ought so to hold fast our hope as already to rejoice, as though our hopes were realized. [CHRYSOSTOM.] **firm unto the end**—Omitted in LUCIFER & AMBROSE, and in one oldest MS., but supported by most oldest MSS. 7. etc.—Exhortation from Psalm xcv., not through unbelief to lose participation in the spiritual house. **Wherefore**—Seeing that we are the house of God if we hold fast our confidence, etc. (v. 6). Jesus is "faithful," be not ye unfaithful (v. 2, 12). The sentence beginning with "wherefore," interrupted by the parenthesis confirming the argument from Psalm xcv., is completed at v. 12, "Take heed," etc. **Holy Ghost saith**—by the inspired psalmist: so that the words of the latter are the words of God Himself. **To-day**—at length: in David's day, as contrasted with the days of Moses in the wilderness, and the whole time since then, during which they had been rebellious against God's voice: as for instance, in the wilderness (v. 8). The Psalm, each fresh time when used in public worship, by "to-day," will mean the particular day when it was, or is, used. **hear**—obediently. **his voice**—of grace. 8. **Harden not your hearts**—This phrase here only is used of *man's* own act: usually of *God's* act (Romans, ix. 18). When man is spoken of as the agent in hardening, the phrase usually is, "harden his neck," or "back" (Nehemiah, ix. 17). **provocation . . . temptation**—*Mas-sah-meribah*, translated in *Margin*, "tentation . . . chiding," or "strife" (Exodus, xvii. 1-7). Both names seem to refer to that one event, the murmuring of the people against the Lord at Rephidim for want of water. The first offence especially ought to be guarded against, and is the most severely reprov'd, as it is apt to produce many more. Numbers, xx. 1-13, and Deuteronomy, xxxiii. 8, mention a second similar occasion in the wilderness of Sin, near Kadesh, also called Meribah. **In the day**—*Greek*, "according to the day of," etc. 9. **When**—rather, "where," *vis.*, in the wilderness. **your fathers**—the authority of the *ancients* is not conclusive. [BENGEL.] **tempted me, proved me**—The oldest MSS. read, "tempted (Me) in the way of

testing," i.e., putting (Me) to the proof whether I was able and willing to relieve them, not believing that I am so. **saw my works forty years**—They saw, without being led thereby to repentance. My works of power partly in affording miraculous help, partly in executing vengeance, forty years. The "forty years" joined in the *Hebrew* and LXX., and below, v. 17, with "I was grieved," is here joined with "they saw." Both are true: for, during the same forty years that they were tempting God by unbelief, notwithstanding their seeing God's miraculous works, God was being grieved. The lesson intended to be hinted to the Hebrew Christians is, their "to-day" is to last only between the first preaching of the gospel and Jerusalem's impending overthrow, viz., FORTY YEARS; exactly the number of years of Israel's sojourn in the wilderness, until the full measure of their guilt having been filled up, all the rebels were overthrown. 10. **grieved**—displeased. Cf. "walk contrary," Leviticus, xxvi. 24, 28. **that generation**—"that" implies alienation and estrangement. But the oldest MSS. read, "this," **said**—"grieved," or "displeased," at their first offence. Subsequently when they hardened their heart in unbelief still more, He *sware* in His *wrath* (v. 11): an ascending gradation (cf. v. 17, 18). **and they have not known**—*Greek*, "but these very persons," etc.: they perceived I was displeased with them, yet they, the same persons, did not a whit the more wish to know My ways [BENGEL]; cf. "But they," Psalm cvi. 43. **not known my ways**—not known practically and believingly the ways in which I would have had them go, so as to reach My rest (Exodus, xviii. 20). 11. **So**—*lit.*, "as." **I swear**—BENGEL remarks the oath of God preceded the forty years. **not**—*lit.*, "If they shall enter, etc. (God do so to me and more also)," 2 Samuel, iii. 35. The *Greek* is the same, Mark, viii. 12. **my rest**, Canaan, primarily, their rest after wandering in the wilderness: still, even when in it, they never *fully* enjoyed rest; whence it followed, that the threat extended further than the exclusion of the unbelieving from the literal land of rest, and that the rest promised to the believing in its full blessedness was, and is, yet future: Psalm xxv. 13; xxxvii. 9, 11, 22, 29, and Christ's own beatitude (Matthew, v. 5) all accord with this, v. 9. 12. **Take heed**—to be joined with "wherefore," v. 7. **lest there be**—*Greek* (indicative), "lest there *shall* be;" lest there be, as I fear there is; implying that it is not merely a *possible* contingency, but that there is ground for thinking *it will be so*. **In any**—"in any one of you." Not merely ought all in general to be on their guard, but they ought to be so concerned for the safety of *each one member*, as not to suffer *any one* to perish through their negligence. [CALVIN.] **heart**—The *heart* is not to be trusted. Cf. v. 10, "they do always err in their heart." **unbelief**—*faithlessness*. Christ is *faithful*; therefore, saith Paul to the Hebrews, we ought not to be *faithless* as our fathers were under Moses. **departing**—apostatizing. The opposite of "come unto" Him (ch. iv. 16). God punishes such apostates in kind. He departs from them—the worst of woes. **the living God**—Real: the distinctive characteristics of the God of Israel, not like the lifeless gods of the heathen; therefore one whose threats are *awful* realities. To apostatize from Christ is to apostatize from the living God (ch. ii. 3). 13. **one another**

— *Greek*, "yourselves;" let each exhort himself and his neighbour. **daily** — *Greek*, "on each day," or "day by day." while it is called **To-day** — whilst the "to-day" lasts (the day of grace, Luke, iv. 21, before the coming of the day of glory and judgment at Christ's coming, ch. x. 25, 37). To-morrow is the day when idle men work and fools repent. To-morrow is Satan's to-day; he cares not what good resolutions you form, if only you fix them for to-morrow. **lest . . . of you** — The "you" is emphatic, as distinguished from "your fathers" (v. 9). "That from among you no one (so the *Greek* order is in some of the oldest MSS.) be hardened" (v. 8). **deceitfulness** — causing you to "err in your heart." **sin** — unbelief. 14. **For**, etc. — Enforcing the warning, v. 12. **partakers of Christ** — (cf. v. 1, 6). So "partakers of the Holy Ghost" (ch. vi. 4). **hold** — *Greek*, "hold fast." **the beginning of our confidence** — i.e., the confidence (*lit.*, *substantial, solid confidence*) of faith which we have begun (ch. vi. 11; xii. 2). A Christian so long as he is not *made perfect*, considers himself as a *beginner*. [BENGEL.] **unto the end** — unto the coming of Christ (ch. xii. 2). 15. **While it is said** — Connected with v. 13, "exhort one another, etc., while it is said To-day:" v. 14, "for we are made partakers," etc., being a parenthesis. "It entirely depends on yourselves that the invitation of the 95th Psalm be not a mere invitation, but also an actual enjoyment." ALFORD translates, "Since (i. e., for) it is said," etc., regarding v. 15 as a proof that we must "hold . . . confidence . . . unto the end," in order to be "partakers of Christ." 16. **for some** — rather interrogatively, "For WHO was it that, when they had heard (referring to 'if ye will hear,' v. 15), did provoke (God)?" The "for" implies, Ye need to take heed against unbelief: *for*, was it not because of unbelief that all our fathers were excluded (Ezekiel, ii. 3)? "Some," and "not all," would be a faint way of putting his argument, when his object is to show the *universality* of the evil. Not merely *some*, but *all* the Israelites, for the solitary exceptions, Joshua and Caleb, are hardly to be taken into account in so general a statement. So v. 17, 18, are interrogative: (1.) The beginning of the provocation, soon after the departure from Egypt, is marked in v. 16; (2.) the forty years of it in the wilderness, v. 17; (3.) the denial of entrance into the land of rest, v. 18. *Note*, cf. 1 Corinthians, x. 5., "with the majority of them God was displeased." **howbeit** — "Nay (why need I put the question), was it not all that came out of Egypt" (Exodus, xvii. 1, 2)? **by Moses** — by the instrumentality of Moses as their leader. 17. **But** — *translate*, "Moreover," as it is not in contrast to v. 16, but carrying out the same thought. **corpses** — *lit.*, "limbs," implying that their bodies fell limb from limb. 18. **to them that believed not** — rather as *Greek*, "to them that disobeyed." *Practical* unbelief (Deuteronomy, i. 26). 19. **they could not enter** — though desiring it.

CHAPTER IV.

Ver. 1-16. THE PROMISE OF GOD'S REST IS FULLY REALIZED THROUGH CHRIST: LET US STRIVE TO OBTAIN IT BY HIM, OUR SYMPATHIZING HIGH PRIEST. 1. **Let us . . . fear**—not with slavish terror, but godly "fear and trembling" (Philippians, ii. 12). Since so many have fallen, we have cause to fear (ch. iii. 17-19). **being left us**—still *remaining* to us after the others have, by neglect, lost it. **his rest**—God's heavenly rest, of which Canaan is the type. "To-day" still continues, during which there is the danger of failing to reach the *rest*. "To-day," rightly used, terminates in the *rest* which, when once obtained, is never lost (Revelations, iii. 12). A foretaste of the rest is given in the inward rest which the believer's soul has in Christ. **should seem to come short of it**—*Greek*, "to have come short of it;" *should be found*, when the great trial of all shall take place [ALFORD], to have fallen short of attaining the promise. The word "seem" is a mitigating mode of expression, though not lessening the reality. BENDEL & OWEN take it, Lest there should be any *semblance* or appearance of falling short. 2. **Gospel preached . . . unto them**—in type: the earthly Canaan, wherein they failed to realize perfect rest, suggesting to them that they should look beyond to the heavenly land of rest, to which *faith* is the avenue, and from which *unbelief* excludes, as it did from the earthly Canaan. **the word preached**—*lit.*, "the word of hearing:" *the word heard by them*. **not being mixed with faith in them that heard**—So the *Syriac* and the *Old Latin Versions*, older than any of our MSS., and LUCIFER, read, "As the word did not unite with the hearers in faith." The word heard being the food which, as the bread of life, must pass into flesh and blood through man's appropriating it to himself in faith. Hearing alone is of as little value as undigested food in a bad stomach. [THOLUCK.] The whole of oldest extant MS. authority supports a different reading, "unmingled as *they* were (*Greek* accusative agreeing with 'them') in faith with its hearers," *i. e.*, with its *believing, obedient* hearers, as Caleb and Joshua. So "hear" is used for "obey" in the context, *v. 7*, "To-day, if ye will hear His voice." The disobedient, instead of being blended in "the same body," separated themselves as Korah: a tacit reproof to like separatists from the Christian assembling together (ch. x. 25; Jude, 19). 3. **For**—Justifying his assertion of the need of "faith," *v. 2*. **we which have believed**—we who at Christ's coming shall be found to have believed. **do enter**—*i. e.*, are to enter: so two of the oldest MSS. and LUCIFER and the old Latin. Two other oldest MSS. read, "Let us enter." **into rest**—*Greek*, "into the rest" which is promised in the 95th Psalm. **as he said**—God's saying that *unbelief* excludes from entrance, implies that *belief* gains an entrance into the rest. What, however, Paul mainly here dwells on in the quotation is, that the promised "*rest*" has not *yet* been entered into. At *v. 11* he again, as in ch. iii. 12-19 already, takes up *faith* as the indispensable qualification for

entering it. **although**, etc. — Although God has finished His works of creation and entered on *His* rest from creation long before Moses' time, yet under that leader of Israel another rest was promised, which most fell short of, through unbelief; and although the rest in Canaan was subsequently attained under Joshua, yet long after, in David's days, God, in the 95th Psalm, still speaks of *the rest of God* as not yet attained. THEREFORE, there must be meant a rest *still future*, viz., that which "remaineth for the people of God" in heaven, v. 3-9, when they shall rest from their works, as God did from His, v. 10. The argument is to show that by "My rest," God means a future rest, not *for Himself* but *for us*. **finished** — *Greek*, "brought into existence," "made." 4. **he spake** — God (Genesis, ii. 2). **God did rest the seventh day** — A rest not ending with the seventh day, but beginning then and still continuing, into which believers shall hereafter enter. God's rest is not a rest necessitated by fatigue, nor consisting in idleness, but is that upholding and governing of which creation was the beginning. [ALFORD.] Hence Moses records the end of each of the first six days, but not of the seventh. **from all his works** — *Hebrew*, Genesis, ii. 2, "from all His work." God's "work" was *one*, comprehending, however, many "*works*." 5. **In this place** — In this passage of the Psalm again, it is implied that the rest was even then still future. 6. **It remaineth** — still to be realized. **some must enter** — The denial of entrance to unbelievers is a virtual promise of entrance to those that believe. God wishes not His rest to be empty, but furnished with guests (Luke, xiv. 23). **they to whom it was first preached entered not** — *lit.*, "they who first (in the time of Moses) had the gospel preached to them," viz., in type, as *Note v. 2*. **unbelief** — *Greek*, rather "disobedience" (*Note*, ch. iii. 18). 7. **Again** — *Anew* the promise recurs. *Translate* as the *Greek* order is, "He limiteth a certain day. 'To-day.'" Here Paul interrupts the quotation by, "In (the Psalm of) David saying after so long a time" (after 500 years' possession of Canaan); and resumes it by, "As it has been said before (so the *Greek* oldest MS., *before*, viz., ch. iii. 7, 15), To-day if ye hear His voice," etc. [ALFORD.] 8. Answer to the objection which might be made to his reasoning, viz., that those brought into Canaan by Joshua (so "Jesus" here means, as in Acts, vii. 45) did enter the rest of God. If the rest of God meant Canaan, God would not, after their entrance into that land, have spoken (or speak, [ALFORD]) of another (future) day of entering the rest. 9. **therefore** — because God "speaks of another day" (*Note*, v. 8). **remaineth** — still to be realized hereafter by the "some (who) must enter therein" (v. 6), i.e., "the people of God," the true Israel, who shall enter into God's rest ("My rest," v. 3). God's rest was a Sabbatism, so also will ours be. **a rest** — *Greek*, "Sabbatism." In time there are many Sabbaths, but then there shall be the enjoyment and keeping of a Sabbath rest: one perfect and eternal. The "rest" in v. 8 is *Greek* "catapausis;" *Hebrew*, "Noah;" rest from weariness, as the ark rested on Ararat after its tossings too and fro; and as Israel under Joshua, enjoyed at last rest from war in Canaan. But the "rest" in this v. 9 is the noble and more exalted (*Hebrew*) "*Sabbath*" rest; *lit.*, *cessation*: rest from work when finished (v. 4), as God rested (Reve-

lation, xvi. 17). The two ideas of "rest" combined, give the perfect view of the heavenly Sabbath. Rest from weariness, sorrow, and sin; and rest in the completion of God's new creation (Revelation, xxi. 5). The whole renovated creation shall share in it; nothing will there be to break the Sabbath of eternity; and the Triune God shall rejoice in the work of His hands (Zephaniah, iii. 17). Moses, the representative of the law, could not lead Israel into Canaan: the law leads us to Christ, and there its offices cease, as that of Moses on the borders of Canaan: it is Jesus, the antitype of Joshua, who leads us into the heavenly rest. This verse indirectly establishes the obligation of the Sabbath still; for the type continues until the antitype supersedes it: so legal sacrifices continued till the great antitypical sacrifice superseded it. As then the antitypical heavenly Sabbath rest will not be till Christ comes, our gospel Joshua, to usher us into it, the typical earthly Sabbath must continue till then. The Jews called the future rest "the day which is all Sabbath." 10. **For**—Justifying and explaining the word "rest," or "Sabbatism," just used (*Note*, v. 9). **he that is entered**—whosoever once enters. **his rest**—*God's rest*: the rest prepared by God for His people. [ESTIUS.] Rather, *His rest: the man's rest*; that assigned to him by God as *his*. The Greek is the same as that for "his own" immediately after. **hath ceased**—The Greek aorist is used of indefinite time, "*Is wont to cease*," or rather, "*rest*." The past tense implies at the same time the *certainty* of it, as also that in this life a kind of foretaste in Christ is already given [GROTIUS] (Jeremiah, vi. 16; Matthew, xi. 28, 29). Our highest happiness shall, according to this verse, consist in our being united in one with God, and moulded into conformity with Him as our archetype. [CALVIN.] **from his own works**—even from those that were good and suitable to the time of doing work. Labour was followed by rest even in Paradise (Genesis, ii. 3, 15). The work and subsequent rest of God are the archetype to which we should be conformed. The argument is, He who once enters rest, rests from labours; but God's people have not yet rested from them, therefore they have not yet entered the rest, and so it must be still future. ALFORD translates, "He that entered into his (or else God's, but rather *'his'*; Isaiah, xi. 10, 'His rest': 'the joy of the Lord,' Matthew, xxv. 21, 23) rest (*vis.*, Jesus, our Forerunner, v. 14; ch. vi. 20, 'The Son of God that is passed through the heavens': in contrast to Joshua the type, who did not bring God's people into the heavenly rest), he himself (*emphatical*) rested from his works (v. 4), as God (did) from *His own*" (so the Greek, works). The argument, though generally applying to *any one who has entered his rest*, probably alludes to Jesus in particular, the antitypical Joshua, who, having entered His rest at the Ascension, has ceased or rested from His work of the new creation, as God on the seventh day rested from the work of physical creation. Not that He had ceased to carry on the work of redemption, nay, He upholds it by His mediation; but He has ceased from those portions of the work which constitute the foundation, the sacrifice has been once for all accomplished. Cf. as to God's creation rest, once for all completed, and rested from, but now still upheld (*Note*, v. 4). 11. **Let us . . . therefore**—Seeing such a promise is before us, which we may, like

them, fall short of through unbelief. **labour**—*Greek*, "strive diligently." **that rest**,—which is still future and so glorious. Or, in ALFORD'S translation of v. 10, "That rest into which *Christ* has entered before" (v. 14; ch. vi. 20). **fall**—with the soul, nor merely with the body, as the rebel Israelite fell (ch. iii. 17). **after the same example**—ALFORD translates, "fall into the same example." The less prominent place of the "fall" in the *Greek* favours this. The sense is, "lest any fall into such disobedience (so the *Greek* for 'unbelief' means) as they gave a sample of." [GROTIUS.] The Jews say, "The parents are a sign (warning) to their sons." 12. **For**—Such diligent striving (v. 11) is incumbent on us, FOR we have to do with a God whose "word," whereby we shall be judged, is heart-searching, and whose eyes are all-seeing (v. 13). The qualities here attributed to the word of God, and the whole context, show that it is regarded in its JUDICIAL power, whereby it doomed the disobedient Israelites to exclusion from Canaan, and shall exclude unbelieving so-called Christians from the heavenly rest. The written word of God is not the prominent thought here, though the passage is often quoted as if it were. Still the word of God (the same as that preached, v. 2), used here in the broadest sense, but with special reference to its judicial power, INCLUDES the word of God, the sword of the Spirit with double edge, one edge for convicting and converting some (v. 2), and the other for condemning and destroying the unbelieving (v. 14). Revelation, xix. 15, similarly represents the World's judicial power as a sharp sword going out of Christ's mouth to *smite* the nations. The same word which is saving to the faithful (v. 2) is destroying to the disobedient (2 Corinthians, ii. 15, 16). The personal Word, to whom some refer the passage, is not here meant: for He is not the sword, but *has* the sword. Thus reference to Joshua appropriately follows in v. 8. **quick**—*Greek*, "living:" having living power, as "the rod of the mouth and the breath of the lips" of "the living God." **powerful**—*Greek*, "energetic;" not only *living*, but *energetically efficacious*. **sharper**—"more cutting." **two-edged**—sharpened at both edge and back. Cf. "sword of the Spirit . . . word of God" (Ephesians, vi. 17). Its *double* power seems to be implied by its being "two-edged." "It judges all that is in the heart, for there it passes through, at once *punishing* [unbelievers] and searching" [both believers and unbelievers.] [CHRYSOSTOM.] PHILO similarly speaks of "God passing between the parts of Abraham's sacrifice [Genesis, xv. 17, where, however, it is a 'burning lamp' that passed between the pieces] with His word, which is the cutter of all things: which sword, being sharpened to the utmost keenness, never ceases to divide all sensible things, and even things not perceptible to sense or physically divisible, but perceptible and divisible by the word." Paul's early training, both in the Greek schools of Tarsus and the Hebrew schools of Jerusalem, accounts fully for his acquaintance with Philo's modes of thought, which were sure to be current among learned Jews everywhere, though Philo himself belonged to Alexandria, not Jerusalem. Addressing Jews, he by the Spirit sanctions what was true in their current literature, as he similarly did in addressing Gentiles (Acts, xvii. 28). **piercing**—*Greek*, "coming through." **even to the**

dividing asunder of soul and spirit—*i. e.*, reaching through even to the separation of the animal *soul* (the lower part of man's incorporeal nature, the seat of animal desires, which he has in common with the brutes; cf. the same *Greek*, 1 Corinthians, ii. 14, "the natural [animal-souled] man," Jude, 19) from the spirit (the higher part of man, receptive of the spirit of God, and allying him to heavenly beings). **and of the joints and marrow**—rather, (*reaching even to*) "*both* the joints (so as to divide them) and marrow." Christ "knows what is in man" (John, ii. 25): so His word reaches as far as to the most intimate and accurate knowledge of man's most hidden parts, feelings, and thoughts, dividing, *i. e.*, *distinguishing* what is *spiritual* from what is *carnal* and *animal* in him, the *spirit* from the *soul*: so Proverbs, xx. 27. As the knife of the Levitical priest reached to dividing parts, closely united as the *joints* of the limbs, and penetrated to the innermost parts, as the *marrow* (the *Greek* is *plural*); so the word of God divides the closely-joined parts of man's immaterial being, soul and spirit, and penetrates to the innermost parts of the spirit. The clause (*reaching even to*) "*both* the joints and marrow" is subordinate to the clause, "*even to the dividing asunder of soul and spirit*." (In the oldest MSS., as in *English Version*, there is no "both," as there is in the clause "*both* the joints *and*," etc., which marks the latter to be subordinate.) An image (appropriate in addressing Jews) from the literal dividing of joints, and penetrating to, so as to open out, the marrow, by the priest's knife, illustrating the previously-mentioned spiritual "dividing of soul from spirit," whereby each (soul as well as spirit) is laid bare and "naked" before God; this view accords with v. 13. Evidently "the dividing of the soul from the spirit" answers to the "joints" which *the sword*, when it *reaches* unto *divides asunder*, as the "Spirit" answers to the innermost "marrow." "Moses forms the soul, Christ the spirit. The soul draws with it the body; the spirit draws with it both soul and body." ALFORD's interpretation is clumsy, by which he makes the soul *itself*, and the spirit *itself*, to be divided, instead of the soul *from* the spirit; so also he makes not only the *joints* to be divided asunder, but the *marrow* also to be divided (?). The Word's dividing and far-penetrating power, has both a punitive and a healing effect. **discerner of the thoughts**—*Greek*, "*capable of judging the purposes*." **Intents**—rather, "conceptions" [CRELLIUS]; "ideas." [ALFORD.] As the *Greek* for "thoughts" refers to the *mind* and *feelings*, so that for "intents," or rather "mental conceptions," refers to the *intellect*. 13. **creature**—visible or invisible. **In his sight**—in God's sight (v. 12). "God's wisdom, simply manifold, and uniformly multiform, with incomprehensible comprehension, comprehends all things incomprehensible." **opened**—*lit.*, "thrown on the back so as to have the neck laid bare," as a victim with neck exposed for sacrifice. The *Greek* perfect tense implies that this is our *continuous* state in relation to God. "Show, O man, *shame* and *fear* towards thy God, for no veil, no twisting, bending, colouring, or disguise, can cover *unbelief*" (*Greek*, "disobedience," v. 11). Let us, therefore, earnestly labour to enter the rest lest any fall through practical unbelief (v. 11). 14. **having, therefore, etc.**—Resuming ch. ii. 17. **great**—as being

"the Son of God, higher than the heavens" (ch. vii. 26): the archetype and antitype of the legal high priest, **passed into the heavens** — rather, "passed *through* the heavens," *viz.*, those which come between us and God, the aerial heaven, and that above the latter containing the heavenly bodies, the sun, moon, etc. These heavens were the veil which our High Priest *passed through* into the heaven of heavens, the immediate presence of God, just as the Levitical high priest passed through the veil into the Holy of holies. Neither Moses, nor even Joshua, could bring us into this rest, but Jesus, as our Forerunner, already spiritually, and hereafter in actual presence, body, soul, and spirit, brings His people into the heavenly rest. **Jesus** — the antitypical Joshua (v. 8). **hold fast** — the opposite of "let slip" (ch. ii. 1); and "fall away" (ch. vi. 6). As the *genitive* follows, the *lit.* sense is, "Let us *take hold* of our profession," *i. e.*, of the faith and hope which are the subjects of our profession and confession. The accusative follows when the sense is "hold fast." [TITTMANN.] 15. **For** — The motive to "holding our profession" (v. 14), *viz.*, the sympathy and help we may expect from our High Priest. Though "great" (v. 14), He is not above caring for us; nay, as being in all points one with us as to manhood, sin only excepted, He sympathizes with us in every temptation. Though exalted to the highest heavens, He has changed His place, not His nature and office in relation to us, His condition, but not His affection. Cf. Matthew, xxvi. 38, "Watch with Me:" showing His desire in the days of His flesh for the sympathy of those whom He loved: so He now gives His suffering people His sympathy. Cf. Aaron, the type, bearing the names of the twelve tribes in the breastplate of judgment on his heart, when he entered into the holy place, for a memorial before the Lord continually (Exodus, xxviii. 29). **cannot be touched with the feeling of** — *Greek*, "cannot sympathize with our infirmities:" our *weaknesses*, physical and moral (not sin, but liability to its assaults). He, though sinless, can sympathize with us sinners; His understanding more acutely perceived the forms of temptation than we who are weak can; His will repelled them as instantaneously as the fire does the drop of water cast into it. He, therefore, experimentally knew what power was needed to overcome temptations. He is capable of sympathizing, for He was at the same time tempted without sin, and yet truly tempted. [BENGEL.] In Him alone we have an example suited to men of every character and under all circumstances. In sympathy He adapts Himself to each, as if He had not merely taken on Him man's nature in general, but also the peculiar nature of that single individual. But — "nay, rather, He was (one) tempted." [ALFORD.] **like as we are** — *Greek*, "according to (our) similitude." **without sin** — *Greek choris*, "separate from sin" (ch. vii. 26). If the *Greek aneu* had been used, *sin* would have been regarded as the object absent from Christ the subject; but *choris* here implies that Christ, the subject, is regarded as separated from sin the object. [TITTMANN.] Thus, throughout His temptations in their origin, process, and result, sin had nothing in Him: He was apart and separate from it. [ALFORD.] 16. **come** — rather as *Greek*, "approach," "draw near." **boldly** — *Greek*, "with confidence," or "freedom of speech" (Ephesians, vi. 19). **the throne**

of grace—God's throne is become to us a *throne of grace* through the mediation of our High Priest at God's right hand (ch. viii. 1; xii. 2). Pleading our High Priest Jesus' meritorious death, we shall always find God on a *throne of grace*. Contrast Job's complaint (Job, xxiii. 3-8) and Elihu's "If," etc. (Job, xxxiii. 23-38). **obtain**—rather, "receive." **mercy**—"Compassion," by its derivation (*lit.*, fellow-feeling from *community of suffering*), corresponds to the character of our High Priest, "touched with the feeling of our infirmities" (v. 15). **find grace**—Corresponding to "*throne of grace*." *Mercy* especially refers to the remission and removal of sin: *grace*, to the saving bestowal of spiritual gifts. [ESTIUS.] Cf. Come unto Me . . . and I will give you rest (the rest *received* on first believing): take My yoke on you . . . and ye shall *find* rest (the continuing rest and peace *found* in daily submitting to Christ's easy yoke: the former answers to "*receive mercy*" here; the latter, to "*find grace*," Matthew, xi. 28, 29). **in time of need**—*Greek*, "seasonably." Before we are overwhelmed by the temptation: when we most need it, in temptations and persecutions: such as is suitable to the time, persons, and end designed (Psalm civ. 27). A supply of grace is in store for believers against all exigencies: but they are only supplied with it according as the need arises. Cf. "in due time," Romans, v. 6. Not, as ALFORD explains, "Help in time," *i. e.*, *to-day*, while it is yet open to us: the accepted time (2 Corinthians, vi. 2). **help**—Cf. ch. ii. 18, "He is able to *succour* them that are tempted."

CHAPTER V.

Ver. 1-14. CHRIST'S HIGH PRIESTHOOD: NEEDED QUALIFICATIONS: MUST BE A MAN: MUST NOT HAVE ASSUMED THE DIGNITY HIMSELF, BUT HAVE BEEN APPOINTED BY GOD: THEIR LOW SPIRITUAL PERCEPTIONS A BAR TO PAUL'S SAYING ALL HE MIGHT ON CHRIST'S MELCHISEDEC-LIKE PRIESTHOOD. 1. **For**—Substantiating ch. iv. 15. **every**—*i. e.*, every legitimate high priest; for instance, the Levitical, as he is addressing Hebrews, among whom the Levitical priesthood was established as the legitimate one. Whatever, reasons Paul, is excellent in the Levitical priests, is also in Christ, and besides, excellencies which are not in the Levitical priests. **taken from among men**—not from among angels who could not have a fellow-feeling with us men. This qualification Christ has, as being, like the Levitical priests, *a man* (ch. ii. 14, 16). Being "*from men*," He can be "*for* (*i. e.*, in behalf of, for the good of) men." **ordained**—*Greek*, "constituted," "appointed." **both gifts**—to be joined with "for sins," as "*sacrifices*" is (the "*both . . . and*" requires this); therefore not the *Hebrew Mincha*, unbloody offerings, but animal whole burnt offerings, *spontaneously given*. "*Sacrifices*" are the animal sacrifices *due according to the legal ordinance*. [ESTIUS.] 2. **Who can**—*Greek*, "Being able:" *not pleasing himself* (Romans, xv. 3). **have compassion**—*Greek*, "estimate mildly," "feel leniently," or "moderately towards;" "to make allowance for;" not showing stern

rigour save to the obstinate (ch. x. 28). **Ignorant**—sins not committed in resistance of light and knowledge, but as Paul's past sin (1 Timothy, i. 13). No sacrifice was appointed for wilful sin committed with a high hand: for such were to be punished with death: all other sins, *vis.*, ignorances and errors, were confessed and expiated with sacrifices by the high priest. **out of the way**—not deliberately and altogether wilfully erring, but deluded through the fraud of Satan and their own carnal frailty and thoughtlessness. **Infirmity**—moral weakness which is sinful, and makes men capable of sin, and so requires to be expiated by sacrifices. This kind of "infirmity" Christ had not: He had the "infirmity" of body whereby He was capable of suffering and death. 3. **by reason hereof**—"on account of this" infirmity. **he ought . . . also for himself, to offer for sins**—the Levitical priest ought: in this our High Priest is superior to the Levitical. The second "for" is a different *Greek* term from the first: "*in behalf of* the people, etc., *on account of* sins." 4. **no man**—of any other family but Aaron's, according to the Mosaic law, can take to himself the office of high priest. This verse is quoted by some to prove the need of an apostolic succession of ordination in the Christian ministry; but the reference here is to the *priesthood*, not the Christian *ministry*. The analogy in our Christian dispensation would warn ministers, seeing that God has separated them from the congregation of His people to bring them near Himself, and to do the service of His house, and to minister (as He separated the Levites, Korah with his company), that content with this, they should beware of assuming the sacrificial priesthood also, which belongs to Christ alone. The sin of Korah was, not content with the ministry as a Levite, he took the sacerdotal priesthood also. No Christian minister, as such, is ever called *Hiereus*, *i. e.*, sacrificing priest. All Christians, without distinction, whether ministers or people, have a metaphorical, not a literal, priesthood. The sacrifices which they offer are spiritual, not literal, their bodies and the fruit of their lips, praises continually (ch. xiii. 15). Christ alone had a proper and true sacrifice to offer. The law sacrifices were typical, not metaphorical, as the Christian's, nor proper and true, as Christ's. In Roman times the Mosaic restriction of the priesthood to Aaron's family was violated. 5. **glorified not himself**—did not assume the glory of the priestly office of Himself without the call of God (John, viii. 54). **but he that said**—*i. e.*, the Father glorified Him or appointed Him to the priesthood. This appointment was involved in, and was the result of, the *Sonship* of Christ, which qualified Him for it. None but the Divine Son could have fulfilled such an office (ch. x. 5-9). The connection of *Sonship* and *priesthood* is typified in the *Hebrew* title for *priests* being given to David's sons (2 Samuel, viii. 18). Christ did not constitute *Himself* the Son of God, but was from everlasting the only-begotten of the Father. On His Sonship depended His glorification, and His being called of God (*v.* 10), as Priest. 6. He is here called simply "Priest:" in *v.* 5, "High Priest." He is a *Priest* absolutely, because He stands alone in that character without an equal. He is "High Priest" in respect of the Aaronic type, and also in respect to us, whom He has made *priests* by throwing open to us access

to God. [BENGEL.] "The order of Melchisedec" is explained in ch. vii. 15, "the *similitude* of Melchisedec." The priesthood is similarly combined with His kingly office in Zechariah, vi. 13. Melchisedec was at once man, priest, and king. Paul's selecting as the type of Christ one not of the stock of Abraham, on which the Jews prided themselves, is an intimation of Messianic universalism. 7. **In the days of his flesh**—(ch. ii. 14; x. 20.) Verses 7-10 state summarily the subject about to be handled more fully in chs. vii. and viii. **when he had offered**—rather, "*in that He offered.*" His crying and tears were part of the experimental lesson of obedience which He submitted to learn from the Father (when God was qualifying Him for the high priesthood). "Who" is to be construed with "learned obedience" (or rather as *Greek*, "His obedience;" *the* obedience which we all know about). This all shows that "Christ glorified not Himself to be made an High Priest" (v. 5), but was appointed thereto by the Father. **prayers and supplications**—*Greek*, "*both* prayers and supplications." In Gethsemane, where He prayed *thrice*, and on the cross, where He cried, My God, My God, etc., probably repeating inwardly *all* the 22d Psalm. "Prayers" refer to the mind: "supplications" also to the body [*viz.*, the suppliant attitude] (Matthew, xxvi. 39). [BENGEL.] **with strong crying and tears**—The "tears" are an additional fact here communicated to us by the inspired apostle, not recorded in the gospels, though implied. Matthew, xxvi. 37, "sorrowful and very heavy." Mark, xiv. 33; Luke, xxii. 44, "in an agony He prayed more earnestly... His sweat... great drops of blood falling down to the ground." Psalm xxii. 1 ("roaring... cry"), 2, 19, 21, 24; lxix. 3, 10, "I *wept.*" **able to save him from death**—Mark, xiv. 36, "All things are *possible* unto Thee" (John, xii. 27). His cry showed His entire participation of man's infirmity; His reference of His wish to the will of God. His sinless faith and obedience. **heard in that he feared**—There is no intimation in Psalm xxii., or the gospels, that Christ prayed to be saved from the mere act of dying. What He feared was the hiding of the Father's countenance. His holy filial love must rightly have shrunk from this strange and bitterest of trials without the imputation of impatience. To have been passively content at the approach of such a cloud would have been, not faith, but sin. The cup of death He prayed to be freed from was, not corporal, but spiritual death, *i. e.*, the (temporary) separation of His human soul from the light of God's countenance. His prayer was "heard" in His Father strengthening Him so as to hold fast His unwavering faith under the trial (*My God, My God*, was still His filial cry under it, still claiming God as His, though God hid His face), and soon removing it in answer to His cry during the darkness on the cross, "My God, My God," etc. But see below a further explanation of how He was heard. The *Greek lit.*, is, "Was heard *from His fear,*" *i. e.*, so as to be saved from His fear. Cf. Psalm xxii. 21, which well accords with this, "Save me *from* the lion's mouth (His prayer): Thou hast heard me *from* the horns of the unicorns." Or what better accords with the strict meaning of the *Greek* noun, "*in consequence of His REVERENTIAL FEAR,*" *i. e.*, in that He *shrank from* the horrors of separation from the bright presence of the Father,

yet was *reverentially cautious* by no thought or word of impatience to give way to a shadow of distrust or want of perfect filial love. In the same sense ch. xii. 28 uses the noun, and ch. xi. 7 the verb. ALFORD somewhat similarly translates, "By reason of His reverent submission." I prefer "reverent fear." The word in derivation meant the *cautious handling* of some precious, yet delicate vessel, which with ruder handling might easily be broken. [TRENCH.] This fully agrees with Jesus' spirit, "if it be possible . . . nevertheless not My will, but Thy will be done ;" and with the context, v. 5, "Glorified not Himself to be made an High Priest," implying *reverent fear* : wherein it appears He had the requisite for the office specified v. 4, "No man taketh this honor unto himself." ALFORD well says, What is true in the Christian's life, that what we ask from God, though He may not grant in the form we wish, yet He grants in His own, and that a better form, does not hold good in Christ's case ; for Christ's real prayer, "not My will, but Thine be done," in consistency with His reverent fear towards the Father, was granted in the very form in which it was expressed, not in another. 8. Though He WAS (so it ought to be translated : a positive admitted fact : not a mere supposition as *were* would imply) God's Divine Son (whence, even in His agony, He so lovingly and often cried, *Father*, Matthew, xxvi. 39), yet He learned *His* (so the *Greek*) obedience, not from His Sonship, but from His sufferings. As the Son, He was always obedient to the Father's will ; but *the* special obedience needed to qualify Him as our High Priest, He learned experimentally in practical suffering. Cf. Philippians, ii. 6-8, "*Equal with God*, but . . . took upon Him the form of a *servant*, and became *obedient* unto death," etc. He was *obedient* already before His passion, but He stooped to a still more humiliating and trying form of *obedience* then. The *Greek* adage is, *Pathemata, mathemata*, "sufferings, disciplinings." *Praying* and *obeying*, as in Christ's case, ought to go hand in hand. 9. *made perfect* — completed, brought to His goal of learning and suffering through death (ch. ii. 10) [ALFORD], *vis.*, at His glorious resurrection and ascension. **author** — *Greek*, "cause," *unto all . . . that obey him* — As Christ *obeyed* the Father, so must we *obey* Him by faith. **eternal salvation** — obtained for us in the *short* "days of Jesus' flesh" (v. 7 ; cf. v. 6, "for ever," Isaiah, lxi. 17). 10. *Greek*, rather, "*Addressed by God* (by the appellation) High Priest." Being formally recognised by God as High Priest at the time of His being "*made perfect*" (v. 9). He was High Priest already *in the purpose of God* before His passion ; but after it, when perfected, He was formally addressed so. 11. Here he digresses to complain of the low spiritual attainments of the Palestinian Christians, and to warn them of the danger of falling from light once enjoyed ; at the same time encouraging them by God's faithfulness to persevere. At ch. vi. 20, he resumes the comparison of Christ to Melchisedec. **hard to be uttered** — rather as *Greek*, "*hard of interpretation to speak*." Hard for me to state intelligibly to you owing to your dullness about spiritual things. Hence, instead of *saying many things*, he writes in comparatively *few words* (ch. xiii. 22). In the "*we*," Paul, as usual, includes Timothy with himself in addressing them. **ye are** — *Greek*, "*ye*

have become dull" (the *Greek*, by derivation, means *hard to move*): this implies that *once*, when first "enlightened," they were earnest and zealous, but had *become* dull. That the Hebrew believers AT JERUSALEM were dull in spiritual things, and legal in spirit, appears from Acts, xxi. 20-24, where James and the elders expressly say of the "thousands of Jews which believe," that "they are all *zealous of the law*." this was at Paul's last visit to Jerusalem, after which this epistle seems to have been written (v. 12, *Note* on "for the time"). 12. **for the time**—considering the long time that you have been Christians. Therefore this epistle was not one of those early written. **which be the first principles**—*Greek*, "the rudiments of the beginning of," etc. A Pauline phrase (*Notes*, Galatians, iv. 3, 9). Ye need not only to be taught the *first elements*, but also "*which* they be." They are therefore enumerated ch. vi. 1, 2. [BENGEL.] ALFORD translates, "That *some one* teach you the rudiments;" but the position of the *Greek* *τίνα*, inclines me to take it interrogatively, "*which*," as *English Version*, *Syriac*, *Vulgate*, etc. **of the oracles of God—viz.**, of the Old Testament: instead of seeing Christ as the end of the Old Testament scripture, they were relapsing towards Judaism, so as not only not to be capable of understanding the typical reference to Christ of such an Old Testament personage as Melchisedec, but even much more elementary references. **are become**—through indolence. **milk . . . not . . . strong meat**—"Milk" refers to such fundamental first principles as he enumerates ch. vi. 1, 2. The *solid meat*, or *food*, is not absolutely necessary for preserving life, but is so for acquiring greater strength. Especially in the case of the Hebrews, who were much given to allegorical interpretations of their law, which they so much venerated, the application of the Old Testament types, to Christ and His High Priesthood, was calculated much to strengthen them in the Christian faith. [LIMBORCH.] 13. **usest**—*Greek*, "*partaketh*," *i. e.*, taketh as *his portion*. Even strong men partake of milk, but do not make milk their chief, much less their sole, diet. **the word of righteousness**—the gospel wherein "the righteousness of God is revealed from faith to faith" (Romans, i. 17), and which is called "the ministration of righteousness" (2 Corinthians, iii. 9). This includes the doctrine of *justification* and sanctification; the first principles as well as the *perfection*, of the doctrine of Christ: the nature of the offices and person of Christ as the true Melchisedec, *i. e.*, "King of righteousness" (cf. Matthew, iii. 15). 14. **strong meat**—"solid food." **by reason of use**—*Greek*, "*habit*." **them . . . of full age**—*lit.*, "perfect;" akin to "*perfection*" (ch. vi. 1). **senses**—organs of sense. **exercised**—similarly connected with "*righteousness*" in ch. xii. 11. **to discern both good and evil**—as a child no longer an infant (Isaiah, vii. 16): so able to distinguish between sound and unsound doctrine. The mere child puts into its mouth things hurtful and things nutritious, without discrimination; but not so the adult. Paul again alludes to their tendency not to discriminate, but to be carried about by strange doctrines in ch. xiii. 9.

CHAPTER VI.

Ver. 1-14. WARNING AGAINST RETROGRADING, WHICH SOON LEADS TO APOSTASY: ENCOURAGEMENT TO STEDFASTNESS FROM GOD'S FAITHFULNESS TO HIS WORD AND OATH. 1. **Therefore**—wherefore: seeing that ye ought not now to be still "babes" (ch. v. 11-14). **leaving**—getting further forward than the elementary "principles." "As in building a house, one must never leave the foundation; yet to be always labouring in 'laying the foundation' would be ridiculous." [CALVIN.] **the principles of the doctrine**—*Greek*, "the word of the beginning," *i.e.*, the discussion of the first principles of Christianity (ch. v. 12). **let us go on**—*Greek*, "let us be borne forward," or "bear ourselves forward:" implying active exertion: **press on**. St. Paul, in teaching, here classifies himself with his Hebrew readers, or (as they ought to be) learners, and says, Let us together press forward. **perfection**—the matured knowledge of those who are "of full age" (ch. v. 14) in Christian attainments. **foundation of**—*i.e.*, consisting in "repentance." **repentance from dead works**—*viz.*, not springing from the *vital* principle of faith and love towards God, and so counted, like their doer, *dead* before God. This *repentance from dead works* is therefore paired with "faith toward God." The three pairs of truths enumerated are designedly such as **JEWISH** believers might in some degree have known from the Old Testament, but had been taught more clearly when they became Christians. This accounts for the omission of *distinct* specification of some essential first principle of Christian truth. Hence, too, he mentions "faith toward God," and not *explicitly* faith toward *Christ* (though of course included). Repentance and faith were the first principles taught under the gospel. 2. **the doctrine of baptisms**—paired with "laying on of hands," as the latter followed on Christian baptism, and answers to the rite of *confirmation* in Episcopal churches. **Jewish** believers passed, by an easy transition, from Jewish *baptisms purifications* (ch. ix. 10, "washings"), baptism of proselytes, and John's baptism, and legal imposition of hands, to their Christian analogues, *baptism*, and the subsequent *laying on of hands*, accompanied by the gift of the Holy Ghost (cf. v. 4). *Greek*, *Baptismoi*, plural, including *Jewish* and *Christian baptisms* are to be distinguished from *baptisma*, singular, *restricted* to Christian baptism. The six particulars here specified had been, as it were, *the Christian Catechism* of the Old Testament; and such Jews who had begun to recognise Jesus as the Christ immediately on the new light being shed on these fundamental particulars, were accounted as having the elementary *principles* of the doctrine of Christ. [BENGEL.] The first and most obvious elementary instruction of Jews, would be the *teaching* them the typical significance of their own ceremonial law in its Christian fulfilment. [ALFORD.] **resurrection**, etc.—held already by the Jews from the Old Testament: confirmed with clearer light in Christian *teaching* or "doctrine." **eternal judgment**—judgment fraught with eternal con-

sequences either of joy or of woe. 3. **will we do**—So some of the oldest MSS. read; but others, "let us do." "This," *i.e.*, "Go on unto perfection." **If God permit**—For even in the case of good resolutions, we cannot carry them into effect, save through God "working in us both to will and to do of His good pleasure" (Philippians, ii. 13). The "for" in *v.* 4, refers to this: I say, if God permit, *for* there are cases where God does not permit, *ex. gr.*, "it is impossible," etc. Without God's blessing, the cultivation of the ground does not succeed (*v.* 7). 4. We must "go on towards perfection;" for if we *fall away*, after having received enlightenment, it will be *impossible to renew us again to repentance*. **for those**—"in the case of those." **once enlightened**—once for all illuminated by the word of God taught in connection with "baptism" (to which, in *v.* 2, as once for all done, "once enlightened" here answers), cf. Ephesians, v. 26. This passage probably originated the application of the term "illumination" to baptism in subsequent times. *Illumination*, however, was not supposed to be the inseparable accompaniment of *baptism*; thus CHRYSOSTOM says, "Heretics have *baptism*, not *illumination*: they are baptized in body, but not enlightened in soul: as Simon Magus was baptized, but not illuminated." That "enlightened" here means *knowledge of the word of truth*, appears from comparing the same Greek word, "illuminated," ch. x. 32, with 26, where "knowledge of the truth" answers to it. **tasted of the heavenly gift**—*tasted for themselves*. As "enlightened" refers to the sense of *sight*; so here *taste* follows. "The heavenly gift:" Christ given by the Father, and revealed by the enlightening word preached and written; as conferring peace in the remission of sins; and as the Bestower of the gift of the Holy Spirit (Acts, viii. 19, 20). **made partakers of the Holy Ghost**—Specified as distinct from, though so inseparably connected with, "enlightened," and "tasted of the heavenly gift," Christ, as answering to "laying on of hands" after baptism, which was then generally accompanied with the impartation of the *Holy Ghost* in miraculous gifts. 5. **tasted the good word of God**—Distinct from "tasted of" (genitive) the heavenly gift; we do not yet enjoy *all* the fulness of Christ, but only have a taste of Him, the heavenly gift now; but believers may taste the *whole* word (accusative) of God already, *viz.*, God's "good word" of *promise*. The Old Testament promise of Canaan to Israel, typified "the good word of God's" promise of the heavenly rest (ch. 4). Therefore, there immediately follows the clause, "the powers of the world to come." As "enlightening" and "tasting of the heavenly gift," Christ, the Bread of Life, answers to FAITH: so "made partakers of the Holy Ghost," to CHARITY, which is the first fruit of the Spirit: and "tasted the good word of God, and the powers of the world to come," to HOPE. Thus the triad of privileges answers to the Trinity, the Father, Son, and Spirit, in their respective works towards us. "The world to come" is the Christian dispensation, viewed especially in its *future glories*, though already begun in grace here. The *world to come* thus stands in contrast to *course of this world*, altogether disorganised, because God is not its spring of action and end. By faith, Christians make the world to come a present reality, though but a foretaste of

the perfect future. The powers of this new spiritual world, partly exhibited in outward miracles at that time, and then, as now, especially consisting in the Spirit's inward quickening influences, are the earnest of the coming inheritance above, and lead the believer who gives himself up to the Spirit, to seek to live as the angels, to sit with Christ in heavenly places, to set the affections on things above, and not on things on earth, and to look for Christ's coming and the full manifestations of the world to come. This "world to come," in its future aspect, thus corresponds to "resurrection of the dead and eternal life" (v. 2), the *first* Christian principles which the Hebrew believers had been taught, by the Christian light being thrown back on their Old Testament for their instruction (*Note*, v. 1, 2). "The world to come," which, as to its "powers," exists already in the redeemed, will pass into a fully realized fact at Christ's coming (Colossians, iii. 4). 6. If—Greek, "And (yet) have fallen away:" cf. a less extreme falling or declension, Galatians, v. 4, "Ye are fallen from grace." Here an entire and willful apostasy is meant; the Hebrews had not yet so fallen away; but he warns them that such would be the final result of retrogression, if, instead of "going on to perfection" they should need to learn again the first principles of Christianity (v. 1). **to renew them again**—they have been "once" (v. 4) already *renewed*, or made anew, and now they need to be "*renewed*" over "again." **crucify to themselves the Son of God**—"are crucifying to themselves" Christ, instead of, like Paul, *crucifying the world unto them by the cross of Christ* (Galatians, vi. 14). So in ch. x. 29, "trodden under foot the Son of God, and counted the blood of the covenant, wherewith . . . sanctified, an unholy thing." "The Son of God," marking His dignity, shows the greatness of their offence. **put him to an open shame**—*lit.*, "make a public example of" Him, as if He were a malefactor suspended on a tree. What the carnal Israel did outwardly, those who fall away from light do inwardly, they virtually crucify again the Son of God: "they tear Him out of the recesses of their hearts where He had fixed His abode, and exhibit Him to the open scoffs of the world as something powerless and common." [BLEEK in ALFORD.] The Montonists and Novatians used this passage to justify the lasting exclusion from the church of those who had once lapsed. The Catholic Church always opposed this view, and re-admitted the lapsed on their repentance, but did not re-baptize them. This passage implies that persons may be in some sense "renewed," and yet fall away finally; for the words, "renew again," imply that they have been, in *some* sense, *not the full sense*, ONCE RENEWED by the Holy Ghost; but certainly not that they are the "elect," for these can never fall away, being chosen unto everlasting life (John, x. 28). The elect abide in Christ, hear, and continuously obey His voice, and do not fall away. He who abides not in Christ, is cast forth as a withered branch; but he who abides in Him becomes more and more free from sin; the wicked one cannot touch him; and he by faith overcomes the world. A *temporary faith* is possible, without one thereby being constituted one of the elect (Mark, iv. 16, 17). At the same time it does not limit God's grace, as if it were "impossible" for God to reclaim even such a hardened rebel so

as yet to look on Him whom he has pierced. The impossibility rests in their having known in themselves once the power of Christ's sacrifice, and yet now rejecting it; there *cannot possibly* be any new means devised for their renewal afresh, and the means provided by God's love they now, after experience of them, deliberately and continuously reject: their conscience being seared, and they "twice dead" (Jude, 12), are now past hope, except by a miracle of God's grace. "It is the curse of evil eternally to propagate evil." [THOLUCK.] "He who is led into the whole (?) compass of Christian experiences, may yet cease to abide in them: he who abides not in them, was, at the very time when he had those objective experiences, not *subjectively* true to them: otherwise there would have been fulfilled in him, 'Whosoever hath, to him shall be given, and he shall have more abundance' (Matthew, xiii. 12), so that he would have abided in them and not have fallen away." [THOLUCK.] Such a one was never truly a Spirit-led disciple of Christ (Romans, viii. 14-17). The sin against the Holy Ghost, though somewhat similar, is not identical with this sin; for *that* sin may be committed by those *outside* the church (as in Matthew, xii. 24, 31, 32); this, only by those *inside*. **7. the earth** — rather as *Greek* (no article), "land." **which drinketh in** — *Greek*, "which *has* drunk in:" not merely receiving it on the surface. Answering to those who have enjoyed the privilege of Christian experiences, being in some sense renewed by the Holy Ghost; true alike of those who persevere, and those who "fall away." **the rain that cometh oft upon it** — not merely falling *over* it, or *towards* it, but falling and resting *upon* it so as to *cover* it (the *Greek* genitive, not the accusative). The "oft" implies, on God's part, the riches of His abounding grace ("coming" spontaneously, and often); and, on the apostate's part, the willful perversity whereby he has done continual despite to the oft-repeated motions of the Spirit. Cf. "How often," Matthew, xxiii. 37. The rain of heaven falls both on the elect, and the apostates. **bringeth forth** — as the *natural* result of "having drunk in" the rain." See above. **herbs** — provender. **meet** — fit. Such as the master of the soil wishes. The opposite of "rejected," v. 8. **by whom** — rather as *Greek*, "for (*i.e.*, on account of) whom," *viz.*, the lords of the soil; not the labourers, as *English Version*, *viz.*, God and His Christ (1 Corinthians, iii. 9). The heart of man is the earth: man is the dresser: herbs are brought forth meet, not for the dresser, by whom, but for God, the owner of the soil, for whom it is dressed. The plural is general, the owners, *whoever they may be*: here God. **receiveth** — "partaketh of." **blessing** — fruitfulness. Contrast God's curse causing unfruitfulness, Genesis, iii. 17, 18; also spiritually (Jeremiah, xvii. 5-8). **from God** — Man's use of means are vain unless God bless (1 Corinthians, iii. 6, 7). **8. that which** — rather as *Greek* (no article). "But *if it* (the 'land,' v. 7) *bear*," not so favourable a word as "bringeth forth," v. 7, said of the good soil. **brlers** — *Greek*, "thistles." **rejected** — after having been *tested*: so the *Greek* implies. **Reprobate** . . . *rejected* by the Lord. **nigh unto cursing** — on the verge of being given up to its own barrenness by the just curse of God. This "nigh" softens the severity of the previous "it is impossible," etc. (v. 4, 6). The ground is not

yet actually *curst*. **whose** — “of which (*land*) the end is unto burning,” viz., with the consuming fire of the last judgment; as the land of Sodom was given to “brimstone, salt, and *burning*” (Deuteronomy, xxix. 23); so as to the ungodly (Matthew, iii. 10, 12; vii. 19; xiii. 30; John, xv. 6; 2 Peter, iii. 10); Jerusalem, which had so resisted the grace of Christ, was then *nigh unto cursing*, and in a few years was burned. Cf. Matthew, xxii. 7, “*Burned up their city* :” an earnest of a like fate to all willful abusers of God’s grace (ch. x. 26, 27). 9. **we are persuaded** — on good grounds: the result of proof. Cf. Romans, xv. 14, “I myself am persuaded of you, my brethren, that ye are full of *goodness*.” A confirmation of the Pauline authorship of this epistle. **beloved** — Appositely here introduced: LOVE to you prompts me in the strong warnings I have just given, not that I entertain unfavourable thoughts of you; nay, I anticipate *better things* of you, *Greek*, “the things which are better :” that ye are not *thorn-bearing*, or *nigh unto cursing*, and doomed *unto burning*, but heirs of *salvation* in accordance with God’s faithfulness (ch. vi. 10). **things that accompany** — *Greek*, “things that hold by,” i.e., are close unto “salvation.” Things that are linked unto salvation (cf. v. 19). In opposition to “*nigh unto cursing*.” **though** — *Greek*, “if even we thus speak.” “For it is better to make you afraid with words, that ye may not suffer in fact.” 10. **not unrighteous** — not *unfaithful* to His own gracious promise. Not that we have any inherent *right to claim* reward; for (1.) a *servant* has no merit, as he only does that which is his bounden duty; (2.) our best performances bear no proportion to what we leave undone; (3.) all strength comes from God; but God has *promised of His own grace* to reward the good works of His people (already accepted through faith in Christ): it is His *promise*, not our merits, which would make it *unrighteous* were He not to reward His people’s works. God will be no man’s debtor. **your work** — your whole Christian life of active obedience. **labour of love** — The oldest MSS. omit “labour of,” which probably crept in from 1 Thessalonians, i. 3. As “love” occurs here, so “hope,” v. 11, “faith,” v. 12; as in 1 Corinthians, xiii. 13: the *Pauline* triad. By their *love* he sharpens their *hope* and *faith*. **ye have showed** — (cf. ch. x. 32-34). **toward his name** — your acts of *love* to the saints were done for His name’s sake. The distressed condition of the Palestinian Christians appears from the collection for them. Though receiving bounty from other churches, and therefore not able to minister much by *pecuniary* help, yet those somewhat better off could minister to the greatest sufferers in their church and in various other ways (cf. 2 Timothy, i. 18). St. Paul, as elsewhere, gives them the utmost credit for their graces, whilst delicately hinting the need of perseverance, a lack of which had probably somewhat begun to show itself. 11. **And** — *Greek*, “But.” **desire** — *Greek*, “earnestly desire.” The language of fatherly affection, rather than command. **every one of you** — Implying that *all* in the Palestinian churches had not shown the same diligence as some of those whom he praises in v. 10. “He cares alike for great and small, and overlooks none.” “Every one of them,” even those diligent in acts of LOVE (v. 10), needed to be stimulated to *persevere in the same diligence* with a view to the full assurance of HOPE unto

the end. They needed, besides love, patient perseverance, resting on *hope and faith* (ch. x. 36; xiii. 7). Cf. "the full assurance of faith," ch. x. 22; Romans, iv. 21; 1 Thessalonians, i. 5. **unto the end**—the coming of Christ. 12. **be not**—Greek, "become not." In ch. v. 11, he said, "Ye have become dull (*Greek, slothful*) of hearing:" here he warns them not to become "slothful" *absolutely, viz.*, also in mind and deed. He will not become slothful who keeps always *the end* in view: *hope* is the means of insuring this. **followers**—Greek, "imitators;" so in Ephesians, v. 1, *Greek*; 1 Corinthians, xi. 1. **patience**—Greek, "long-suffering endurance." There is the *long-suffering patience, or endurance of love*, 1 Corinthians, xiii. 4, and that of *faith*, v. 15. **them who . . . inherit the promises**—Greek, "... who are inheriting;" etc., to whom the promises are their inheritance. Not that they *have* actually entered on the *perfect* inheritance, which ch. xi. 13, 39, 40, explicitly denies, though doubtless the dead in Christ have, in the disembodied soul, a foretaste of it; but "them (enumerated in ch. 11) who in every age have been, are, or shall be, *inheritors* of the promises:" of whom Abraham is an illustrious example, (v. 13). 13. **For**—Confirming the reasonableness of resting on "the promises" as infallibly sure, resting as they do on God's oath, by the instance of Abraham. "He now gives consolation, by *the oath of God's grace*, to those whom, in chs. iii. and iv., he had warned by the *oath of God's 'wrath.'* The oath of wrath did not primarily extend its force beyond the wilderness; but the oath of grace is in force forever." [BENGEL.] 14. **multiplying . . . multiply**—Hebraism for *superabundantly multiply*. **thee**—The increase of Abraham's *seed* is virtually an increase of *himself*. The argument here refers to Abraham *himself* as an example; therefore Paul quotes Genesis, xxii. 17, "thee," instead of "thy seed." 15. **so**—thus relying on the promise. 16. **for confirmation**—not to be joined, as *English Version*, to "an oath;" but to "an end." [ALFORD.] I prefer, "The oath is to them, in respect to confirmation (of one's solemn promise or covenant: as here, *God's*), an end of all *contradiction*" (so the *Greek* is translated, ch. xii. 3), or "gainsaying." This passage shows, (1.) an oath is sanctioned even in the Christian dispensation as lawful; (2.) that the limits to its use are, that it only be employed where it can *put an end to contradiction in disputes*, and *for confirmation* of a solemn promise. 17. **Wherein**—i.e., "Which being the case among men, God, in accommodation to their manner of confirming covenants, superadded to His sure word His oath: the 'two immutable things' (v. 18). **willing . . . counsel**—Greek, "willing . . . will." words akin. Expressing the utmost benignity. [BENGEL.] **more abundantly**—than had He not sworn. His word would have been amply enough; but to make assurance doubly sure, He "interposed with an oath" (so the *Greek*). *Lit.*, He acted as *Mediator*, coming between Himself and us; as if He were less, while He swears, than Himself by whom He swears (for the less among men usually swear by the greater). Dost thou not yet believe, thou that hearest the promise? [BENGEL.] **heirs of promise**—not only Abraham's literal, but also his spiritual seed, (Galatians, iii. 29). 18. **immutable**—translate, as in v. 17, "unchangeable." **impossible . . . to lie**—"ever to lie;" this the force of the

Greek aorist [ALFORD]. His not being able to deny Himself is a proof, not of weakness, but of strength incomparable. **consolation** — under doubts and fears, and so "encouragement," *lit.*, *exhortation*. **fled for refuge** — as if from a shipwreck. Or, as one fleeing to one of the six cities of refuge. Kedesh, *i.e.*, *holy*, implies the holiness of Jesus, our Refuge. Shechem, *i.e.*, *shoulder*, the government is upon His shoulder (Isaiah, ix. 6). Hebron, *i.e.*, *fellowship*, believers are called into the fellowship of Christ. Bezer, *i.e.*, *a fortress*, Christ is so to all who trust in Him. Ramoth, *i.e.*, *high*, for Him hath God exalted with His right hand (Acts, v. 31). Golan, *i.e.*, *joy*, for in Him all the saints are justified, and shall glory. **lay hold upon the hope** — *i.e.*, the object of our hope, as upon a preservative from sinking. **set before us** — as a prize for which we strive; a new image, *vis.*, the race-course (ch. xii. 1, 2). 19. *Hope* is found represented on coins by an *anchor*. **sure and steadfast** — *sure* in respect to us; *steadfast* or "firm" [ALFORD] in *itself*. Not such an *anchor* as will not keep the vessel from tossing, or an anchor unsound or too light. [THEOPHYLACT.] **which entereth into that** [*i.e.*, the place] **within the veil** — Two images beautifully combined: I. *The soul is the ship*; the world the sea; the bliss beyond the world, the distant coast; the hope resting on faith, the anchor which prevents the vessel being tossed to and fro; the encouraging consolation through the promise and oath of God, the cable connecting the ship and anchor. II. The world is the fore-court; heaven, the Holy of holies; Christ, the High Priest going before us, so as to enable us after Him, and through Him, to enter within the veil. ESTIUS explains, As the anchor does not stay in the waters, but enters the ground hidden beneath the waters, and fastens itself in it, so hope, our anchor of the soul, is not satisfied with merely coming to the vestibule, *i.e.*, is not content with merely earthly and visible goods, but penetrates even to those that are within the veil, *vis.*, to the Holy of holies where it lays hold on God Himself, and heavenly goods, and fastens on them. "Hope, entering within heaven, hath made us already to be in the things promised to us, even whilst we are still below, and have not yet received them; such strength hope has, as to make those that are earthly to become heavenly." "The soul clings, as one in fear of shipwreck, to an anchor, and sees not whither the cable of the anchor runs — where it is fastened; but she knows that it is fastened behind the veil which hides the future glory." **veil** — *Greek*, *catapetasma*; the second veil which shuts in the Holiest place. The outer veil was called by a distinct *Greek* term, *calumma*; "the second (*i.e.*, the inner) veil." 20. The absence of the *Greek* article requires ALFORD'S translation "Where, as forerunner for us (*i.e.*, in our behalf), entered Jesus" [*and is now*: this last clause is implied in the "where" of the *Greek*, which implies being in a place: "whither" is understood to "entered," taken out of "where:" whither Jesus entered, and where He is now]. The "for us" implies that it was not for Himself, as God, He needed to enter there, but as our High Priest, representing and introducing us, His followers, opening the way to us, by His intercession with the Father, as the Aaronic high priest entered the Holiest place once a year to make propitiation for the people. The first fruits of our na-

ture are ascended, and so the rest is sanctified. Christ's ascension is our promotion; and whither the glory of the Head has preceded, thither the hope of the body, too, is called. We ought to keep festival day, since Christ has taken up and set in the heavens the first fruit of our lump, that is, the human flesh. [CHRYSOSTOM.] As John Baptist was Christ's forerunner on earth, so Christ is ours in heaven.

CHAPTER VII.

Ver. 1-28. CHRIST'S HIGH PRIESTHOOD AFTER THE ORDER OF MELCHISEDEC SUPERIOR TO AARON'S. 1. **this Melchisedec**—(ch. vi. 20; Psalm cx. 4.) The verb does not come till v. 3, "abideth." **king . . . priest**—Christ unites these offices in their highest sense, and so restores the patriarchal union of these offices. **Salem**—Jerusalem, *i.e.*, seeing peace: others make Salem distinct, and to be that mentioned Genesis, xxxiii. 18: John, iii. 23. **the most high God**—called also "Possessor of heaven and earth" (Genesis, xiv. 19, 22). This title of God, "the Most High," handed down by tradition from the primitive revelation, appears in the Phœnician god "Elion," *i.e.*, *Most High*. It is used to imply that the God whom Melchisedec served is THE TRUE GOD, and not one of the gods of the nations around. So it is used in the only other cases in which it is found in the New Testament, *viz.*, in the address of the demoniac, and the divining damsel constrained to confess that her own gods were false, and God the only true God. **who met Abraham**—in company with the king of Sodom (Genesis, xiv. 17, 18). **slaughter**—perhaps *defeat*, as ALFORD translates. So Genesis, xiv. 17 (cf. xv.) may be translated. Arioch, king of Ellasar, lived and reigned after the disaster. [BENGEL.] However, if Chedorlaomer, and Amraphel, and Tidal, were slain, though Arioch survived, "*slaughter* of the kings" would be correct. **blessed him**—as priest he first blessed Abraham on God's part, next he blessed God on Abraham's part: a reciprocal blessing. Not a mere wish, but an authoritative and efficacious intercession as a priest. The Most High God's prerogative as "Possessor of heaven and earth," is made over to Abraham; and Abraham's glory, from his victory over the foe, is made over to God. A blessed exchange for Abraham (Genesis, xiv. 19, 20). 2. **gave**—Greek, "apportioned:" assigned as his portion. **tenth . . . of all**—*viz.*, the booty taken. The tithes given are closely associated with the priesthood: the mediating priest received them as a pledge of the giver's whole property being God's; and as he conveyed God's gifts to man (v. 1, "blessed him"), so also man's gifts to God. Melchisedec is a sample of how God preserves, amidst general apostasy, an elect remnant. The meeting of Melchisedec and Abraham is the connecting link between the two dispensations, the patriarchal, represented by Melchisedec, who seems to have been *specially consecrated by God as KING-PRIEST*, the highest form of that primitive system in which each father of a household was priest in it, and the Levitical, represented by Abraham, in which the priesthood was to be limited to one family of one

tribe and one nation. The Levitical was parenthetical, and severed the kingdom and priesthood; the patriarchal was the true forerunner of Christ's, which, like Melchisedec's, *unites the kingship and priesthood*, and is not derived from other man, or transmitted to other man; but derived from God, and is transmitted in God to a never-ending perpetuity. Melchisedec's priesthood continueth in Christ forever. For other points of superiority see *v. 16-21*. Melchisedec must have had some special consecration above the other patriarchs, as Abraham, who also exercised the priesthood, else Abraham would not have paid tithe to him as to a superior: his peculiar function seems to have been, by God's special call, *KING-priest*; whereas no other patriarch-priest was also a God-consecrated king also. **first being**—Paul begins the mystical explanation of the historical fact (allegorical explanations being familiar to Jews), by mentioning the significance of the name. **righteousness**—not merely righteous: so Christ. *Hebrew Melchi means king; Tzedek, righteousness. King of Salem*—not only his own name, but that of the city which he ruled, had a typical significance, *viz., peace*. Christ is the true *Prince of peace*. The peace which He brings is the fruit of *righteousness*. 3. **Without father, etc.**—Explained by "without genealogy" (so is the Greek for "without descent"). cf. *v. 6, i.e., his genealogy is not known*; whereas a Levitical priest could not dispense with the proof of his descent. **having neither beginning of days nor end of life**—*viz., history not having recorded his beginning nor end, as it has the beginning and end of Aaron*. The Greek idiom expressed by "without father," etc., one whose parentage was humble or *unknown*. "Days" means his time of discharging his *function*. So the eternity spoken of in Psalm cx. 4, is that of the *priestly office* chiefly. **made like**—it is not said that he was absolutely "like." *Made like, viz., in the particulars here specified*. Nothing is said in Genesis of the end of his priesthood, or of his having had in his priesthood either predecessor or successor, which, in a typical point of view, represents Christ's eternal priesthood, without beginning or end. Aaron's end is recorded; Melchisedec's not: typically significant. "The Son of God" is not said to be made like unto Melchisedec, but Melchisedec to be "made like the Son of God." When ALFORD denies that Melchisedec was made like the Son of God *in respect of his priesthood*, on the ground that Melchisedec was *prior in time* to our Lord, he forgets that Christ's eternal priesthood was an archetypal reality in *God's purpose from everlasting*, to which Melchisedec's priesthood was "made like" in due time. The Son of God is the more ancient, and is the archetype: cf. ch. viii. 5, where the heavenly things are represented as the *primary archetype of the Levitical ordinances*. The epithets, "without father, etc., beginning of days nor end, abideth continually," belong to Melchisedec only *in respect to his priesthood*, and in so far as he is a type of the Son of God, and are strictly true of Him alone. Melchisedec was, in his priesthood, "made like" Christ, as far as the imperfect type could represent the lineaments of the perfect archetype. "The portrait of a living man can be seen on the canvas, yet the man is very different from his picture." There is nothing in the account, Genesis, xiv., to mark Melchisedec as a superhuman being:

he is classed with the other kings in the chapter as a living historic personage : not as ORIGEN thought, an angel ; nor as the Jews thought, Shem, son of Noah ; nor as Calmet, Enoch ; nor as the Melchisedekites, that he was the Holy Ghost ; nor as others, the Divine Word. He was probably of Shemitic, not Canaanite origin : the last independent representative of the original Shemitic population, which had been vanquished by the Canaanites, Ham's descendants. The greatness of Abraham then lay in hopes ; of Melchisedec, in present possession. Melchisedec was the highest and last representative of the Noachic covenant, as Christ was the highest and ever-enduring representative of the Abrahamic. Melchisedec, like Christ, unites in himself the *kingly* and *priestly* offices, which Abraham does not. ALFORD thinks the epithets are, in some sense, strictly true of Melchisedec *himself* ; not merely in the typical sense given above ; but that he had not, as mortal men have, a beginning or end of life (?). A very improbable theory, and only to be resorted to in the last extremity, which has no place here. With Melchisedec, whose priesthood probably lasted a long period, the priesthood and worship of the true God in Canaan ceased. He was first and last *king-priest* there, till Christ, the antitype ; and therefore his priesthood is said to last for ever, because it both lasts a long time, and lasts as long as the nature of the thing itself (*viz.*, his life, and the continuance of God's worship in Canaan) admits. If Melchisedec were high priest for ever in a literal sense, then Christ and he would now still be High Priests, and we should have two instead of one (!). THOLUCK remarks, "Melchisedec *remains* so far as the type remains in the antitype, in so far as his priesthood remains in Christ." The *father* and *mother* of Melchisedec, as also his children, are not descended from Levi, as the Levitical priests (*v.* 6) were required to be, and are not even mentioned by Moses. The wife of Aaron, Elisheba, the *mother* from whom the Levitical priests spring, is mentioned : as also Sarah, the original mother of the Jewish nation itself. As man, Christ had no *father* ; as God, no *mother*. 4. **consider** — not merely *see*, but *weigh with attentive contemplation*, the fact. **also** — "To whom (as his superior) Abraham even paid tithe (went so far as to pay tithe) of (consisting of, *lit.*, from) *the best of the spoils*" (*lit.*, *the top of the heap* ; whether of corn, the first fruits of which, taken from the top, used to be consecrated to God ; or of spoils, from the top of which the general used to take some portion for consecration to God, or for his own use). He paid "tithes of ALL," and those tithes were taken out of the topmost and best portion of the whole spoils. **the patriarch** — in the *Greek* emphatically standing at the end of the whole sentence: And this payer of tithe being no less a personage than "the patriarch," the first forefather of our Jewish race and nation. See *Note*, *v.* 3, on Melchisedec's superiority as specially consecrated *king-priest*, above the other *patriarch-priests*. 5. **sons of Levi** — *viz.*, those alone who belonged to the family of Aaron, to whom the priesthood was restricted. Tithes originally paid to the whole tribe of Levi, became at length attached to the priesthood. **according to the law** — sanctioned by Jehovah (*ch.* ix. 19). **of their brethren** — with whom, in point of natural descent, they are on a level. **though**, etc. — though thus **as**

a level by common descent from Abraham, they yet pay tithes to the Levites, whose brethren they are. Now the Levites are subordinate to the priests; and these again to Abraham, their common progenitor; and Abraham to Melchisedec. "How great" (*v.* 4) then, must this Melchisedec be in respect to his priesthood, as compared with the Levitical, though the latter received tithes; and how unspeakably great must "the Son of God" be, to whom, as the sacerdotal archetype (in God's purpose), Melchisedec was made like. Thus compare the "consider," *v.* 4, in the case of Melchisedec, the type, with the "consider" (*Greek, contemplate attentively, Note, ch. iii. 1, a stronger word than here*) in the case of Christ, the archetype. 6. **he whose descent is not counted from them** — not from "the sons of Levi," as those "who receive the priesthood." This verse explains "without descent" (*Greek, genealogy in both verses, v. 3*). He who needs not, as the Levitical priests, to be able to trace his genealogy back to Levi. **received** — *Greek, "hath received tithes."* **blessed** — *Greek, "hath blessed."* The perfect tense implies that the significance of the fact endures to the present time. **him that had** — "the possessor of the promises," Abraham's peculiar distinction and designation. Paul exalts Abraham in order still more to exalt Melchisedec. When Christ is the subject, the singular "promise" is used. "The promises," in the plural, refer to God's promise of greatness to himself and his seed, and of the possession of Canaan, twice repeated before the blessing of Melchisedec. As the priests, though above the people (*v.* 7) whom it was their duty to "bless," were yet subordinate to Abraham; and as Abraham was subordinate to Melchisedec, who blessed him, Melchisedec must be much above the Levitical priests. 7. The principle that the blesser is superior to him whom he blesses, holds good only in a blessing given with divine authority; not merely a prayerful wish, but one that is divinely efficient in working its purpose, as that of the patriarchs on their children: so Christ's blessing, Luke, xxiv. 51; Acts, iii. 26. 8. Second point of superiority: Melchisedec's is an *enduring*, the Levitical a *transitory*, priesthood. As the law was a *parenthesis* between Abraham's dispensation of promise of grace, and its enduring fulfilment at Christ's coming (Romans, v. 20, *Greek, "The law entered as something adscititious and by the way"*): so the Levitical priesthood was parenthetical and temporary, between Melchisedec's typically-enduring priesthood, and its anti-typical realization in our ever-continuing High Priest, Christ. **here** — in the *Levitical* priesthood. **there** — in the priesthood *after the order of Melchisedec*. In order to bring out the typical parallel more strongly, Paul substitutes "He of whom it is witnessed that He liveth," for the more untypical, "He *who is made like to Him* that liveth." Melchisedec "liveth" merely in his *official* capacity, his priesthood being continued in Christ. Christ, on the other hand, is, in *His own person*, "ever-living after the power of an endless life" (*v.* 16, 25). Melchisedec's death not being recorded, is expressed by the positive term "liveth," for the sake of bringing into prominence the antitype, Christ, of whom alone it is strictly and perfectly true, "that He liveth." 9. **as I may so say** — to preclude what he is about to say being taken in the mere literal sense; *I may say that,*

virtually, Levi, in the person of his father Abraham, acknowledged Melchisedec's superiority, and paid tithes to him. **who receiveth tithes** — (cf. v. 5.) in Abraham — *Greek*, "by means of (by the hand of) Abraham:" through Abraham. "Paid tithes," *lit.*, "hath been tithed," *i.e.*, been taken tithes of. 10. **in the loins of his father** — *i.e.*, *forefather* Abraham. Christ did not, in this sense, pay tithes in Abraham, for He never was in the loins of an earthly father. [ALFORD.] Though, in respect to His mother, He was "of the fruit of (David's, and so of) Abraham's loins," yet being supernaturally, without human father, conceived, as He is above the natural law of birth, so is He above the law of tithes. Those alone born in the natural way, and so in sin, being under the curse, needed to pay tithe to the priest, that he might make propitiation for their sin. Not so Christ, who derived only His flesh, not also the taint of the flesh, from Abraham. BENJEL remarks, The blessings which Abraham had *before* meeting Melchisedec, were the *general* promises, and the special one of a *natural seed*, and so of Levi; but the promises under which Christ was comprehended, and the faith for which Abraham was so commended, followed *after* Abraham's meeting Melchisedec, and being *blessed by him*: to which fact, Genesis, xv. 1, "*After* these things," calls our attention. This explains why Christ, the supernatural seed, is not included as paying tithes through Abraham to Melchisedec. 11. **perfection** — absolute: "the bringing of man to his highest state, *viz.*, that of salvation and sanctification." **under it** — The reading in the oldest MSS. is, "*Upon* it (*i.e.*, on the ground of it as the basis, the priest having to administer the law, Malachi, ii. 7: it being presupposed) the people (ch. ix. 19, 'all the people') hath received the law," (the *Greek* is *perfect*, not aorist: implying the people was still observing the law). **what further need** — (ch. viii. 7.) For God does nothing needless. **another** — rather as *Greek*, "that a *different* priest (one of a different order) should arise" (*anew*, v. 15). **not be called** — *Greek*, "not be said (to be) after the order of Aaron," *i.e.*, that, when spoken of in the Psalm cx. 4, "He is not said to be (as we should expect, if the Aaronic priesthood was perfect) after the order of Aaron." 12. **For** — The reason why Paul presses the words "after the order of Melchisedec" in Psalm cx. 4, *viz.*, because these presuppose a change of transference of the priesthood, and this carries with it a change also of the law (which is inseparably bound up with the priesthood, both stand and fall together, v. 11). This is his answer to those who might object, What need was there of a new covenant? 13. Confirming the truth that a *change is made of the law* (v. 12), by another fact showing the distinctness of the new priesthood from the Aaronic. **these things** — (Psalm cx. 4) — **pertaineth** — *Greek*, "hath partaken of" (the perfect tense implies the *continuance still* of His manhood), **another** — "a *different* tribe" from that of Levi. 14. **evident** — *lit.*, "manifest before the eyes" as a thing indisputable: a proof that whatever difficulties may now appear, *then* Jesus Christ's genealogy laboured under none. **our Lord** — the only place where this now common title occurs without "Jesus," or "Christ," except 2 Peter, iii. 15. **sprang** — as a plant, and a branch. **Judah** — Genesis, xlix. 10; Luke, i. 27,

39 (Hebron of Judah, where LIGHTFOOT thinks Jesus was conceived) ; ii. 4, 5 ; Revelation, v. 5. **of which tribe . . . priesthood** — “ *in respect to which tribe Moses spake nothing concerning priests* ” (so the oldest MSS. read, nothing to imply that priests were to be taken from it). 15. Another proof that the law, or economy, is changed, *viz.*, forasmuch as Christ is appointed Priest, “not according to the law of a carnal (*i.e.*, a mere *outward*) commandment,” but “according to the power of an *indissoluble* (so the *Greek*) life.” The 110th Psalm appoints Him “for ever” (v. 17). The Levitical law required a *definite carnal* descent. In contrast stands “the power :” Christ’s spiritual inward living power of overcoming death. Not agreeably to a *statute* is Christ appointed, but according to an inward *living power*. It — the change of the law or economy, the statement (v. xii. 18). **far more** — *Greek*, “more abundantly,” **for that** — “seeing that,” *lit.*, “*if*,” so Romans, v. 10. **after the similitude of Melchisedec** — answering to “after the order of Melchisedec” (ch. v. 10). The “order” cannot mean a *series of priests*, for Melchisedec neither received his priesthood from, nor transmitted it to, any other mere man ; it must mean “answering to the *office* of Melchisedec.” Christ’s priesthood is similar to Melchisedec’s in that it is “for ever” (v. 16, 17). **another** — rather as *Greek*, “a different.” 16. **carnal . . . endless** — mutually contrasted. As “form” and “power” are opposed, 2 Timothy, iii. 5 : so here “the law” and “power,” cf. Romans, viii. 3, “The law was *weak* through the flesh ;” and v. 18, “weakness.” “The law” is here not the law in general, but the *statute* as to the priesthood. “Carnal,” as being only *outward and temporary*, is contrasted with “endless,” or, as *Greek*, “indissoluble.” Commandment is contrasted with “life.” The law can give a *commandment*, but it cannot give *life* (v. 19). But our High Priest’s inherent “power,” now in heaven, has in Him “life for ever ;” ch. ix. 14, “through the *eternal Spirit* ;” ch. vii. 25, “able” . . . “ever liveth” (John, v. 26). It is in the power of His resurrection life, not of His earthly life, that Christ officiates as a Priest. 17. **For** — Proving His *life* to be “endless” or indissoluble (v. 16). The emphasis is on “for ever.” The oldest MSS. read, “*He is testified of*, that Thou art,” etc. 18. **there is** — *Greek*, “there takes place,” according to Psalm cx. 4. **disannulling** — repealing. **of the commandment** — ordaining the Levitical priesthood. And, as the Levitical priesthood and the law are inseparably joined, since the former is repealed, the latter is so also (*Note*, v. 11). **going before** — the legal ordinance introducing and giving place to the Christian, the antitypical and permanent end of the former. **weakness and unprofitableness** — The opposite of “power” (v. 16). 19. **For**, etc. — Justifying his calling the law *weak and unprofitable* (v. 18). The law could not bring men to true justification or sanctification before God, which is the “perfection” that we all need in order to be accepted of Him, and which we have in Christ. **nothing** — not merely “no one,” but “nothing.” The law brought nothing to its perfected end : everything in it was introductory to its antitype in the Christian economy, which realizes the perfection contemplated ; cf. “unprofitableness” v. 18. **did** — rather connect with v. 18, thus, “There takes place (by virtue of Psalm cx. 4)

a repealing of the commandment (on the one hand), but (on the other) a bringing in *afterwards* (the *Greek* expresses that there is a bringing in of something *over and above* the law; a *superinducing* or *accession of something new*, viz., something better than the good things which the pre-existing law promised [WAHL]) of a better hope," not one weak and unprofitable, but as elsewhere the Christian dispensation is called, "everlasting," "true," "the second," "more excellent," "different," "living," "new," "to come," "perfect." Cf. ch. viii. 6, bringing us *near to God*, now in spirit, hereafter both in spirit and in body. **we draw nigh unto God**—the sure token of "perfection." *Weakness* is the opposite of this filial confidence of access. The access through the legal sacrifices was only symbolical and through the medium of a priest; that through Christ is immediate, perfect, and spiritual. 20. Another proof of the superiority of Christ's Melchisedec-like priesthood: the oath of God gave a solemn weight to it which was not in the law-priesthood, which was not so confirmed. **He was made Priest**—rather supply from v. 22, which completes the sentence begun in this verse, v. 21 being a parenthesis, "Inasmuch as not without an oath *He was made surety of the testament* (for, etc.), of so much better a testament hath Jesus been made the surety." 21. *Translate in the Greek order*, "For they indeed (the existing legal priests) without the (solemn) *promise on oath* (so the *Greek* [TITTMANN]) are made priests." **by him—God. unto him**—the Lord, the Son of God (Psalm cx. 1). **not repent**—never change His purpose. **after the order of Melchisedec**—Omitted in some oldest MSS., contained in others. 22. **surety**—ensuring in His own person the certainty of the covenant to us. This He did by becoming responsible for our guilt, by sealing the covenant with His blood, and by being openly acknowledged as our triumphant Saviour by the Father, who raised Him from the dead. Thus He is at once God's surety for man, and man's surety for God, and so Mediator between God and man (ch. viii. 6). **better**—ch. viii. 6; xiii. 20, "everlasting." **testament**—sometimes translated "covenant." The *Greek* term implies that it is *appointed* by God, and comprises the relations and bearings partly of a *covenant*, partly of a *testament*: (1.) the appointment made without the concurrence of a second party, of somewhat concerning that second party: a last will or testament, so in ch. ix. 16, 17; (2.) a mutual agreement in which both parties consent. 23. Another proof of superiority: the Levitical priests were many, as death caused the need of continually new ones being appointed in succession. Christ dies not, and so hath a priesthood which passes not from one to another. **were**—*Greek*, "are made." **many**—one after another: opposed to His "*unchangeable* (that does not pass from one to another) priesthood" (v. 24). **not suffered to continue**—*Greek*, "*hindered from permanently continuing*," viz., *in the priesthood*. 24. **he**—emphatic: *Greek*, *Himself*. So in Psalm cx. 4, "THOU art a priest;" singular, not priests "many." **continueth**—*Greek* simple verb, not the compound as in v. 23. "Remaineth," viz., *in life*. **unchangeable**—*Greek*, "hath His priesthood unchangeable." *not passing from one to another, intransmissible*. Therefore no earthly so-called apostolic succession of priests are His vicegerents. The Jewish

priests had *successors* in office because "they could not continue by reason of death." But this Man, because He liveth ever, hath no successor in office, not even Peter (1 Peter, v. 1). 25. **Wherefore** — *Greek* "Whence:" inasmuch as "He remaineth *for ever*," also — as a natural consequence flowing from the last, at the same time a *new and higher* thing. [ALFORD.] **save** — His very name JESUS (v. 22) meaning *Saviour*. **to the uttermost** — altogether, perfectly, so that nothing should be wanting afterwards for ever. [TITTMANN.] It means "in any wise," "utterly," in Luke, xiii. 11. **come unto God** — by faith. **by him** — *through Him* as their mediating Priest, instead of through the Levitical priests. **seeing he ever liveth** — resuming "He continueth ever" v. 24; therefore "He is able to the uttermost;" He is not, like the Levitical priest, prevented by death, for "He ever liveth" (v. 23). **to make intercession** — There was but the *one offering* on earth once for all. But the *intercession* for us in the heavens (v. 26) is ever continuing, whence the result follows, that we can never be separated from the love of God in Christ. He *intercedes* only for those who come unto God through Him, not for the unbelieving world (John, xvii. 9). As samples of His intercession, cf. the *prophetical* descriptions in the Old Testament. "By an humble omnipotency (for it was by His *humiliation* that He obtained *all power*), or omnipotent humility, appearing in the presence, and presenting His postulations at the throne of God." [BISHOP PEARSON.] He was not only the offering, but the priest who offered it. Therefore, He has become not only a sacrifice, but an intercessor: His intercession being founded on His voluntary offering of Himself without spot to God. We are not only then in virtue of His sacrifice forgiven, but in virtue of the intercession admitted to favour and grace. [ARCHBISHOP MAGEE.] 26. **such** — as is above described. The oldest MSS. read, "also." "For to us (as *sinners*: emphatical) there was *also* becoming (besides the other excellencies of our High Priest) such an High Priest." **holy** — *pious* (a distinct *Greek* word from that for *holy*, which latter implies *consecration*) towards God: perfectly answering God's will in reverent piety (Psalm xvi. 10). **harmless** — *lit.*, "free from evil" and guile, in relation to *Himself*. **undefiled** — not defiled by stain contracted from others, in relation to *men*. Temptation, to which He was exposed, left no trace of evil in Him. **separate** — rather, "*separated* from sinners," *viz.*, in His heavenly state as our High Priest above, after He had been *parted from the earth*, as the Levitical high priest was separated from the people in the sanctuary (whence he was not to go out), Leviticus, xxi. 12. Though justifying through faith the ungodly, He hath no contact with them *as such*. He is lifted above our sinful community, being "made higher than the heavens," at the same time that He makes believers *as such* (not as sinners), "to sit together (with Him) in heavenly places" (Ephesians, ii. 6). Just as Moses *on the mount* was separated from and above the people, and alone with God. This proves Jesus is God. "Though innumerable lies have been forged against the venerable Jesus, none dared to charge Him with any intemperance." [ORIGEN.] **made** — Jesus was higher before (John, xvii. 5), and as the *God-MAN* was *made* so by the Father after His humiliation (cf. ch. i.

4). **higher than the heavens**—for “He passed *through* (so the *Greek*) the heavens” (ch. iv. 14). 27. **daily**—“day by day.” The priests *daily* offered sacrifices (ch. ix. 6; x. 11; Exodus, xxix. 38-42). The high priests took part in these daily offered sacrifices only on festival days; but as they represented the whole priesthood, the daily offerings are here attributed to them; their exclusive function was to offer the atonement “once every year” (ch. ix. 7), and “year by year continually” (ch. x. 1). The “daily” strictly belongs to *Christ*, not to the high priests, “Who needeth not daily, as those high priests (*year by year*, and their subordinate priests *daily*), to offer,” etc. **offer up**—The *Greek* term is peculiarly used of *sacrifices for sin*. The high priest’s double offering on the day of atonement, the bullock for himself and the goat for the people’s sins, had its counterpart in the two lambs offered daily by the ordinary priests. **this he did**—not “died first for His own sins and then the people’s,” but *for the people’s* only. The negation is twofold: He needeth not to offer (1.) daily; nor (2.) to offer for His own sins also; for He offered Himself a spotless sacrifice (v. 26; ch. iv. 15). The sinless alone could offer for the sinful. **once**—rather as *Greek*, “once for all.” The sufficiency of the *one* sacrifice to atone for *all* sins *for ever*, resulted from its absolute spotlessness. 28. **For**—Reason for the difference stated in v. 27, between His one sacrifice and their oft-repeated sacrifices, *vis.*, because of His entire freedom from the sinful *infirmity* to which they are subject, *He needed not, as they, to offer FOR HIS OWN SIN*; and being now exempt from death and “perfected for evermore,” *He needs not to REPEAT His sacrifice. the word*—“the word” confirmed by “the oath.” **which**—which *oath* was after the law, *vis.*, in Psalm cx. 4, abrogating the preceding law-priesthood. **the son**—contrasted with “men.” **consecrated**—*Greek*, “made perfect” once for all, as in ch. ii. 10; v. 9, *Notes*. Opposed to “having infirmity.” *Consecrated as a perfected priest* by His perfected sacrifice, and consequent anointing and exaltation to the right hand of the Father.

CHAPTER VIII.

Ver. 1-13. CHRIST, THE HIGH PRIEST IN THE TRUE SANCTUARY, SUPERSEDING THE LEVITICAL PRIESTHOOD: THE NEW, RENDERS OBSOLETE THE OLD, COVENANT. 1. **the sum**—rather, “the principal point” for the participle is present, not *past*, which would be required if the meaning were “the sum.” “The chief point in (or, ‘in the case’: so the *Greek*, ch. ix. 10, 15, 17) the things which we are speaking,” *lit.*, “which are being spoken.” **such**—so transcendently pre-eminent, *vis.*, in this respect, that “He is set on the right hand of,” etc. Infinitely above all other priests in this one grand respect, He exercises His priesthood IN HEAVEN, not in the earthly “holiest place” (ch. x. 12). The Levitical high priests, even when they entered the Holiest place once a year, only *STOOD* for a *brief space before the symbol* of God’s throne; but Jesus *SITS on the throne* of the Divine Majesty in the heaven itself, and this *for ever* (ch. x. 11,

12). 2. **minister**—The *Greek* term implies *priestly ministry* in the temple. **the sanctuary**—*Greek*, "the holy places:" the Holy of holies. Here the heavenly sanctuary is meant. **the true**—the archetypal and the antitypical, as contrasted with the typical and symbolical (ch. ix. 24). *Greek alethinos* (used here) is opposed to that which does not fulfil its idea, as, for instance, a *type*, *alethes*, to that which is untrue and unreal, as a *lie*. The measure of *alethes* is reality; that of *alethinos*, ideality. In *alethes* the idea corresponds to the thing; in *alethinos*, the thing to the idea. [KALMIS in ALFORD.] **tabernacle**—(ch. ix. 11.) *His body*. Through His glorified body as the tabernacle, Christ passes into the heavenly "Holy of holies," the immediate immaterial presence of God, where He intercedes for us. This tabernacle in which God dwells, is where God in Christ meets us who are "members of His body, of His flesh, and of His bones." This tabernacle answers to the heavenly Jerusalem, where God's *visible* presence is to be manifested to His perfected saints and angels, who are united in Christ the Head. In contradistinction to His personal *invisible* presence in the Holy of holies, unapproachable save to Christ. John, i. 14, "Word . . . dwelt among us," *Greek*, "tabernacled." **pitched**—*Greek*, "fixed" firmly. **not man**—as Moses (v. 5). 3. **For**—Assigning his reason for calling Him "minister of the sanctuary" (v. 2). **somewhat**—He does not offer again His *once for all* completed sacrifice. But as the high priest did not enter the Holy place *without blood*, so Christ has entered the heavenly Holy place *with His own blood*. That "blood of sprinkling" is in heaven. And is thence made effectual to sprinkle believers as the end of their election (1 Peter, i. 2). The term "consecrate" as a priest, is *lit.*, to *fill the hand*, implying that an offering is given into the hands of the priest, which it is his duty to present to God. If a man be a priest, he must have some gift in his hands to offer. Therefore, Christ, as a priest, had His blood as His oblation to offer before God. 4. Implying that Christ's priestly office is exercised in heaven, not in earth; in the power of His resurrection life, not of His earthly life. **For**—The oldest MSS. read "accordingly then." **if**, etc.—"if He were on earth, He would *not even* (so the *Greek*) be a priest" (cf. ch. vii. 13, 14); therefore, certainly, could not exercise the high priestly function in the earthly Holy of holies. **seeing that**, etc., "since there are" already, and exist now (the temple service not yet being set aside, as it was on the destruction of Jerusalem), "those (the oldest MSS. omit 'priests') who offer *the* (appointed) gifts according to (the) law." Therefore, His sacerdotal "*ministry*" must be "*in the heavens*," not on earth (v. 1). "If His priesthood terminated on the earth, He would not even be a priest at all." [BENGEL.] I conceive that the denial here of Christ's priesthood *on earth*, does not extend to the sacrifice on the cross which *He offered as a priest on earth*; but applies only to the crowning work of His priesthood, *the bringing of the blood into the Holy of holies*, which He could not have done in the earthly Holy of holies, as not being an Aaronic priest. The *place* (the heavenly Holy of holies) was as essential to the atonement being made as the *oblation* (the blood). The body was burnt without the gate; but the sanctification was effected by the presentation of the

blood within the sanctuary by the high priest. If on earth, He would not be a priest in the *sense of the law of Moses* ("according to the law" is emphatic). 5. **who**—*vis.*, the priests. **serve unto the example**—not "*after the example*," as BENGEL explains. But as in ch. xiii. 10, "serve the tabernacle," *i.e.*, do it service: so "serve (the tabernacle which is but) *the outline and shadow*." The Greek for "example" is here taken for the *sketch, copy, or suggestive representation* of the heavenly sanctuary, which is the antitypical reality and primary archetype. "The mount" answers to *heaven*, ch. xii. 22. **admonished**—The Greek especially applies to *Divine responses and commands*. **to make**—*perfectly*: so the Greek. **See**—take heed: accurately observing the pattern, that so thou mayest make, etc. **saith he**—God. **the pattern**—an accurate representation, presented in vision to Moses, of the heavenly real sanctuary. Thus the earthly tabernacle was copy of a copy; but the latter accurately representing the grand archetypal original in heaven (Exodus, xxv. 40). 6. **now**—not *time*: but, "as it is." **more excellent ministry**—than any earthly ministry. **by how much**—in proportion as. **Mediator**—Coming between us and God, to carry into effect God's covenant with us. "The messenger (angel) of the covenant," **which**—Greek, "one which" [ALFORD]; *inasmuch as being one which*, etc. **established**—Greek, "enacted as a law." So Romans, iii. 27, "law of faith;" and viii. 2; ix. 31, apply "law" to the gospel covenant. It is implied hereby, the gospel is founded on the law, in the spirit and essence of the latter. **upon**—resting upon. **better promises**—enumerated v. 10, 11. The Old Testament promises were mainly of earthly, the New Testament promises, of heavenly blessings: the exact fulfilment of the earthly promises was a pledge of the fulfilment of the heavenly. "Like a physician who prescribes a certain diet to a patient, and then when the patient is beginning to recover, changes the diet, permitting what he had before forbidden; or as a teacher gives his pupil an elementary lesson at first, preparatory to leading him to a higher stage;" so Rabbi Albo in his *Ikkarim*. Cf. Jeremiah, vii. 21, 22, which shows that God's original design in the old covenant ritual system was, that it should be *pædagogical*, as a schoolmaster leading and preparing men for Christ. 7. Same reasoning in ch. vii. 11. **faultless**—perfect in all its parts, so as *not to be found fault with* as wanting anything which ought to be there: answering all the purposes of a law. The law in its *morality* was *blameless*, Greek *amomos*; but *in saving us* it was defective, and so not *faultless*, Greek *amemptos*. **should no place have been sought**—as it has to be now; and as it is sought in the prophecy (v. 8-11). The old covenant would have anticipated all man's wants, so as to give no occasion for *seeking* something more perfectly adequate. Cf. on the phrase "place . . . sought," ch. xii. 17. 8. **finding fault with them**—the people of the old covenant, who were not made "faultless" by it (v. 7); and whose *disregard* of God's covenant made Him to "*regard them not*" (v. 9). The law is not *in itself* blamed, but *the people* who had not observed it. **he saith**—(Jeremiah, xxxi. 31-34; cf. Ezekiel, xi. 19; xxxvi. 25-27). At Rama, the headquarters of Nebuzaradan, whither the captives of Jerusalem had been led, Jeremiah uttered this prophecy of Israel's restoration under

another David, whereby Rachel, waiting for her lost children, shall be comforted; literally in part fulfilled at the restoration under Zerubbabel, and more fully to be hereafter at Israel's return to their own land; spiritually fulfilled in the gospel covenant, whereby God forgives absolutely His people's sins, and writes His law by His Spirit on the hearts of believers, the true Israel. "This prophecy forms the third part of the third trilogy of the three great trilogies into which Jeremiah's prophecies may be divided: Jeremiah, xxi.-xxv., against the shepherds of the people; xxvi.-xxix., against the false prophets; xxx. and xxxi., the book of restoration." [DELITZCH in ALFORD.] **Behold the days come**—The frequent formula introducing a Messianic prophecy. **make**—*Greek*, "perfect." "consummate." A suitable expression as to the new covenant which perfected what the old could not (cf. end of v. 9, with end of v. 10). **Israel . . . Judah**—therefore, the ten tribes, as well as Judah, share in the new covenant. As both shared the exile, so both shall share the literal and spiritual restoration. **9. Not according to**—very different from, and far superior to, the old covenant, which only "worked wrath" (Romans, iv. 15) through man's "not regarding" it. The new covenant enables us to obey by the Spirit's inward impulse producing love because of the forgiveness of our sins. **made with**—rather as *Greek*, "to:" the Israelites being only recipients, not co-agents [ALFORD] *with* God. **I took them by the hand**—as a father takes his child by the hand to support and guide his steps. "There are three periods: (1.) that of the promise: (2.) that of the pedagogical instruction: (3.) that of the fulfilment." [BENGEL.] The second, that of the pedagogical pupilage, began at the exodus from Egypt. **I regarded them not**—*English Version*, Jeremiah, xxxi. 32, *translates*, "Although I was an husband unto them." St. Paul's translation here is supported by LXX., *Syriac*, and *GESENIUS*, and accords with the kindred Arabic. The Hebrews regarded not God, so God, in righteous retribution, regarded them not. On "continued not in my covenant," SCHELLING observes, The law was in fact the mere *ideal* of a religious constitution: in *practice*, the Jews were throughout, before the captivity, more or less polytheists, except in the time of David, and the first years of Solomon [the type of Messiah's reign]. Even after the return from Babylon, to idolatry, there succeeded what was not much better, formalism and hypocrisy (Matthew, xii. 43). The law was (1.) a typical picture, tracing out the features of the glorious gospel to be revealed; (2.) it had a delegated virtue from the gospel, which ceased, therefore, when the gospel came. **10. make with**—*Greek*, "make unto." **Israel**—Comprising the before disunited (v. 8) ten tribes kingdom, and that of Judah. They are united in the spiritual Israel, the elect church, now: they shall be so in the literal restored kingdom of Israel to come. **I will put—lit.**, "(I) giving." This is the first of the "better promises" (v. 6). **mind**—their intelligent faculty. **In**—rather, "on their hearts." Not on tables of stone as the law (2. Corinthians, iii. 3). **write**—*Greek*, "inscribe." **I will be to them a God**, etc.—Fulfilled first in the outward kingdom of God. Next, in the inward gospel kingdom. Thirdly, in the kingdom at once outward and inward, the spiritual being manifested outwardly (Revelation, xxi. 3). Cf. a similar progression

as to the priesthood, (1.) Exodus, xix. 6; (2.) 1 Peter, ii. 5; (3.) Isaiah, lxi. 6; Revelation, i. 6. This progressive advance of the significance of the Old Testament institutions, etc., says THOLUCK, shows the *transparency* and prophetic character which runs throughout the whole.

11. Second of the "better promises" (v. 6). **they shall not** — "they shall not have to teach." [ALFORD.] **his neighbour** — So *Vulgate* reads; but the oldest MSS. have "his (fellow) citizen." **brother** — a closer and more endearing relation than *fellow citizen*. **from the least to the greatest** — *Greek*, "from the little one to the great one," Zechariah, xii. 8, "He that is feeble among them shall be as David." Under the old covenant, the priest's lips were to keep knowledge, and at his mouth the people were to seek the law: under the new covenant, the Holy Spirit teaches every believer. Not that the mutual teaching of brethren is excluded whilst the covenant is being promulgated; but when once the Holy Spirit shall have fully taught all the remission of their sins and inward sanctification, then there shall be no further need of man teaching his fellow man. Cf. 1. Thessalonians, iv. 9; v. 1, an earnest of that perfect state to come. On the way to that perfect state every man should teach his neighbour. "The teaching is not hard and forced, because grace renders all teachable; for it is not the ministry of the letter, but of the spirit (2 Corinthians, iii. 6). The believer's firmness does not depend on the *authority* of human teachers. God Himself teaches." [BENGEL.] The New Testament is shorter than the Old Testament, because, instead of the *details* of an outward letter law, it gives the all-embracing *principles* of the spiritual law written on the conscience, leading one to spontaneous instinctive obedience in outward details. None save the Lord can teach effectually, "know the Lord." 12. **For**, etc. — The *third* of "the better promises" (v. 6). The *forgiveness of sins* is, and will be, the root of this new state of inward grace and knowledge of the Lord. Sin being abolished, sinners obtain grace. **I will be merciful** — *Greek*, "propitious:" the *Hebrew* "salach" is always used of God only in relation to men. **and their iniquities** — Not found in *Vulgate*, *Syriac*, *Coptic*, and one oldest *Greek* MS., but most oldest MSS. have the words (cf. ch. x. 17). **remember no more** — Contrast the law, ch. x. 3). 13. **he** — God. **made . . . old** — "hath (at the time of speaking the prophecy) antiquated the first covenant." From the time of God's mention of a *new* covenant (since God's words are all realities) the first covenant might be regarded as ever dwindling away, until its complete abolition on the actual introduction of the gospel. Both covenants cannot exist side by side. Mark how verbal inspiration is proved in Paul's argument turning wholly on the one word "NEW" (covenant), occurring but once in the Old Testament. **that which decayeth** — *Greek*, "that which is being antiquated," *vis.*, at the time when Jeremiah spake. For in Paul's time, according to his view, the new had absolutely set aside the old covenant. The *Greek* for (*Koine*) *New* (Testament) implies that it is of a *different kind*, and *supersedes the old*: not merely *recent* (*Greek*, *nea*). Cf. Hosea, iii.

CHAPTER IX.

Ver. 1-28. INFERIORITY OF THE OLD TO THE NEW COVENANT IN THE MEANS OF ACCESS TO GOD: THE BLOOD OF BULLS AND GOATS OF NO REAL AVAIL: THE BLOOD OF CHRIST ALL-SUFFICIENT TO PURGE AWAY SIN, WHENCE FLOWS OUR HOPE OF HIS APPEARING AGAIN FOR OUR PERFECT SALVATION. 1. **Then verily**—*Greek*, "accordingly then." Resuming the subject from ch. viii. 5. In accordance with the command given to Moses, "the first covenant had," etc. **had**—not "has," for as a *covenant* it no longer existed, though its rites were observed till the destruction of Jerusalem. **ordinances**—of divine right and institution. **service**—worship. **a worldly sanctuary**—*Greek*, "its (*lit., the*) sanctuary worldly," mundane: consisting of the elements of the visible world. Contrasted with *the heavenly sanctuary*. Cf. v. 11, 12, "not of this building," v. 24. Material, outward, perishing (however precious its materials were), and also defective religiously. In v. 2-5, "*the worldly sanctuary*" is discussed; in v. 6, etc., the "ordinances of worship." The outer tabernacle, the Jews believed, signified *this world*; the Holy of holies, *heaven*. JOSEPHUS calls the outer, divided into two parts, "a secular and common place," answering to "the earth and sea;" and the inner holiest place, the third part, appropriated to God and not accessible to men. 2. Defining "the worldly tabernacle." **a tabernacle**—"the tabernacle." **made**—built and furnished. **the first**—the anterior tabernacle. **candlestick . . . table**—Typifying *light* and *life* (Exodus, xxv. 31-39). The candlestick consisted of a shaft and six branches of gold, seven in all, the bowls made like almonds, with a knob and a flower in one branch. It was carried in Vespasian's triumph, and the figure is to be seen on Titus' arch at Rome. The *table* of Shittim wood, covered with gold, was for the showbread (Exodus, xxv. 23-30). **show bread**—*lit.*, "the setting forth of the loaves," *i.e.*, the loaves set forth: "the show of the bread." [ALFORD.] In the outer holy place: so the Eucharist continues until our entrance into the heavenly Holy of holies (1 Corinthians, xi. 26). **which**, etc.—"which (tabernacle is called the holy place," as distinguished from "the Holy of holies." 3. **And**—*Greek*, "But." **after**—behind: within. **second veil**—There were two veils, or curtains, one before the Holy of holies (*catapetasma*) here alluded to, the other before the tabernacle door (*calumma*). **called**—as opposed to "the true." 4. **golden censer**—The *Greek* must not be translated "altar of incense," for it was not in "the holiest" place "after the second veil," but in "the holy place;" but as in 2 Chronicles, xxvi. 19, and Ezekiel, viii. 11, "censer;" so *Vulgate* and *Syriac*. This GOLDEN censer was only used on the day of atonement (other kinds of censers on other days), and is therefore associated with *the holiest place*, as being taken into it, on that anniversary by the high priest. The expression "which had," does not mean that the golden censer was deposited there, for in that case the high priest would have to go in and bring it out be-

fore burning incense in it ; but that the golden censer was one of the articles *belonging to*, and used for, the yearly service in the holiest place. He virtually supposes (without specifying) the existence of the "altar of incense" in the anterior holy place, by mentioning the *golden censer filled with incense from it* ; the incense answers to the *prayers of the saints* ; and the altar, though outside the holiest place, is connected with it (*standing close by the second veil, directly before the ark of the covenant*), even as we find an antitypical altar in heaven. The rending of the veil by Christ has brought the antitypes to the altar, candlestick, and showbread of the anterior holy place into the holiest place, heaven. In 1 Kings, vi. 22, *Hebrew, the altar* is said to *belong to the oracle*, or holiest place (cf. Exodus, xxx. 6). **ark**—of Shittim wood, *i.e.*, acacia. Not in the second temple, but in its stead was a stone basement (called "the stone of the foundation") three fingers high. **pot**—"golden," added in the LXX., and sanctified by Paul. **manna**—An omer, each man's daily portion. In 1 Kings, viii. 9 ; 2 Chronicles, v. 10, it is said there was nothing in the ark of Solomon's temple save the two stone tables of the law put in by Moses. But the expression that there was nothing *THEN* therein save the two tables, leaves the inference to be drawn that formerly there were the other things mentioned by the Rabbis and by Paul here, the pot of manna (the memorial of God's providential care of Israel) and the rod of Aaron (the memorial of the lawful priesthood, Numbers, xvii. 3, 5, 7, 10). The expressions "before the Lord," Exodus, xvi. 32, and "before the testimony," Numbers, xvii. 10, thus mean, "IN the ark." "In," however, may be used here (as the corresponding *Hebrew* word) as to the things *attached to* the ark as appendages, as the book of the law was put "*in the side of the ark*," and so the golden jewels offered by the Philistines (1 Samuel, vi. 8), **tables of the covenant**—(Deuteronomy, ix. 9 ; x. 2.) 5. **over it**—over "the ark of the covenant." **cherubim**—representing the ruling powers by which God acts in the moral and natural world. See my *Note*, Ezekiel, i. 6 ; x. 1. Hence sometimes they answer to the ministering angels ; but mostly to the elect redeemed by whom God shall hereafter rule the world and set forth His manifold wisdom ; redeemed humanity, combining in, and with itself, the highest forms of subordinate creaturely life ; not angels. They stand on the mercyseat, and *on that ground* become the habitation of God from which His glory is to shine upon the world. They expressly say, Revelation, v. 8-10, "Thou hast *redeemed us*." They are there *distinguished from the angels*, and associated with the elders. They were of one piece with the mercyseat, even as the church is one with Christ ; their sole standing is on the blood-sprinkled mercyseat ; they gaze down at it as the redeemed shall for ever ; they are "the habitation of God through the spirit." **of glory**—The cherubim were *bearers* of the divine *glory*, whence, perhaps, they derive their name. The shekinah, or cloud of *glory*, in which Jehovah appeared between the cherubim over the mercyseat, the lid of the ark, is doubtless the reference. THOLUCK thinks the twelve loaves of the showbread represent the twelve tribes of the nation, *presented as a community* before God consecrated to Him [just as in the Lord's supper believers, the spiritual Israel, all partaking of the one

bread, and becoming one bread and one body, present themselves before the Lord as consecrated to Him, 1 Corinthians, x. 16, 17]; the oil and light, the pure knowledge of the Lord, in which the covenant people are to shine [the *seven* (lights) implying perfection]; the ark of the covenant, the symbol of God's kingdom in the old covenant, and representing God dwelling among His own; the ten commandments in the ark, the law as the basis of union between God and man; the mercyseat covering the law and sprinkled with the blood of atonement for the collective sin of the people, God's mercy [in Christ] stronger than the law; the cherubim, the personified [redeemed] creation, looking down on the mercyseat, where God's mercy, and God's law, are set forth as the basis of creation. **mercyseat**—*Greek*, "the propitiatory;" the golden cover of the ark, on which was sprinkled the blood of the propitiatory sacrifice on the day of atonement; the footstool of Jehovah; the meeting-place of Him and His people. **we cannot**—conveniently; besides what met the eye in the sanctuary, there were spiritual realities symbolised which it would take too long to discuss in detail, our chief subject at present being the *priesthood* and the *sacrifices*. "Which" refers not merely to the cherubim, but to *all* the contents of the sanctuary enumerated, v. 2-5. 6. The use made of the sanctuary so furnished by the high priest on the anniversary of atonement. **ordained**—arranged. **always**—twice at the least every day, for the morning and evening care of the lamps and offering of incense (Exodus, xxx. 7, 8). **went**—*Greek*, "enter;" present tense. 7. **once every year**—The tenth day of the seventh month. He entered within the veil *on that day* twice at least. Thus "once" means here *on the one occasion only*. The two, or possibly more, entrances on that one day were regarded as parts of the one whole. **not without blood**—(ch. viii. 3.) **offered**—*Greek*, "offers." **errors**—*Greek*, "ignorances;" "inadvertant errors." They might have known, as the law was clearly promulged, and they were bound to study it; so that their *ignorance* was culpable (cf. Acts, iii. 17; Ephesians, iv. 18; 1 Peter, i. 14). Though one's ignorance may mitigate one's punishment (Luke, xii. 48), it does not wholly exempt from punishment. 8. **The Holy Ghost**—Moses himself did not comprehend the typical meaning (1 Peter, i. 11, 12). **signifying**—by the typical exclusion of all from the holiest, save the high priest once a year. **the holiest of all**—heaven, the antitype. **the first tabernacle**—the anterior tabernacle, representative of the whole Levitical system. *While it* (the first tabernacle, and that which represents the Levitical system) *as yet* "has a standing" (so the *Greek*, i.e., *has continuance; lasts*), the way to heaven (the antitypical "holiest place") *is not yet made manifest* (cf. ch. x. 19, 20). The Old Testament economy is represented by the holy place, the New Testament economy by the Holy of holies. Redemption, by Christ has opened the Holy of holies (access to heaven by *faith* now, ch. iv. 16; vii. 19, 25; x. 19, 22; by *sight* hereafter, Isaiah, xxxiii. 24; Revelation, xi. 19; xxi. 2, 3), to all mankind. The *Greek* for "not yet" (*me po*) refers to the mind of the Spirit; the Spirit intimating that men should *not think* the way was yet opened. [TITTMANN.] The *Greek* negative, *ou po*, would deny the *fact* objectively; *me po* denies the thing subjectively. 9.

which — "The which," *viz.*, anterior tabernacle: "as being that which was," etc. [ALFORD.] **figure** — Greek, "parable;" a *parabolic setting forth of the character of the Old Testament*. **for** — "in reference to the existing time." The time of the temple worship really belonged to the Old Testament, but continued still in Paul's time and that of his Hebrew readers. "The time of reformation (v. 10) stands in contrast to this, "the existing time;" though, in reality, "the time of reformation," the New Testament time, was now present and existing. So "the age to come," is the phrase applied to the gospel, because it was present only to believers, and its fulness even to them is still to come. Cf. v. 11, "good things to come." **In which** — tabernacle, not time, according to the reading of the oldest MSS. Or translate, "According to which" *parabolic representation, or figure. were* — Greek, "are." **gifts** — unbloody oblations. **could not** — Greek, "cannot;" are not able. **him that did the service** — any worshipper. The Greek is *lutreusin*, serve God, which is all men's duty; not *leitourgein*, to serve in a ministerial office. **make perfect** — perfectly remove the sense of guilt, and sanctify inwardly through love. **as pertaining to the conscience** — "in respect to the (moral-religious) consciousness." They can only reach as far as the outward flesh (cf. "carnal ordinances," v. 10, 13, 14). **Which** — sacrifices. **stood** — consisted in [ALFORD]: or, have attached to them only things which appertain to the use of foods, etc. The rites of meats, etc., go side by side with the sacrifices [THOLUCK & WAHL], cf. Colossians, ii. 16. **drinks** — (Leviticus, x. 9; xi. 4). Usage subsequently to the law added many observances as to meats and drinks. **washings** — (Exodus, xxix. 4.) and **carnal ordinances** — one oldest MS., Syriac, and Coptic, omit "and." "Carnal ordinances" stand in apposition to "sacrifices" (v. 9). **Carnal** (outward, affecting only the flesh) is opposed to *spiritual*. Contrast "flesh" with "conscience" (v. 13, 14). **imposed** — as a burden (Acts, xv. 10, 28) continually pressing heavy. **until the time of reformation** — Greek, "the season of rectification," when the reality should supersede the type (ch. viii. 8-12). Cf. "better," v. 23. **But** — in contrast to "could not make . . . perfect" (v. 9). **Christ** — The Messiah, of whom all the prophets foretold: not "Jesus" here. From whom the "reformation" (v. 10), or *rectification*, emanates, which frees from the yoke of carnal ordinances, and which is being realized gradually now, and shall be perfectly in the consummation of "the age (world) to come." "Christ . . . High Priest," exactly answers to Leviticus, iv. 5, "the priest that is anointed." **an** — rather, "having come forward, (cf. ch. x. 7, a different Greek word picturesquely presenting Him before us) as High Priest. The Levitical priests must therefore retire. Just as on the day of atonement, no work was done, no sacrifice was offered, or priest was allowed to be in the tabernacle while the high priest went into the holiest place to make atonement (Leviticus, xvi. 17, 29). So not our righteousness, nor any other priest's sacrifice, but Christ alone atones; and as the high priest before offering incense had on common garments of a priest, but after it wore his holy garments of "glory and beauty" (Exodus, xxviii.) in entering the holiest, so Christ entered the heavenly holiest in His glorified body. **good things to come** — Greek, "the good things to

come," ch. x. 1; "better promises," ch. viii. 6; the "eternal inheritance," v. 15; 1 Peter, i. 4; the "things hoped for," ch. xi. 1. **by a . . . tabernacle**—Joined with "He entered." *Translate "Through the . . . tabernacle"* (of which we know). [ALFORD.] As the Jewish high priest passed *through* the anterior tabernacle into the holiest place, so Christ passed *through* *heaven* into the inner abode of the unseen and unapproachable God. Thus, "the tabernacle" here is the *heavens through which He passed* (*Note*, ch. iv. 14). But "the tabernacle" is also *the glorified body of Christ* (*Note*, ch. viii. 2), "not of this building" (not of the mere natural "*creation*", but of the spiritual and heavenly, *the new creation*"), the Head of the mystical body, the church. *Through* this glorified body He passes into the heavenly holiest place (v. 24), the immaterial, unapproachable presence of God, where He intercedes for us. *His glorified body*, as the meeting-place of God and all Christ's redeemed, and the angels, answers to *the heavens* through which He passed, and passes. His *body* is opposed to the *tabernacle*, as His blood to the blood of goats, etc. **greater**—as contrasted with the small dimensions of the earthly anterior tabernacle. **more perfect**—Effective in giving pardon, peace, sanctification and access to closest communion with God (cf. v. 9; ch. x. 1. **not made with hands**—but by the Lord Himself (ch. viii. 2). **12. Neither**—"Nor yet." **by**—"through;" as the means of His approach. **goats . . . calves**—Not a bullock, such as the Levitical high priest offered for himself, and a goat for the people, on the day of atonement (Leviticus, xvi. 6, 15), *year by year*, whence the plural is used, *goats . . . calves*. Besides the goat offered for the people, the blood of which was sprinkled before the mercyseat, the high priest led forth a second goat, *viz.*, the scapegoat; over it he confessed the people's sins, putting them on the head of the goat, and sent as the sin-bearer into the wilderness out of sight, implying that the atonement effected by the goat-sin-offering (of which the ceremony of the scapegoat is a part, and not distinct, from the sin offering) consisted in the transfer of the people's sins on the goat, and their consequent removal out of sight. The translation of sins on the victim usual in other expiatory sacrifices being omitted in the case of the slain goat, but employed in the case of the goat sent away, proved the two goats were regarded as *one* offering. [ARCHBISHOP MAGEE.] Christ's death is symbolised by the slain goat; His resurrection to life by the living goat sent away. Modern Jews substitute in some places a *cock* for the goat as an expiation, the sins of the offerers being transferred to the entrails, and exposed on the house-top for the birds to carry out of sight, as the scapegoat did; the *Hebrew* for *man* and *cock* being similar, *Gebher*. [BUXTORF.] **by**—"through," as the means of His entrance; the key unlocking the heavenly Holy of holies to Him. The *Greek* is forcible, "through THE blood of His own" (cf. v. 23). **once**—"once for all." **having obtained**—having *thereby* obtained; *lit.*, "found for Himself," as a thing of insuperable difficulty to all save Divine omnipotence, self-devoting zeal, and love, to find. The access of Christ to the Father was arduous (ch. v. 7). None before had trodden the path. **eternal**—The entrance of our Redeemer, *once for all*, into the heavenly holiest place, secures *eternal* redemption

to us ; whereas the Jewish high priest's entrance was repeated year by year, and the effect temporary and partial. On "redemption," cf. Matthew, xx. 28 ; Ephesians, i. 7 ; Colossians, i. 14 ; 1 Timothy, ii. 5 ; Titus, ii. 14 ; 1 Peter, i. 19.

13-28. PROOF OF, AND ENLARGEMENT ON, THE "ETERNAL REDEMPTION" MENTIONED v. 12. For His blood, offered by Himself, purified not only outwardly, as the Levitical sacrifices on the day of atonement, but inwardly unto the service of the living God (v. 13, 14). His death is the inaugurating act of the new covenant, and of the heavenly sanctuary (v. 15-23). His entrance into the true Holy of holies is the consummation of His once for all offered sacrifice of atonement (v. 24-26) : henceforth, His re-appearance alone remains to complete our redemption v. 27, 28). **13. If**—as we know is the case : so the *Greek* indicative means. Argument from the less to the greater. If the blood of mere brutes could purify in any, however small a degree, how much more shall inward purification, and complete and eternal salvation, be wrought by the blood of Christ, in whom dwelt all the fulness of the Godhead? **ashes of an heifer**—(Numbers, xix. 16-18). The type is full of comfort for us. The water of separation, made of the ashes of the red heifer, was the provision for removing ceremonial defilement whenever incurred by contact with the dead. As she was slain without the camp, so Christ, (cf. ch. xiii. 11 ; Numbers, xix. 3, 4). The ashes were laid by for constant use ; so the continually cleansing effects of Christ's blood, once for all shed. In our wilderness journey we are continually contracting defilement by contact with the spiritually dead, and with dead works, and need therefore continual application to the antitypical life-giving cleansing blood of Christ, whereby we are afresh restored to peace and living communion with God in the heavenly Holy place. **the unclean**—*Greek*, "those defiled" on any particular occasion. **purifying**—*Greek*, "purity." **the flesh**—their effect in themselves extended no further. The law had a carnal and a spiritual aspect. *carnal*, as an instrument of the Hebrew polity, God, their King, accepting, in minor offences, expiatory victims instead of the sinner, otherwise doomed to death ; spiritual, as *the shadow of good things to come* (ch. x. 1). The spiritual Israelite derived, in partaking of these legal rights, spiritual blessings not flowing from them, but from the great antitype. Ceremonial sacrifices released from *temporal penalties and ceremonial disqualifications* : Christ's sacrifice releases from *everlasting penalties* (v. 12), and *moral impurities on the conscience* disqualifying from access to God (v. 14). The purification of the *flesh* (the mere outward man) was by "sprinkling ;" the *washing* followed by inseparable connection (Numbers, xix. 19). So *justification* is followed by *renewing*. **14. offered himself**—The voluntary nature of the offering gives it especial efficacy. He "through the eternal Spirit," i.e., His Divine Spirit (Romans, i. 4, in contrast to His "flesh," v. 3 ; *His Godhead*, 1 Timothy, iii. 16 ; 1 Peter, iii. 18), His inner personality" [ALFORD], which gave a free consent to the act, offered Himself. The animals offered had no *spirit* or will to consent in the act of sacrifice : they were offered according to the law : they had a life neither enduring, nor of any intrinsic efficacy. But He from eternity, with *His Divine and everlasting*

ing Spirit, concurred with the Father's will of redemption by Him. His offering began on the altar of the cross, and was completed in His entering the Holiest place with His blood. The *eternity* and infinitude of His Divine Spirit (cf. ch. vii. 16) gives *eternal* ("eternal redemption" v. 12, also cf. v. 15) an infinite merit to His offering, so that not even the infinite justice of God has any exception to take against it. It was "through His most burning love, flowing from His eternal Spirit," that He offered Himself. [ÆCOLAMPADIUS.] **without spot**—the animal victims had to be without *outward* blemish: Christ on the cross was a victim *inwardly* and *essentially* stainless (1 Peter, i. 19). **purge**—purify from fear, guilt, alienation from Him, and selfishness, the source of *dead works* (v. 22, 23). **your**—The oldest MSS. read "our." *Vulgate*, however, supports *English Version* reading. **conscience**—moral religious *consciousness*. **dead works**—all works done in the natural state, which is a state of sin, are *dead*: for they come not from living faith in, and love to, "the *living* God" (ch. xi. 6). As contact with a dead body defiled ceremonially (cf. the allusion, "ashes of an heifer," v. 13), so *dead works* defile the inner consciousness spiritually. **to**—*so as to* serve. The ceremonially unclean could not *serve* God in the outward communion of His people: so the unrenewed cannot serve God in spiritual communion. Man's works before justification, however life-like they look, are dead, and cannot therefore be accepted before the living God. To have offered a dead animal to God would have been an insult (cf. Malachi, i. 8), much more for a man not justified by Christ's blood to offer *dead works*. But those purified by Christ's blood in *living* faith to serve (Romans, xii. 1), and shall more fully serve God (Revelation, xxii. 3). **living God**—therefore requiring living spiritual service (John, iv. 24). **15. for this cause**—Because of the all-cleansing power of His blood, this fits Him to be Mediator (ch. viii. 6, ensuring to both parties, God and us, the ratification) of the new covenant, which secures both forgiveness for the sins not covered by the former imperfect covenant or testament, and also an eternal inheritance to the called. **by means of death**—rather as *Greek*, "death having taken place." At the moment that His death took place, the necessary effect is, "the call received (the *fulfilment of the*) promise" (so Luke, xxiv. 49, uses "promise;" ch. vi. 15; Acts, i. 4): that moment divides the Old from the New Testament. The "called" are the elect "heirs," "partakers of the heavenly calling" (ch. iii. 1). **redemption of . . . transgressions . . . under . . . first testament**—the transgressions of *all men* from Adam to Christ, first against the primitive revelation, then against the revelations to the patriarchs, then against the law given to Israel, the representative people of the world. The "first testament" thus includes the whole period from Adam to Christ, and not merely that of the covenant with Israel, which was a concentrated representation of *the covenant made with (or the first testament given to) mankind by sacrifice*, down from the fall to redemption. Before *the inheritance by the New Testament* (for here the idea of the "INHERITANCE," following as the result of Christ's "death," being introduced, requires the *Greek* to be *translated testament*, as it was before *covenant*) could come in, there must be *redemption of (i.e., deliverance*

from the penalties incurred by) the *transgressions* committed under the first testament, for the propitiatory sacrifices under the first testament reached only as far as removing outward ceremonial defilement. But in order to obtain the inheritance which is a reality, there must be a real propitiation, since God could not enter into covenant-relation with us so long as past sins were unexpiated; Romans, iii. 24, 25, "a propitiation . . . His righteousness for the remission of sins that are past." the promise—to Abraham. might—Greek, "may receive," which previously they could not (ch. xi. 39, 40). 16. A general axiomatic truth; it is "a testament;" not *the testament*. The testator must die before his *testament* takes effect (v. 17). This is a common meaning of the Greek noun *diathece*. So in Luke, xxii. 29, "I appoint (by testamentary disposition; the cognate Greek verb *diatithemai*) unto you a kingdom, as My Father hath appointed unto Me." The need of death before the testamentary appointment takes effect, holds good in Christ's relation as MAN to us; of course not in God's relation to Christ. *be*—lit., "be borne," "be involved in the case;" *be inferred*; or else, "be brought forward in court," so as to give effect to the will. This sense (*testament*) of the Greek *diathece* here does not exclude its other secondary senses in the other passages of the New Testament: (1.) a *covenant* between two parties; (2.) an arrangement, or disposition, made by God alone in relation to us. Thus, Matthew, xxvi. 28, may be translated, "Blood of the covenant:" for a *testament* does not require blood shedding. Cf. Exodus, xxiv. 8 (*covenant*), which Christ quotes, though it is probable He included in sense "testament" also under the Greek word *diathece* (comprehending both meanings, "covenant" and "testament"), as this designation strictly and properly applies to the new dispensation, and is rightly applicable to the old also, not in itself, but when viewed as typifying the new, which is properly a *Testament*. Moses (Exodus, xxiv. 8) speaks of the same thing as [Christ and] Paul. Moses, by the term "covenant," does not mean aught save one concerning giving the heavenly inheritance typified by Canaan after the death of the Testator, which he represented by the sprinkling of blood. And Paul, by the term "testament," does not mean aught save one having conditions attached to it, one which is at the same time a *covenant* [POLI, *Synopsis*]: the conditions are fulfilled by Christ, not by us, except that we must believe, but even this God works in His people. THOLUCK explains as elsewhere, "covenant . . . covenant . . . mediating victim:" the masculine is used of the victim personified, and regarded as mediator of the covenant: especially as in the new covenant a MAN (Christ) took the place of the victim. The covenanting parties used to pass between the divided parts of the sacrificed animals; but, without reference to this rite, the need of a *sacrifice* for establishing a covenant sufficiently explains this verse. Others, also, explaining the Greek as "covenant," consider that the death of the sacrificial victim represented in all covenants the death of both parties as *unalterably bound to the covenant*. So in the redemption covenant, the death of Jesus symbolised the death of God (?) in the person of the mediating victim, and the death of man in the same. But the expression is not "there must be the death of both parties making the covenant," but

singular, "of Him who made (aorist, past time: not 'of Him making') the testament." Also, it is "death," not "sacrifice," or "slaying." Plainly, the death is supposed to be *past* (aorist, "made"); and the fact of the death is *brought* (Greek) before court to give effect to the will. These requisites of a will, or testament, concur here: 1. A testator; 2. heirs; 3. goods; 4. the death of the testator; 5. the fact of the death *brought forward* in court. In Matthew, xxvi. 28, two other requisites appear: *witnesses*, the disciples; and *a seal*, the sacrament of the Lord's supper, the sign of His blood wherewith the testament is primarily sealed. It is true the *heir* is ordinarily the *successor* of him who dies and so ceases to have the possession. But in this case Christ comes to life again, and is Himself (including all that He hath), in the power of His now endless life, His people's inheritance; in His being Heir (ch. i. 2), *they* are heirs. 17. *after*—*lit.*, "over," as we say "*upon* the death of the testators;" not as THO-LUCK, "on the condition that slain sacrifices be there," which the Greek hardly sanctions. *otherwise*—"seeing that it is never availing." [ALFORD.] BENGE and LACHMANN read with an interrogation. "Since, is it ever in force (surely not) while the testator liveth?" 18. *Whereupon*—rather, "Whence." *dedicated*—"inaugurated." The Old Testament strictly and formally began on that day of inauguration. "Where the *disposition* or *arrangement* is ratified by the blood of another, *viz.*, of animals, which cannot make a *covenant*, much less make a *testament*, it is not strictly a *testament*; where it is ratified by the death of him that makes the arrangement, it is strictly, Greek *diatheke*, Hebrew *berith*, taken in a wider sense, a *testament*" [BENGE]; thus, in v. 18, referring to the old dispensation, we may translate, "the first (*covenant*):" or better, retain "the first (*testament*)," not that the old dispensation, *regarded by itself*, is a *testament*, but it is so when regarded as the *typical representative of the new*, which is strictly a *Testament*. 19. *For*—Confirming the general truth, v. 16. *spoken . . . according to the law*—strictly adhering to every direction of "the law of commandments contained in ordinances" (Ephesians, ii. 15). Cf. Exodus, xxiv. 3, "Moses told the people *all the words of the Lord, and all the judgments*; and *all the people* answered with one voice," etc. *the blood of calves*—Greek, "the calves," *viz.*, those sacrificed by the "young men" whom he sent to do so (Exodus, xxiv. 5). The "peace offerings" there mentioned were "of *oxen*" (LXX., "little calves"), and the "burnt offerings" were probably (though this is not specified), as on the day of atonement, *goats*. The law in Exodus sanctioned formally many sacrificial practices in use by tradition, from the primitive revelation long before. *with water*—Prescribed, though not in Exodus, xxiv., yet in other purifications, as *ex. gr.*, of the leper, and the water of separation which contained the ashes of the red heifer. *scarlet wool, and hyssop*—Ordinarily used for purification. *Scarlet* or *crimson* resembling blood: it was thought to be a peculiarly deep, fast dye, whence it typified sin (*Note*, Isaiah, i. 18). So Jesus wore a scarlet robe, the emblem of the deep dyed sins He bore *on* Him, though He had none *in* Him. Wool was used as imbibing and retaining water: the hyssop, as a bushy, tufty plant (wrap round with

the scarlet wool) was used for sprinkling it. The wool was also a symbol of purity (Isaiah, i. 18). The *hyssopus officinalis* grows on walls, with small lancet formed woolly leaves, an inch long, with blue and white flowers, and a knotty stalk about a foot high. **sprinkled...** **the book** — *viz.* out of which he had read, "every precept:" the book of the testament, or covenant. This sprinkling of the book is not mentioned in Exodus, xxiv. Hence BENGEL translates, "And (having taken) the book itself (so Exodus, xxiv. 7), he both sprinkled all the people, and (v. 21) moreover sprinkled the tabernacle." But the *Greek* supports *English Version*. Paul, by inspiration, supplies the particular specified here, not in Exodus, xxiv. 7. The sprinkling of the *roll* (so the *Greek* for "book") of the covenant, or testament, as well as of the people, implies that neither can *the law* be fulfilled, nor the people be purged from their sins, save by the sprinkling of the blood of Christ (1 Peter, i. 2). Cf. v. 23, which shows that there is something antitypical to the Bible in heaven itself (cf. Revelation, xx. 12). The *Greek*, "itself," distinguishes *the book itself* from the "precepts" in it which he "spake." 20. Exodus, xxiv. 8, "*Behold the blood of the covenant, which the Lord has made with you concerning all these words.*" The change is here made to accord with Christ's inauguration of the New Testament, or covenant, as recorded by St. Luke, xxii. 20, "This cup (is) the New Testament in My blood, which is shed for you:" the only gospel in which the "is" has to be supplied. Luke was *Paul's* companion, which accounts for the correspondence, as here too "is" has to be supplied. **testament** — (*Note*, v. 16, 17.) The *Greek diathese* means both *testament* and *covenant*: the term "covenant" better suits the old dispensation, though the idea *testament* is included, for the old was one in its typical relation to the new dispensation, to which the term "testament" is better suited. Christ has sealed the testament with His *blood*, of which the Lord's supper in the sacramental sign. The testator was represented by the animal slain in the old dispensation. In both dispensations the inheritance was bequeathed: in the new by One who has come in person and died: in the old by the same one, only typically and ceremonially present. See ALFORD'S excellent *Note*. **enjoined unto you** — *commissioned me to ratify in relation to you*. In the old dispensation the condition to be fulfilled on the people's part is implied in the words, Exodus, xxiv. 8, "(Lord made with you) *concerning all these words.*" But here Paul omits this clause, as he includes the fulfilment of this condition of obedience to "all these words" in the new covenant, as part of God's promise, in ch. viii. 8, 10, 12, whereby Christ fulfils all for our justification, and will enable us by putting His Spirit in us to fulfil all in our now progressive and finally complete sanctification. 21. *Greek*, "*And, moreover, in like manner.*" The *sprinkling of the tabernacle with blood* is added by inspiration. here to the account in Exodus, xxx. 25-30: lx. 9, 10, which mentions only Moses' anointing the tabernacle and its vessels. In Leviticus, viii. 10, 15, 30, the sprinkling of blood upon Aaron and his garments, and upon his sons, and upon the altar, is mentioned as well as the anointing, so that we might naturally infer, as JOSEPHUS has distinctly stated, that the tabernacle and its vessels were sprinkled with

blood as well as being anointed: Leviticus, xvi. 16, 19, 20, 33, virtually sanctions this inference. The tabernacle and its contents needed purification (2 Chronicles, xxix. 21). 22. **almost**—to be joined with "all things," viz., *almost all things* under the old dispensation. The exceptions to *all things being purified with blood* are, Exodus, xix. 10; Leviticus, xv. 5, etc., xvi. 26, 28; xxii. 6; Numbers, xxxi. 22-24. **without**—*Greek*, "apart from." **shedding of blood**—*shed* in the slaughter of the victim, and pointed out the altar subsequently. The *pouring out the blood on the altar* is the main part of the sacrifice (Leviticus, xvii. 11), and it could not have place apart from the previous *shedding of the blood* in the slaying. Paul has, perhaps, in mind here, Luke, xxii. 20, "This cup is the New Testament in My blood, which is shed for you." **is**—*Greek*, "takes place:" comes to pass. **remission**—of sins: a favourite expression of Luke, Paul's companion. Properly used of remitting a debt (Matthew, vi. 12; xviii. 27, 32): our sins are debts. On the truth here, cf. Leviticus, v. 11-13, an exception because of poverty, confirming the general rule. 23. **patterns**—"the suggestive representations;" the typical copies (*Note*, ch. viii. 5). **things in the heavens**—the heavenly tabernacle and the things therein. **purified with these**—with the blood of bulls and goats. **heavenly things themselves**—the archetypes. Man's sin had introduced an element of disorder into the relations of God and His holy angels in respect to man. The *purification* removes this element of disorder, and changes God's wrath against man in heaven (designed to be the place of God's revealing His grace to men and angels) into a smile of reconciliation. Cf. "peace in heaven" (Luke, xix. 38). "The uncreated heaven of God, though in itself untroubled light, yet needed a purification in so far as the light of love was obscured by the fire of wrath against sinful man." [DELITZCH in ALFORD.] Contrast Revelation, xii. 7-10. Christ's atonement had the effect also of casting Satan out of heaven (Luke, x. 18; John, xii. 31; cf. ch. ii. 14). Christ's body, the true tabernacle (*Notes*, ch. viii. 2; ix. 11) as bearing our imputed sin (2 Corinthians, v. 21), was consecrated (John, xvii. 17, 19) and purified by the shedding of His blood to be the meeting-place of God and man. **sacrifices**—The plural is used in expressing the general proposition, though strictly referring to the *one* sacrifice of Christ once for all. Paul implies that His one sacrifice, by its matchless excellency, is equivalent to the Levitical many sacrifices. It, though but one, is manifold in its effects and applicability to many. 24. Resumption more fully of the thought, "He entered in once into the holy place," v. 12. He has in v. 13, 14, expanded the words, "by His own blood," v. 12; and in v. 15-23, he has enlarged on "an High Priest of good things to come." **not . . . into . . . holy places made with hands**—as was the Holy of holies in the earthly tabernacle (*Note*, v. 11). **figures**—copies "of the true" holiest place, heaven, the original archetype (ch. viii. 5). **into heaven itself**—the immediate presence of the invisible God beyond all the created heavens *through* which latter Jesus passed (*Note*, ch. iv. 14; 1 Timothy, vi. 16). **now**—ever since His ascension in the present economy (cf. v. 26). **to appear—TO PRESENT HIMSELF**; *Greek*, "to be made to appear." Mere man

may have a vision through a medium, or veil, as Moses had (Exodus, xxxiii. 18, 20-23). Christ alone beholds the Father without a veil, and is His perfect image. Through seeing HIM only can we see the Father. **In the presence of God** — *Greek*, "to the face of God." The saints shall hereafter see God's face in Christ (Revelation, xxii. 4): the earnest of which is now given (2 Corinthians, iii. 18). Aaron, the Levitical high priest for the people, stood *before the ark* and only saw the cloud, the symbol of God's glory (Exodus, xxviii. 30). **for us** — in our behalf as our Advocate and Intercessor (ch. vii. 25; Romans, viii. 34; 1 John, ii. 1). It is enough that Jesus should *show Himself for us* to the Father: the sight of Jesus satisfied God in our behalf. He brings before the face of God no offering which has exhausted itself, and, as only sufficing for a time, needs renewal; but He Himself is in person, by virtue of the eternal Spirit, *i.e.*, the imperishable life of His person, now and for ever freed from death, our eternally present offering before God." [DELITZCH in ALFORD.] 25. As in v. 24, Paul said, it was not into the typical, but the true sanctuary, that Christ is entered; so now he says, that His sacrifice needs not, as the Levitical sacrifices did, to be repeated. Construe, "*Nor yet did He enter for this purpose that He may offer Himself often, i.e., present Himself in the presence of God, as the high priest does (Paul uses the present tense as the legal service was then existing), year by year, on the day of atonement, entering the Holy of holies. with — lit., "in." blood of others — not his own, as Christ did. 26. then — in that case. must . . . have suffered — rather as Greek, "It would have been necessary for Him often to suffer." In order to "offer" (v. 25). or present Himself often before God in the heavenly Holiest place, like the legal high priests making fresh renewals of this high priestly function, He would have had, and would have often to suffer. His oblation of Himself before God was once for all (i.e., the bringing in of His blood into the heavenly Holy of holies), and therefore the preliminary suffering was once for all. since the foundation of the world — The continued sins of men, from their first creation, would entail a continual suffering on earth, and consequent oblation of His blood in the heavenly holiest place, since the foundation of the world, if the one oblation "in the fullness of time" were not sufficient. Philo de Mon., p. 637, shows that the high priest of the Hebrews offered sacrifices for the whole human race. "If there had been greater efficacy in the repetition of the oblation, Christ necessarily would not have been so long promised, but would have been sent immediately after the foundation of the world to suffer, and offer Himself at successive periods." [GROTIUS.] now — as the case is. ONCE — for all: without need of renewal. Rome's fiction of an UNBLOODY sacrifice in the mass, contradicts her assertion that the blood of Christ is present in the wine; and also confutes her assertion that the mass is propitiatory; for, if unbloody, it cannot be propitiatory; for without shedding of blood there is no remission (v. 22). Moreover, the expression "once" for all here, and in v. 28, and ch. x. 10, 12, to prove the falsity of her view that there is a continually-repeated offering of Christ in the Eucharist or mass. The offering of Christ was a thing once done that it might be thought of for ever (Note, cf. ch. x. 12).*

in the end of the world — *Greek*, "at the consummation of the ages:" the winding up of all the previous ages from the foundation of the world; to be followed by a new age (ch. i. 1, 2). The last age, beyond which no further age is to be expected before Christ's speedy second coming, which is the complement of the first coming; *lit.*, "the ends of the ages;" Matthew, xxviii. 20, is *lit.* "the consummation of the age," or *world* (singular: not as here, plural, *ages*). Cf. "the fulness of times," Ephesians, i. 10. **appeared** — *Greek*, "been manifested" on earth (1 Timothy, iii. 16; 1 Peter, i. 20). *English Version* has confounded three distinct *Greek* verbs, by *translating* all alike, v. 24, 26, 28, "appear." But, in v. 24, it is "to present Himself," *viz.*, before God in the heavenly sanctuary; in v. 26, "been manifested" on earth; in v. 28, "shall be seen" by all, and especially believers. **put away** — abolish; doing away sin's power as well by delivering men from its guilt and penalty, so that it should be powerless to condemn men, as also from its yoke, so that they shall at last sin no more. **sin** — Singular number: all the sins of men of every age are regarded as *one mass* laid on Christ. He hath not only atoned for all *actual sins*, but destroyed *sin itself*. John, i. 29, "Behold the Lamb of God that taketh away the *sin* (not merely the *sins*: singular, not plural) of the world." **by the sacrifice of himself** — *Greek*, "by (through *His own* sacrifice; not by "blood of others" (v. 25). **ALFORD** loses this contrast in *translating*, "By His sacrifice." 27. **as** — inasmuch as. **It is appointed** — *Greek*, "it is laid up (as our appointed lot)," Colossians, i. 5. The word "appointed" (so *Hebrew* "Seth" means) in the case of man, answers to "anointed" in the case of Jesus; therefore "the Christ," *i.e.*, the *Anointed*, is the title here given designedly. He is the representative man; and there is a strict correspondence between the history of a *man* and that of the *Son of man*. The two most solemn facts of our being are here connected with the two most gracious truths of our dispensation, our death and judgment answering in parallelism to Christ's first coming to die for us, and His second coming to consummate our salvation. **once** — and no more. **after this the judgment** — *viz.*, at Christ's appearing, to which, in v. 28, "judgment" in this verse is parallel. Not "after this comes the heavenly glory." The intermediate state is a state of joyous, or else agonizing and fearful *expectation* of "judgment;" after the judgment comes the full and final state of joy, or else woe. 28. **Christ** — *Greek*, "THE Christ;" the representative MAN; representing all men, as the first Adam did. **once offered** — not "often," v. 25: just as "men," of whom He is the representative Head, are appointed by God *once* to die. He did not need to die again and again for each individual, or each successive generation of men, for He represents *all* men of every age, and therefore needed to die but once for all, so as to exhaust the penalty of death incurred by all. He was offered by the Father, His own "eternal Spirit" (v. 14) concurring; as Abraham spared not Isaac, but offered him, the son himself unresistingly submitting to the father's will (Genesis, 22). **to bear the sins** — Referring to Isaiah, liii. 12, "He bare the sin of many," *viz.*, on Himself: so "bear" means, Leviticus, xxiv. 15; Numbers, v. 31; xiv. 34. The *Greek* is *lit. to bear up* (1 Peter, ii. 24).

"Our sins were laid on Him. When, therefore, He was lifted up on the cross, He bare up our sins along with Him." [BENGEL.] **many** — not opposed to *all*, but to *few*. He, *the One*, was offered for *many*: and that *once for all* (cf. Matthew, xx. 28). **appear** — rather as *Greek*, "be seen." No longer in the alien "form of a servant," but in His own proper glory. **without** — apart from . . . separate from . . . "sin." Not bearing the sin of many *on* Him as at His first coming (even then there was no sin *in* Him). That sin has been at His first coming once for all taken away, so as to need no repetition of His sin offering of Himself (v. 26). At His second coming He shall have no more to do with sin. **look for him** — *with waiting expectation even unto the end* (so the *Greek*). It is translated "wait for" in Romans, viii. 19, 23; 1 Corinthians, i. 7, which see. **unto salvation** — to bring in completed salvation; redeeming then the body which is as yet subject to the bondage of corruption. Hence, in Philippians, iii. 20, he says, "we look for THE SAVIOUR. *Note*, Christ's *prophetical* office, as the *Divine Teacher*, was especially exercised during His earthly ministry; His *priestly* is now from His first to His second coming; His kingly office shall be fully manifested at, and after, His second coming.

CHAPTER X.

Ver. 1-39. CONCLUSION OF THE FOREGOING ARGUMENT. THE YEARLY RECURRING LAW-SACRIFICES CANNOT PERFECT THE WORSHIPPER, BUT CHRIST'S ONCE-FOR-ALL OFFERING CAN. Instead of the daily ministry of the Levitical priests, Christ's service is perfected by the one sacrifice, whence He now sits on the right hand of God as a Priest-King, until all His foes shall be subdued unto Him. Thus the new covenant (ch. viii. 8-12) is inaugurated, whereby the law is written on the heart, so that an offering for sin is needed no more. Wherefore we ought to draw near the Holiest in firm faith and love: fearful of the awful results of apostacy; looking for the recompense to be given at Christ's coming. 1. Previously the *oneness* of Christ's offering was shown: now is shown its perfection as contrasted with the law-sacrifices. **having** — Inasmuch as it has but "the shadow, not the very image," *i.e.*, not the exact likeness, reality, and full revelation, such as the Gospel has. The "image" here means the *archetype* (cf. ch. ix. 24), the original, solid image [BENGEL] realizing to us those heavenly verities, of which the law furnished but a *shadowy outline* before. Cf. 2 Corinthians, iii. 13, 14, 18: the gospel is the very setting forth by the Word and Spirit of the heavenly realities themselves, out of which it (the gospel) is constructed. So ALFORD. As Christ is "*the express image* (*Greek*, impress) of the Father's person" (ch. i. 3), so the gospel is the heavenly verities themselves manifested by revelation, — *the heavenly very archetype*, of which the law was drawn as a sketch, or outline-copy (ch. viii. 5). The law was a continual process of acted prophecy, proving the divine design that its counterparts should come; and proving the truth of those counterparts when they came. Thus the imperfect and continued expiatory

sacrifices before Christ foretold, and now prove the reality of, Christ's one perfect antitypical expiation. **good things to come** — (ch. ix. 11) — belonging to "the world (age) to come." *Good things* in part made present by faith to the believer, and to be fully realized hereafter in actual and perfect enjoyment. LESSING says, "As Christ's church on earth is a prediction of the economy of the future life, so the Old Testament economy is a prediction of the Christian church." In relation to the temporal good things of the law, the spiritual and eternal good things of the gospel are "good things to come." Colossians, ii. 17, calls legal ordinances "the shadow," and Christ "the body." **never** — at any time (v. 11). **with those sacrifices** — rather, "with the same sacrifices." **year by year** — This clause in the *Greek* refers to the whole sentence, not merely to the words "which they (the priests) offered" (*Greek* "offer"). Thus the sense is, not as *English Version*, but, *the law year by year, by the repetition of the same sacrifices, testifies its inability to perfect the worshippers, viz., on the YEARLY day of atonement.* The "daily" sacrifices are referred to v. 11. **continually** — *Greek*, "continuously." Implying that they offer a toilsome and ineffectual "continuous" round of the "same" atonement-sacrifices recurring "year by year." **perfect** — fully meet man's needs as to justification and sanctification (*Note*, ch. ix. 9). **comes thereunto** — those so coming unto God, viz., the worshippers (the whole people) coming to God in the person of their representative, the High Priest.

2. **For** — If the law could, by its sacrifices, have perfected the worshippers. **they** — the sacrifices. **once purged** — IF they were *once for all cleansed* (ch. vii. 27). **conscience** — "consciousness of sin" (ch. ix. 9). 3. **But** — So far from *those sacrifices ceasing to be offered* (v. 2). **In**, etc. — in the fact of their being offered, and in the course of their being offered on the day of atonement. Contrast v. 17. **a remembrance** — a recalling to mind by the high priest's confession, on the day of atonement, of the sins both of each past year and of all former years, proving that the expiatory sacrifices of former years were not felt by men's consciences to have fully atoned for former sins; in fact, the expiation and remission were only legal and typical (v. 4, 11). The gospel remission, on the contrary, is so complete, that sins are "remembered no more" (v. 17) by God. It is unbelief to "forget" this once for all purgation, and to fear on account of "former sins" (2 Peter, i. 9). The believer, once for all *bathed*, needs only to "wash" his hands and "feet" of soils, according as he daily contracts them, in Christ's blood (John, xiii. 10). 4. **For** — Reason why, necessarily, there is a continually recurring "remembrance of sins" in the legal sacrifices (v. 3). *Typically*, "the blood of bulls," etc., sacrificed, had power; but it was only in virtue of the power of the one real antitypical sacrifice of Christ: they had no power *in themselves*; they were not the instrument of perfect vicarious atonement, but an exhibition of the need of it, suggesting to the faithful Israelite the sure hope of coming redemption, according to God's promise. **take away** — "take off." The *Greek*, v. 11, is stronger, explaining the weaker word here, "take away utterly." The blood of brutes could not take away the sin of man. A MAN must do that (*Notes*, ch. ix. 12-14). 5. Christ's voluntary self-offering, in contrast

to those inefficient sacrifices, is shown to fulfil perfectly "the will of God" as to our redemption, by completely atoning "for (our) sins." **Wherefore**—Seeing that a nobler than animal sacrifices was needed to "take away sins." **when he cometh**—*Greek*, "coming." The time referred to is the period *before* His entrance into the world, when the inefficiency of animal sacrifices for expiation had been proved. [THOLUCK.] Or, the time is that between Jesus' first dawning of reason as a child, and the beginning of His public ministry, during which, being ripened in human resolution, He was in intent devoting Himself to the doing of His Father's will. [ALFORD.] But the time of "coming" is *present*: not "when He had come," but "when *coming* into the world;" so, in order to accord with ALFORD's view, "the world" must mean His PUBLIC ministry; when coming, or about to come, into *public*. The *Greek* verbs are in the past; "sacrifice, etc., Thou *didst* not wish, but a body Thou *didst* prepare for Me:" and, "Lo, *I am come*." Therefore, in order to harmonize these times, the present *coming*, or about to come, with the past, "A body, Thou *didst* prepare for Me," we must either explain as ALFORD, or else, if we take the period to be *before* His actual arrival in the world (the earth) or *incarnation*, we must explain the *past* tenses to refer to God's *purpose*, which speaks of what He designed from eternity as though it were already fulfilled. "A body Thou *didst* prepare in Thy eternal counsel." This seems to me more likely than explaining "coming into the world," *coming into public*, or entering on His public ministry. David, in Psalm xl. (here quoted), reviews his past troubles and God having delivered him from them, and his consequent desire to render willing obedience to God as more acceptable than sacrifices; but the Spirit puts into his mouth language finding its partial application to David, and its full realization only in the Divine Son of David. "The more any son of man approaches the incarnate Son of God in position, or office, or individual spiritual experience, the more directly may his holy breathings in the power of Christ's Spirit be taken as utterances of Christ Himself. Of all men, the prophet-king of Israel, resembled and foreshadowed Him the most." [ALFORD.] **a body hast thou prepared me**—*Greek*, "Thou *didst* fit for Me a body." "In Thy counsels Thou *didst* determine to make for Me a body, to be given up to death as a sacrificial victim." [WAHL.] In the *Hebrew*, Psalm xl. 6, it is "mine ears hast Thou opened," or "dug." Perhaps this alludes to the custom of *boring the ear of a slave who volunteers to remain under his master when he might be free*. Christ's assuming a human body, in obedience to the Father's will, in order to die the death of a slave (ch. ii. 14), was virtually the same act of voluntary submission to service, as that of a slave suffering his ear to be bored by his master. His *willing obedience to the Father's will* is what is dwelt on as giving especial virtue to His sacrifice (v. 7, 9, 10). The *preparing, or fitting of a body* for Him, is not with a view to His mere incarnation, but to His expiatory sacrifice (v. 10), as the *contrast* to "sacrifice and offering" requires; cf. also Romans, vii. 4; Ephesians, ii. 16; Colossians, i. 22. More probably "opened mine ears," means *opened mine inward ear*, so as to be attentively obedient to what God wills me to do, *vis.*, to

assume the body He has prepared for me for my sacrifice, so Job' *Margin*, xxxiii. 16; xxxvi. 10 (doubtless the boring of a slave's ear was the symbol of *such willing obedience*); Isaiah, l. 5, "The Lord God hath opened mine ear," *i.e.*, made me *obediently* attentive as a slave to his master. Others somewhat similarly explain, "Mine ears hast Thou digged," or "*fashioned*," not with allusion to Exodus, xxi. 6, but to the true office of the ear—a willing, submissive attention to the voice of God (Isaiah, l. 4, 5). The forming of the ear implies the preparation of the body, *i.e.*, the incarnation; this secondary idea, really in the *Hebrew*, though less prominent, is the one which Paul uses for his argument. In either explanation the idea of Christ taking on Him the form, and becoming *obedient as a servant*, is implied. As He assumed a body in which to make His self-sacrifice, so ought we *present our bodies, a living sacrifice* (Romans, xii. 1). 6. **burnt offerings**—*Greek*, "*whole burnt offerings*." thou hast had no pleasure—as if these could in themselves atone for sin; God had pleasure in (*Greek*, "approved," or "*was well pleased with*") them, in so far as they were an act of obedience to His positive command under the Old Testament, but not as having an intrinsic efficacy such as Christ's sacrifice had. Contrast Matthew, iii. 17. 7. **I come**—rather, "I am come" *Note*, v. 5). "Here we have the creed, as it were, of Jesus: '*I am come to fulfil the law*, Matthew, v. 17; to preach, Mark, i. 38; to call sinners to repentance, Luke, v. 32; to send a sword, and to set men at variance, Matthew, x. 34, 35; I came down from heaven to do the will of Him that sent Me, John, vi. 38, 39 (so here, Psalm xl. 7, 8); I am sent to the lost sheep of the house of Israel, Matthew, xv. 24; I am come into this world for judgment, John, ix. 39; I am come that they might have life, and might have it more abundantly, John, x. 10; to save what had been lost, Matthew, xviii. 11; to seek and to save that which was lost, Luke, xix. 10; cf. 1 Timothy, i. 15; to save men's lives, Luke, ix. 56; to send fire on the earth, Luke, xii. 49; to minister, Matthew, xx. 28 as "*the Light*," John, xii. 46; to bear witness unto the truth, John, xviii. 37.' See, reader, that thy Saviour obtain what He aimed at in thy case. Moreover, do thou for thy part say, why thou are come here? Dost thou, then, also, do the will of God? From what time? and in what way?" [BENGE.] When the two goats on the day of atonement were presented before the Lord, that goat was to be offered as a sin offering on which the lot of the Lord should fall; and that lot was lifted up on high in the hand of the high priest, and then laid upon the head of the goat which was to die; so the *hand* of God determined all that was done to Christ. Besides the covenant of God with man through Christ's blood, there was another covenant made by the Father with the Son from eternity. The condition was, "If He shall make His soul an offering for sin, He shall see His seed," etc., (Isaiah, liii. 10). The Son accepted the condition, "Lo, I come to do Thy will, O God." [BISHOP PEARSON.] Oblation, intercession, and benediction, are His three priestly offices. **In the volume**, etc.—*lit.*, "the roll;" the parchment MS. being wrapped round a cylinder headed with knobs. Here, the Scripture "volume" meant is the 40th Psalm. "By this very passage 'written of me,' I undertake to do Thy will

[*viz.*, that I should die for the sins of the world, in order that all who believe may be saved, not by animal sacrifices, *v.* 6, but by My death].” This is the written contract of Messiah (cf. Nehemiah, ix. 38) whereby He engaged to be our surety. So complete is the inspiration of all that is written, so great the authority of the Psalms, that what David says is really what Christ then and there said. 8. **he**—Christ. **sacrifice**, etc.—The oldest MSS. read, “*sacrifices and offerings*” (plural). This verse combines the two clauses previously quoted distinctly, *v.* 5, 6, in contrast to the sacrifice of Christ with which God was well pleased. 9. **Then said he**—“At that very time (*viz.*, when speaking by David’s mouth in the 40th Psalm) He hath said.” The rejection of the legal sacrifices involves, as its concomitant, the voluntary offer of Jesus to make the self-sacrifice with which God is well pleased (for, indeed it was of God’s own “will” that He *came to do* in offering it; so that *this* sacrifice could not but be well pleasing to God). **I come**—“I am come.” **take away**—“sets aside the first,” *viz.*, the legal system of “sacrifices” which God wills not. **the second**—“the will of God” (*v.* 7, 9) that Christ should redeem us by His self sacrifice. 10. **By**—*Greek*, “In.” So “in,” and “through,” occur in the same sentence, 1. Peter, i. 22, “Ye have purified your souls **IN** obeying the truth *through* the Spirit.” Also, 1. Peter, i. 5, in the *Greek*. The “**IN** (fulfilment of) which will” (cf. the use of **IN**, Ephesians, i. 6, “wherein [in which grace] He hath made us accepted in the Beloved”), expresses the *originating* cause; “**THROUGH** the offering... of Christ,” the *instrumental* or *mediatory* cause. The whole work of redemption flows from “the will” of God the father, as the First cause, who decreed redemption from before the foundation of the world. The “will” here (*houlēma*) is His *absolute sovereign will*. His “good will” (*eudō ia*) is a particular aspect of it. **are sanctified**—once for all, and as our *permanent state* (so the *Greek*). It is the finished work of Christ in having sanctified us (*i.e.*, having translated us from a state of unholy alienation into a state of *consecration* to God, having “no more conscience of sin,” (*v.* 2) once for all and permanently, not the process of gradual sanctification, which is here referred to. **the body**—“prepared” for Him by the Father (*v.* 5). As the atonement, or reconciliation, is by the blood of Christ (Leviticus, xvii. 11), so our *sanctification* (consecration to God, holiness, and eternal bliss) is by the *body* of Christ (Colossians, i. 22). ALFORD quotes the *Book of Common Prayer Communion Service*, “that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood.” **once for all**—(ch. vii. 27; ix. 12, 26, 28; x. 12, 14). 11. **And**—A new point of contrast: the frequent repetition of the sacrifices. **priest**—the oldest MSS. read “High priest.” Though he did not in person stand “daily” offering sacrifices, he did so by the subordinate priests of whom, as well as of all Israel, he was the representative head. So “daily” is applied to the high priests (ch. vii. 27). **standeth**—the attitude of one ministering; in contrast to “*sat down* on the right hand of God,” *v.* 12, said of Christ: the posture of one being ministered to as a king. **which**—*Greek*, “the which,” *i.e.*, of such a kind as. **take away**—utterly; *lit.*, *strip of all around*. Legal sacrifices might, *in part*, produce the sense of forgiveness, yet scarcely even that (*Note, v.* 4); but *entirely* to strip off one’s guilt they never could. 12. **this man**—Emphatic (ch. iii. 3). **for ever**—joined in *Eng-*

lish Version with "offered one sacrifice:" offered one sacrifice, the efficacy of which endures forever; *lit., continuously* (cf. v. 14). "The offering of Christ, once for all made, will continue the one and only oblation for ever; no other will supersede it. [BENGEL.] The mass, which professes to be the frequent repetition of one and the same sacrifice of Christ's body, is hence disproved. For not only is Christ's body one, but also *His offering is one*, and that inseparable from His suffering (ch. ix. 26). The mass would be much the same as the Jewish sacrifices which Paul sets aside as abrogated, for they were anticipations of the one sacrifice, just as Rome makes masses continuations of it, in opposition to Paul's argument. A repetition would imply that the former once-for-all offering of the one sacrifice was imperfect, and so would be dishonoring to it (v. 2, 18). Verse 14, on the contrary, says, "He hath PERFECTED FOR EVER them that are sanctified." If Christ offered Himself at the last supper, then He offered Himself again on the cross, and there would be *two* offerings; but Paul says there was only *one*, once for all. Cf. *Note*, ch. ix. 26. *English Version* is favored by the usage in this epistle, of putting the *Greek* "for ever" after that which it qualifies. Also, "one sacrifice for ever," stands in contrast to "the same sacrifice oftentimes" (v. 11). Also, 1 Corinthians, xv. 25, 28, agrees with v. 12, 13, taken as *English Version*, not joining, as ALFORD does, "for ever" with "sat down;" for Jesus is to *give up* the Mediatorial throne "when all things shall be subdued unto Him," and not to sit on it *for ever*. 13. *expecting*—"waiting." *Awaiting* the execution of His Father's will, that all His foes should be subjected to Him. The Son *waits* till the Father shall "send Him forth to triumph over all His foes." He is now *sitting* at rest (v. 12), invisibly reigning, and having His foes virtually, by right of His death, subject to Him. His present *sitting* on the unseen throne is a necessary preliminary to His coming forth to subject His foes openly. He shall then come forth to a visibly manifested kingdom, and conquest over His foes. Thus He fulfils Psalm, cx. 1. This agrees with 1 Corinthians, xv. 23-28. He is, by His spirit and His providence, now subjecting His foes to Him in part (Psalm, cx). The subjection of His foes *fully* shall be at His second advent, and from that time to the general judgment (Revelation, xix. and xx.); then comes the subjection of Himself as Head of the Church to the Father (the Mediatorial economy ceasing when its end shall have been accomplished), that God may be all in all. Eastern conquerors used to tread on the necks of the vanquished, as Joshua did to the five kings. So Christ's total and absolute conquest at His coming is symbolized. **be made his footstool**—*lit.*, "be placed (rendered) footstool of His feet." **his enemies**—Satan and Death, whose strength consists in "sin;" this being taken away (v. 12), the power of the foes is taken away, and their destruction necessarily follows. 14. **For**—The sacrifice being "for ever" in its efficacy (v. 12) needs no renewal. "For," etc. **them that are sanctified**—rather as *Greek*, "them that *are being* sanctified." The sanctification (consecration to God) of the elect (1 Peter, i. 2) believers is perfect in Christ once for all (*Note*, v. 10). (Contrast the law, ch. vii. 19; ix. 9; x. 1.) The development of that sanctification is progressive. 15. The *Greek* has "moreover," or "now." **is a witness**—of the truth which I am setting forth. The Father's witness is given ch. v. 10. The Son's, ch. x. 5. Now is added that of the Holy

Spirit, called accordingly "the Spirit of grace," v. 29. The testimony of all Three leads to the same conclusion (v. 18). **for after that he had said**, etc.—The conclusion to the sentence is in v. 17, "*After He had said before*, This is the covenant that I will make with them (*with the house of Israel*, ch. viii. 10; here extended to the spiritual Israel), etc., saith the Lord; I will put (*lit., giving*; referring to the *giving* of the law; not now as then, *giving unto the hands*, but, *giving*) my laws into their hearts (*mind*, ch. viii. 10) and in their minds (*hearts*, ch. viii. 10); I will *inscribe* so (the *Greek*) them (here he omits the addition quoted in ch. viii. 10, 11, *I will be to them a God*, etc., and *they shall not teach every man his neighbor*, etc.), and (*i.e., after He had said the foregoing*, HE THEN ADDS) their sins, etc., will I remember no more." The great object of the quotation here is, to prove that, there being *in the gospel covenant* "REMISSION of sins" (v. 17), there is no more need of a sacrifice for sins. The object of the same quotation in ch. viii. 8-13, is to show that, there being a "NEW covenant," the old is antiquated. 18. **where remission of these is**—as there is under the gospel covenant (v. 17). "Here ends the finale (ch. x. 1-18) of the great tripartite arrangement (ch. vii. 1-25; vii. 26-ix. 12; ix. 13-x. 18) of the middle portion of the epistle. Its great theme was Christ a High Priest for ever after the order of Melchisedec. What it is to be a high priest after the order of Melchisedec is set forth, ch. vii. 1-25, as contrasted with the Aaronic order. That Christ, however, as High Priest, is Aaron's antitype in the true Holy place, by virtue of His self sacrifice here on earth, and Mediator of a better covenant, whose essential character the old only typified, we learn, ch. vii. 26-ix. 12. And that Christ's self sacrifice, offered through the eternal Spirit, is of everlasting power, as contrasted with the unavailing cycle of legal offerings, is established in the third part, ch. ix. 13-x. 18; the first half of this last portion (ch. ix. 13-28), showing that both our present possession of salvation, and our future completion of it, are as certain to us as that He is with God, ruling as a Priest and reigning as a King, once more to appear, no more as a bearer of our sins, but in glory as a Judge. The second half, ch. x. 1, 18, reiterating the main position of the whole, the High Priesthood of Christ, grounded on His offering of Himself—its kingly character, its eternal accomplishment of its end, confirmed by Psalm, xl. and cx., and Jeremiah, 31." [DELITZCH in ALFORD.] 19. Here begins the third and last division of the epistle; *our duty now whilst waiting for the Lord's second advent*. Resumption and expansion of the exhortation (ch. iv. 14-16; cf. v. 22, 23 here) wherewith he closed the first part of the epistle, preparatory to his great doctrinal argument, beginning ch. vii. 1. **boldness**—"free confidence," grounded on the consciousness that our sins have been forgiven, **to enter—lit., "as regards the entering"** by—*Greek*, "in;" it is *in* the blood of Jesus that our boldness to enter is grounded. Cf. Ephesians, iii. 12, "IN whom we have boldness and access with confidence." It is His having once for all entered as our Forerunner (ch. vi. 20) and High Priest (v. 21), making atonement for us with His blood, which is continually there (ch. xii. 24) before God, that gives us confident access. No priestly caste now mediates between the sinner and his judge. We may come *boldly* with loving confidence, not with slavish fear, directly through Christ, the only mediating Priest. The minister is not officially nearer God than the layman; nor can the latter serve God at a distance,

or by deputy, as the natural man would like. Each must come for himself, and all are accepted when they come by the new and living way opened by Christ. Thus all Christians are, in respect to access directly to God, virtually high priests (Revelation, i. 6). They draw nigh in and through Christ, the only proper High Priest (ch. vii. 25).

20. **which**—The antecedent in the *Greek* is "the entering;" not as *English Version*, "way." *Translate*, "Which (entering) He has consecrated (not as though it were already existing, but *has been the first to open, INAUGURATED as a new thing*; *Note*, ch. ix. 18, where the *Greek* is the same) for us (as) a new (*Greek, recent*; recently opened, Romans, xvi. 25, 26) and living way" (not like the lifeless way through the law offering of the blood of *dead* victims, but real, *vital*, and of perpetual efficacy, because the *living* and *life-giving* Saviour is that way. It is a *living hope*, that we have, producing not *dead*, but *living*, works). Christ, the first-fruits of our nature, has ascended, and the rest is sanctified thereby. "Christ's ascension is our promotion; and whither the glory of the Head hath preceded, thither the hope of the body, too, is called." [LEO.] **the veil**—As the *veil* had to be passed *through* in order to enter the Holiest place, so the weak, human, suffering flesh (ch. v. 7) of Christ's humanity (which veiled His Godhead) had to be passed through by Him in entering the heavenly Holiest place for us; in putting off His *rent flesh*, the temple veil, its type, was simultaneously rent from top to bottom (Matthew, xxvii. 51). Not His *body*, but His *weak*, suffering *flesh*, was the veil: His body was the temple (John, ii. 19).

21. **High Priest**—As a different *Greek* term (*archiereus*) is used always elsewhere in this epistle for "High Priest," *translate as Greek* here, "A Great Priest:" one who is at once King and "Priest on His throne" (Zechariah, vi. 13); a royal Priest, and a priestly King. **house of God**—the spiritual house, the *church*, made up of believers, whose home is *heaven*, where Jesus now is (ch. xii. 22, 23). Thus, by "the house of God," over which Jesus is, *heaven* is included in meaning, as well as the *church*, whose home it is. 22. (Ch. iv. 16; vii. 19). **with a true heart**—without hypocrisy; "in truth, and with a perfect heart;" a heart thoroughly imbued with "the truth" (v. 26). **full assurance**—(ch. vi. 11)—With no doubt as to our acceptance when coming to God by the blood of Christ. As "*faith*" occurs here, so "*hope*" and "*love*," v. 23, 24. **sprinkled from**—*i.e.*, sprinkled so as to be cleansed from. **evil conscience**—a consciousness of guilt unatoned for, and uncleansed away (v. 2; ch. ix. 9). Both the *hearts* and the *bodies* are cleansed. The legal purifications were with blood of animal victims and with water, and could only cleanse the *flesh* (ch. ix. 13, 21). Christ's blood purifies the *heart* and conscience. The Aaronic priest, in entering the Holy place, washed with *water* (ch. ix. 19) in the brazen laver. Believers, as priests to God, are once for all washed in *BODY* (as distinguished from "hearts") at baptism. As we have an immaterial, and a material nature, the cleansing of both is expressed by "hearts" and "body," the inner and the outer man: so the whole man, material and immaterial. The baptism of the body, however, is not the mere putting away of material filth, nor an act operating by intrinsic efficacy, but the sacramental seal, applied to the outer man, of a spiritual washing (1 Peter, iii. 21). "Body" (not mere "flesh," the *carnal* part, as 2 Corinthians, vii. 1) includes the *whole* material man, which needs cleansing, as being redeemed, as well as

the soul. The body, once polluted with sin, is washed, so as to be fitted like Christ's holy body, and by His body, to be spiritually a pure and living offering. On the "pure water," the symbol of consecration and sanctification, cf. John, xix. 34; 1 Corinthians, vi. 11; 1 John, v. 6; Ezekiel, xxxvi. 25. The perfects "having... hearts *sprinkled*... body (the *Greek* is singular) *washed*," imply a continuing state produced by a once-for-all accomplished act, *viz.*, our justification by faith through Christ's blood, and consecration to God, sealed sacramentally by the baptism of our body. 23. Ch. iii. 6, 14; iv. 14. *profession*—*Greek*, "confession." *our faith*—rather as *Greek*, "OUR HOPE;" which is indeed *faith* exercised as to the future inheritance. *Hope* rests on faith, and at the same time quickens *faith*, and is the ground of our bold *confession* (1 Peter, iii. 15). *Hope* is similarly (v. 22) connected with *purification* (1 John, iii. 3). *without wavering*—without declension (ch. iii. 14), "Istedfast unto the end." *he*—God is faithful to His promises (ch. vi. 7, 18; xi. 11; xii. 26, 28; 1 Corinthians, i. 9; x. 13; 1 Thessalonians, v. 25; 2 Thessalonians, iii. 3; see also Christ's promise, John, xii. 26), but man is too often unfaithful to his duties. 24. Here, as elsewhere, *hope* and *love* follow *faith*; the Pauline triad of Christian graces. *consider*—with the mind attentively fixed on "one another" (*Note*, ch. iii. 1), contemplating with continual consideration the characters and wants of our brethren, so as to render mutual help and counsel. Cf. "consider," Psalm xli. 1, and ch. xii. 15, "(All) looking diligently lest any fail of the grace of God." *to provoke*—*Greek*, "with a view to provoking unto love," instead of provoking to hatred, as is too often the case. 25. *assembling of ourselves together*—The *Greek*, *episunagoge*, is only found here and 2 Thessalonians, ii. 1 (the gathering together of the elect to Christ at His coming, Matthew, xxiv. 31). The assembling or gathering of ourselves for Christian communion in private and public, is an earnest of our being gathered together to Him at His appearing. Union is strength: continual assemblings together beget and foster *love*, and give good opportunities for "provoking to good works," by "exhorting one another" (ch. iii. 13). *IGNATIUS* says, "When ye frequently, and in numbers meet together, the powers of Satan are overthrown, and his mischief is neutralized by your likemindedness in the faith." To neglect such assemblings together might end in apostasy at last. He avoids the *Greek* term *synagoge*, as suggesting the Jewish *synagogue* meetings (cf. Revelation, ii. 9). *as the manner of some is*—"manner, *i.e.*, *habit*, *custom*. This gentle expression proves he is not here as yet speaking of *apostasy*. *the day approaching*—This, the shortest designation of the day of the Lord's coming, occurs only in 1 Corinthians, iii. 13: a confirmation of the Pauline authorship of this epistle. The church being in all ages kept uncertain how soon Christ is coming, *the day* is, and has been, in each age, practically always near; whence, believers have been called on always to be watching for it as nigh at hand. The Hebrews were now living close upon one of those great types and foretastes of it, the destruction of Jerusalem (Matthew, xxiv.), "the bloody and fiery dawn of the great day: that day is the day of days, the ending day of all days, the settling day of all days, the day of the promotion of time into eternity, the day which, for the church, breaks through and breaks off the night of the present world" [DELITZCH in ALFORD]. 26. Cf. on this and following verses, ch. vi. 4, etc. There the warning

was, that if there be not diligence in progressing, a falling off would take place, and apostasy may ensue: here it is, that if there be lukewarmness in Christian communion, apostasy may ensue. **If we sin**—*Greek* present participle: if we be found *sinning*, i. e., not isolated acts, but a *state* of sin. [ALFORD.] A violation not only of the *law*, but of the whole economy of the New Testament (v. 28, 29). **wilfully**—presumptuously, *Greek*, “willingly.” After receiving “full knowledge (so the *Greek*, cf. 1 Timothy, ii. 4) of the truth,” by having been “enlightened,” and by having “tasted” a certain measure even of grace of “the Holy Ghost” (the Spirit of truth, John, xiv. 17; and “the Spirit of grace,” v. 29): to *fall away* (as “sin” here means, ch. iii. 12 17; cf. ch. vi. 6) and apostatize (ch. iii. 12) to Judaism or infidelity, is not a sin of *ignorance*, or error (“out of the way;” the result) of infirmity, but a *deliberate sinning* against the Spirit (v. 29; ch. v. 2): *such* sinning, where a consciousness of gospel obligations not only was, but *is* present: a sinning presumptuously and perseveringly against Christ’s redemption *for* us, and the Spirit of grace *in* us. “He only who stands high can fall low. A lively reference in the soul to what is good is necessary in order to be thoroughly wicked; hence, man can be more reprobate than the beasts, and the apostate angels than apostate man.” [THOLUCK.] **remaineth no more sacrifice**—For there is but *ONE* sacrifice that can atone for sin; they, after having fully known that sacrifice, deliberately reject it. 27. **a certain**—an extraordinary and indistinguishable. The indefiniteness, as of something *peculiar of its kind*, makes the description the more terrible (cf. *Greek*, James, i. 18). **looking for**—“expectation;” a later sense of the *Greek*. ALFORD strangely *translates*, as the *Gree* usually means elsewhere: “reception.” The transition is easy from “giving a reception to” something or some one, to *looking for*. Contrast the “expecting” (the very same *Greek* as here), v. 13, which refutes ALFORD. **fiery indignation**—*lit.*, “zeal of fire.” Fire is personified: glow or ardor of fire, i. e., of Him who is “a consuming fire.” **devour**—continually. 28. Cf. ch. ii. 2, 3; xii. 25. **desired**—“set at naught” [ALFORD]: utterly and heinously violated, not merely some minor detail, but *the whole law and covenant*, as *ex gr.*, by idolatry (Deuteronomy, xvii. 2-7). So here *apostasy* answers to such an utter violation of the old covenant. **died**—*Greek*, “dies;” the normal punishment of such transgression, then still in force. **without mercy**—*lit.*, *mercies*; removed out of the pale of mitigation, or respite of his doom. **under**—on the evidence of. 29. **sorer**—*Greek*, “worse,” *vis.*, “punishment” (*lit.*, *vengeance*), than any mere temporal punishment of the body. **suppose ye**—an appeal to the Hebrews’ reason and conscience. **thought worthy**—by God at the judgment. **trod den under foot the Son of God**—by “wilful” apostasy. So he treads under foot God Himself who “glorified His Son as an High Priest” (ch. v. 5; vi. 6). **an unholy thing**—*lit.*, “common,” as opposed to “sanctified.” No better than the blood of a common man, thus involving the consequence that Christ, in claiming to be God, was guilty of blasphemy, and so deserved to die! **wherewith he was sanctified**—for Christ died even for him. “Sanctified,” in the fullest sense, belongs only to the saved elect. But in some sense it belongs also to those who have gone a far way in Christian experience, and yet fall away at last. The higher such a one’s past Christian experiences, the deeper his fall. **done despite unto**—by repelling in *fact*; as “blasphemy” is despite in

words (Mark, iii. 29). "Of the Jews who became Christians and relapsed to Judaism, we find from the history of Uriel Acosta, that they required a blasphemy against Christ. They applied to Him epithets used against Moloch, "the adulterous branch," etc. [THOLUCK.] the Spirit of grace—the Spirit that confers grace. "He who does not accept the benefit, insults Him who confers it. He hath made thee a son; wilt thou become a slave? He has come to take up His abode with thee; but thou art introducing evil into thyself." [CHRYSOSTOM.] "It is the curse of evil eternally to propagate evil; so, for him who profanes the Christ *without him*, and blasphemes the Christ *within him*, there is subjectively no renewal of a change of mind (ch. vi. 6), and objectively no new sacrifice for sins" (ch. x. 26). [THOLUCK.] 30. him—God, who utters no empty threats. Vengeance belongeth unto me—Greek, "To me belongeth vengeance;" exactly according with Paul's quotation, Romans, xii. 19, of the same text. Lord shall judge his people—in grace, or else anger, according as each deserves; here, "judge," so as to punish the reprobate apostate; there, "judge," so as to interpose in behalf of, and save His people (Deuteronomy, xxxii. 36). 31. fearful . . . to fall into the hands, etc.—It is good like David to fall into the hands of God, rather than man, when one does so with filial faith in his father's love, though God chastises him. "It is fearful" to fall into His hands as a reprobate and presumptuous sinner doomed to His just vengeance as judge (v. 27). living God—therefore able to punish for ever (Matthew, x. 28). 32. As previously He has warned them by the awful end of apostates, so here He stirs them up by the remembrance of their own former faith, patience, and self-sacrificing love. So Revelation, ii. 3, 4. call to remembrance—habitual; so the present tense means. illuminated—"enlightened;" come to "the knowledge of the truth" (v. 26) in connection with baptism (Note, ch. vi. 4). In spiritual baptism, Christ, who is "the Light," is put on. "On the one hand, we are not to sever the sign and the grace signified where the sacrament truly answers its design; on the other, the glass is not to be mistaken for the liquor, nor the sheath for the sword." [BENGEL.] fight of—i.e., consisting of affliction. 33. The persecutions here referred to seem to have been endured by the Hebrew Christians at their first conversion, not only in Palestine, but also in Rome and elsewhere, the Jews in every city inciting the populace and the Roman authorities against Christians. gazing-stock—as in a theatre (so the Greek); often used as the place of punishment in the presence of the assembled multitude. Acts, xix. 29; 1 Corinthians, iv. 9, "made a theatrical spectacle to the world." ye became—of your own accord: attesting your Christian sympathy with your suffering brethren. companions of—sharers in affliction with. 34. ye had compassion on me in my bonds—The oldest MSS. and versions omit "me," and read, "Ye both sympathized with those in bonds (answering to the last clause of v. 33; cf. ch. xiii. 3, 23; vi. 10), and accepted (so the Greek is translated (ch. xi. 35) with joy (James, i. 2; joy in tribulations, as exercising faith and other graces, Romans, v. 3; and the pledge of the coming glory, Matthew, v. 12) the plundering of your (own) goods" (answering to the first clause of v. 33). in yourselves—The oldest MSS. omit "in;" translate, "Knowing that ye have for (or to) yourselves." better—a heavenly (ch. xi. 16). enduring—not liable to spoiling. substance—possession; peculiarly our own, if we will not cast away our birthright. 35-37.

Consequent exhortation to confidence and endurance, as Christ is soon coming. **Cast not away**—Implying that they now have "confidence," and that it will not withdraw of itself, unless they "cast it away" wilfully (cf. ch. iii. 14). **which**—*Greek*, "the which," inasmuch as being such as. **hath**—present tense; it is as certain as if you had it in your hand (v. 37). It hath in reversion. **recompense of reward**—of grace, not of debt; a reward of a kind which no mercenary self-seeker would seek, holiness will be its own reward; self-devoting unselfishness for Christ's sake will be its own rich recompense (*Note*, ch. ii. 2; xi. 26). 36. **patience**—*Greek*, "waiting endurance," or "enduring perseverance;" the kindred *Greek* verb in the LXX., Habakkuk, ii. 3, is translated, "Wait for it" (cf. James, v. 7). **after ye have done the will of God**—"that whereas ye have done the will of God" hitherto (v. 32-35), ye may now show also *patient persevering endurance*, and so "receive the promise," i.e., the promised reward: eternal life and bliss commensurate with our work of faith and love (ch. vi. 10-12). We must not only *do*, but also *suffer* (1 Peter iv. 19). God uses first the *active* talents of His servants; then polishes the other side of the stone, making the *passive* graces shine, *patience, meekness*, etc. It may be also translated, "That ye may do the will of God, and receive," etc. [ALFORD]; "patience" itself is a further and a persevering doing of "God's will," otherwise it would be profitless and no real grace (Matthew, vii. 21). We should look, not merely for individual bliss now and at death, but for the great and general consummation of bliss of all saints, both in body and soul. 37, 38. Encouragement to patient endurance by consideration of the shortness of the time till Christ shall come, and God's rejection of him that draws back, taken from Habakkuk, ii. 3, 4. **a little while**—(John, xvi. 16.) **he that shall come**—*lit.*, "the Comer." In Habakkuk, it is the *vision* that is said to be about to come. *Christ* being the grand and ultimate subject of all prophetic vision, is here made by Paul, under inspiration, the subject of the Spirit's prophecy by Habakkuk, in its final and exhaustive fulfilment. 38. **just**—The oldest MSS. and *Vulgate* read, "my just man." God is the speaker: "He who is just in my sight." *Bengel* translates, "The just shall live by *my faith*," answering to the *Hebrew*. Habakkuk, ii. 4, *lit.*, "the just shall live by the faith of *him*," viz., *Christ*, the final subject of "the vision," who "will not lie," i.e., disappoint. Here not merely the first beginning, as in Galatians, iii. 11, but the *continuance*, of the spiritual life of the justified man is referred to, as opposed to declension and apostasy. As the justified man receives his first spiritual life by faith, so it is by *faith* that he *shall* continue to live (Luke, iv. 4). The *faith* meant here is that fully developed living trust in the unseen (ch. xi. 1) Saviour, which can keep men steadfast amidst persecutions and temptations (v. 34-36). **but**—*Greek*, "and." **If any man draw back**—So the *Greek* admits; though it might also be translated, as ALFORD approves, "if *he* (the just man) draw back." Even so, it would not disprove the final perseverance of saints. For "the just man" in this latter clause would mean one seemingly, and in part really, though not savingly, "just" or *justified*; as in Ezekiel, viii. 24, 26. In the *Hebrew*, this latter half of the verse stands first, and is, "Behold, his soul which is lifted up, is not upright in him." Habakkuk states the *cause* of drawing back: *a soul lifted up*, and in self-inflated unbelief setting itself up against God. Paul, by the Spirit,

states the effect, it *draws back*. Also, what in Habakkuk is, "His soul is not upright in him," is in Paul, "My soul shall have no pleasure in him." Habakkuk states the *cause*, Paul the effect: He who is not right in his own soul, does not stand right with God: God has no pleasure in him. BENGEL translates Habakkuk, "His soul is not upright in respect to him," viz., Christ, the subject of "the vision," i.e., *Christ has no pleasure in him* (cf. ch. xii. 25). Every flower in spring is not a fruit in autumn. 39. A Pauline elegant turning-off from denunciatory warnings to charitable hopes of his readers (Romans, viii. 12). **saving of the soul**—*lit.*, "acquisition (or obtaining) of the soul. The kindred Greek verb is applied to Christ's acquiring the church as the purchase of His blood (Acts, xx. 28). If we *acquire* or *obtain* our soul's salvation, it is through Him who has obtained it for us by His blood shedding. "The unbelieving man *loses his soul*; for not being God's, neither is he his own [cf. Matthew, xvi. 26, with Luke, ix. 25]: faith saves the soul by linking it to God." [DELITZCH in ALFORD.]

CHAPTER XI.

Ver. 1-40. DEFINITION OF THE FAITH JUST SPOKEN OF (ch. x. 39): EXAMPLES FROM THE OLD COVENANT FOR OUR PERSEVERANCE IN FAITH. 1. *Description* of the great things which *faith* (in its widest sense: not here restricted to *faith* in the gospel sense) does for us. Not a full *definition* of faith in its whole nature, but a description of its great characteristics in relation to the subject of Paul's exhortation here, viz., to perseverance. **substance**, etc.—It substantiates promises of God which we hope for, as future in fulfillment, making them present realities to us. However, the Greek is translated in ch. iii. 14, "confidence;" and it also here may mean "sure confidence." So ALFORD translates. THOMAS MAGISTER supports *English Version*, "The whole thing that follows is virtually contained in the first principle; now the *first commencement* of the things hoped for is in us through the assent of faith, which virtually contains all the things hoped for." Cf. *Note*, ch. vi. 5, "tasted . . . powers of the world to come." Through faith, the future object of Christian hope, *in its beginning*, is already present. True faith infers the reality of the objects believed in and hoped for (v. 6). HUGO DE ST. VICTOR distinguished *faith* from *hope*. By *faith* alone we are sure of eternal things that they ARE; but by *hope* we are confident that WE SHALL HAVE them. All hope presupposes faith (Romans, viii. 25). **evidence**—"demonstration;" convincing proof to the believer; the soul thereby seeing what the eye cannot see. **things not seen**—the whole invisible and spiritual world; not merely things future and things pleasant, as the "things hoped for," but also the past and present, and those the reverse of pleasant. "Eternal life is promised to us, but it is when we are dead; we are told of a blessed resurrection, but meanwhile we moulder in the dust; we are declared to be justified, and sin dwells in us; we hear that we are blessed, meantime we are overwhelmed in endless miseries; we are promised abundance of all goods, but we still endure hunger and thirst; God declares He will immediately come to our help, but He seems deaf to our cries. What should we do if we had not faith and hope to lean on, and if our mind did not emerge amidst the darkness

above the world by the shining of the Word and Spirit of God ? [CALVIN.] Faith is an assent unto truths credible upon the testimony of God [not on the *reasonableness* of the thing revealed, though by this we may judge as to whether it be what it professes, a genuine revelation], delivered unto us in the writings of the apostles and prophets. Thus Christ's ascension is the cause, and His absence the crown, of our faith: because He ascended, we the more believe, and because we believe in Him who hath ascended, our faith is the more accepted. [BISHOP PEARSON.] Faith believes what it sees not; for if thou seest there is no faith: the Lord has gone away so as not to be seen: He is hidden that He may be believed; the yearning desire by faith after Him who is unseen is the preparation of a heavenly mansion for us; when He shall be seen it shall be given to us as the reward of faith [AUGUSTINE]. As Revelation deals with spiritual and invisible things exclusively, faith is the faculty needed by us, since it is the evidence of things not seen. By faith we venture our eternal interests on the bare word of God, and this is altogether reasonable. 2. **For**—So high a description of faith is not undeserved; for, etc. [ALFORD.] **by**—*Greek*, "in:" in respect to...in the matter of, "it," or, as *Greek* more emphatically, "this." **the elders**—as though still living and giving their powerful testimony to the reasonableness and excellence of faith (ch. xii. 1). Not merely *the ancients*, as though they were people solely of the past; nay, they belong to the one and the same blessed family as ourselves (v. 39, 40). "*The elders*," whom we all revere so highly. "Paul shows how we ought to seek in all its fulness, under the veil of history, the essential substance of the doctrine sometimes briefly indicated." [BENGEL.] "The elders," as "the fathers," is a title of honor given on the ground of their bright faith and practice. **obtained a good report**—*Greek*, "were testified of," *vis.*, favorably (cf. ch. vii. 8). It is a phrase of Luke, Paul's companion. Not only men, but God, gave testimony of their faith (v. 4, 5, 39). Thus they being testified of themselves have become "witnesses" to all others (ch. xii. 1). The earlier elders had their patience exercised for a long period of life: those later, in sharper afflictions. Many things which they hoped for and did not see, subsequently came to pass and were conspicuously seen, the event confirming faith. [BENGEL.] 3. **we understand**—we perceive with our spiritual intelligence the fact of the world's creation by God, though we see neither Him nor the act of creation as described, Genesis, i. The natural world could not, without revelation, teach us this truth, though it confirms the truth when apprehended by faith (Romans, i. 20). Adam is passed over in silence here as to his faith, perhaps as being the first who fell and brought sin on us all; though it does not follow that he did not repent and believe the promise. **worlds**—*lit.*, "ages:" all that exists in time and space, visible and invisible, present and eternal. **framed**—"fitly formed and consolidated;" including the creation of the single parts and the harmonious organization of the whole, and the continual providence which maintains the whole throughout all ages. As creation is the foundation and a specimen of the whole Divine economy, so faith in creation is the foundation and a specimen of all faith. [BENGEL.] **by the word of God**—not the *personal* word (*Greek logos*, John, i. 1) here, but *the spoken word* (*Greek rhema*); though by the instrumentality of the personal word (ch. i. 2). **not made**, etc.—*translate as Greek*, "so that not out of things which appear hath

that which is seen been made:" not as in the case of all things which we see reproduced from previously-existing and visible materials, as, for instance, the plant from the seed, the animal from the parent, etc., has the visible world sprung into being from apparent materials. So also it is implied in the first clause of the verse that the invisible spiritual worlds were framed not from previously existing materials. BENDEL explains by distinguishing "appear," *i.e.*, *begin to be seen* (*viz.*, at creation), from *that which is seen* as already in existence, not merely *beginning* to be seen; "so that the things seen were not made of the things which appear," *i.e.*, which *begin to be seen by us in the act of creation*. We were not spectators of creation; it is by faith we perceive it. 4. **more excellent sacrifice**—because offered in *faith*. Now *faith* must have some *revelation of God* on which it fastens. The revelation in this case was doubtless God's command to sacrifice animals ("the firstlings of the flock") in token of the forfeiture of men's life by sin, and as a type of the promised bruiser of the serpent's head (Genesis, iii. 15), the one coming sacrifice; this command is implied in God's having made coats of skin for Adam and Eve (Genesis, iii. 21): for these skins must have been taken from animals slain *in sacrifice*; inasmuch as it was not for *food* they were slain, animal food not being permitted till after the flood; nor for mere *clothing*, as, were it so, clothes might have been made of the fleeces without the needless cruelty of killing the animal; but a coat of skin put on Adam from a sacrificed animal typified the covering or atonement (the *Hebrew* for *atone* means to *cover*) resulting from Christ's sacrifice. The *Greek* is more *lit.* rendered [KENNICOTT] by WICKLIFFE "a much more sacrifice;" and by Queen Elizabeth's version "a greater sacrifice." A fuller, more ample sacrifice, that which partook more largely and essentially of the true nature and virtue of sacrifice. [ARCHBISHOP MAGEE.] It was not any intrinsic merit in "the firstlings of the flock" above "the fruit of the ground." It was God's appointment that gave it all its excellency as a sacrifice; if it had not been so, it would have been a presumptuous act of *will worship* (Colossians, ii. 23), and taking of a life which man had no right over before the flood (Genesis, ix.). The sacrifice seems to have been a holocaust, and the sign of the Divine acceptance of it was probably the consumption of it by fire from heaven (Genesis, xv. 17). Hence, "to accept" a burnt offering is in *Hebrew* "to turn it to ashes" (*Margin*, Psalm xx. 3). A flame seems to have issued from the Shechinah or flaming cherubim, east of Eden ("the presence of the Lord," Genesis, iv. 16), where the first sacrifices were offered. Cain, in unbelieving self-righteousness, presented merely a *thank offering*, not like Abel feeling his need of the propitiatory sacrifice appointed on account of sin. God "had respect (first) unto Abel, and (then) to his offering" (Genesis, iv. 4). Faith causes the believer's person to be accepted, and then his offering. Even an animal sacrifice, though of God's appointment, would not have been accepted, had it not been offered in faith. **he obtained witness**—God by fire attesting His acceptance of him as "righteous by faith." **his gifts**—the common term for *sacrifices*, implying that they must be freely *given*. **by it**—by faith exhibited in his animal sacrifice. **dead, yet speaketh**—His blood crying from the ground to God, shows how precious, because of his "faith," he was still in God's sight even when dead. So he becomes a witness to us of the blessed effects of faith. 5. *Faith* was the ground of his *pleas-*

ing God; and his *pleasing* God was the ground of his translation—translated—(Genesis, v. 22, 24.) Implying a sudden removal (the same *Greek* as in Galatians, i. 6) from mortality without death to immortality: such a CHANGE as shall pass over the living at Christ's coming (1 Corinthians, xv. 51, 52). **had this testimony**—*viz.*, of Scripture; the *Gree* perfect implies that this testimony continues still: "he *has* been testified of." **pleased God**—The Scripture testimony virtually expresses that he *pleased* God, *viz.*, "Enoch walked with God." LXX. translates the *Hebrew* for "walked with God," Genesis, vi. 9, *pleased* God. 6. **without**—*Greek*, "apart from faith:" if one be destitute of faith (cf. Romans, xiv. 23). **to please**—translate, as ALFORD does, the *Greek* aorist, "It is impossible to please God at all" (Romans, viii. 8). Natural amiabilities and "works done before the grace of Christ are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; yea, rather, for that they are not done as God hath willed them to be done, we doubt not but they have the nature of sin." [Article XIII., *Book of Common Prayer*.] Works not rooted in God are splendid sins. [AUGUSTINE.] **he that cometh to God**—as a worshipper (ch. vii. 19), **must believe**—*once for all*; *Greek* aorist, that God is—*is*: is the true self-existing Jehovah (as contrasted with all so-called gods, not gods, Galatians, iv. 8), the source of all being, though he sees Him not (v. 1) as being "invisible" (v. 27). So Enoch: this passage implies that he had not been favored with *visible* appearances of God, yet he *believed* in God's *being*, and in God's *moral government*, as the Rewarder of His diligent worshippers, in opposition to antediluvian scepticism. Also Moses was not so favored before he left Egypt the first time, v. 27, still he *believed*, and *is*—a different *Greek* verb from the former "*is*." Translate, "is eventually:" *proves to be*; *lit.*, *becomes*. **rewarder**—renderer of reward. [ALFORD.] So God proved to be to Enoch. The reward is *God himself* diligently "sought" and "walked with" in partial communion here, and to be fully enjoyed hereafter. Cf. Genesis, xv. 1, "I am thy exceeding great reward." **of them**—and them only. **diligently seek**—*Greek*, "seek out" God. Cf. "seek early," Proverbs, viii. 17. Not only "ask" and "seek," but "knock," Matthew, vii. 7; cf. ch. xi. 12; Luke, xiii. 24, "Strive" as in the agony of contest. 7. **warned of God**—The same *Greek* ch. viii. 5, "admonished of God," **moved with fear**—not mere slavish fear, but as in *Note*, ch. v. 7; *Greek*, *reverential fear*; opposed to the world's sneering disbelief of the revelation, and self-deceiving security. Join "by faith" with "prepared an ark" (1 Peter, iii. 20). **by the which**—faith. **condemned the world**—for since he believed and was saved, so might they have believed and been saved, so that their condemnation by God is by his case shown to be just. **righteousness which is by faith**—*Greek*, "according to faith." A Pauline thought. Noah is first called "righteous" in Genesis, vi. 9. Christ calls Abel so, Matthew, xxiii. 35. Cf. as to Noah's righteousness, Ezekiel, xiv. 14, 20; 2 Peter, ii. 5, "a preacher of righteousness." Paul here makes *faith* the principle and ground of his righteousness. **heir**—the consequence of sonship which flows from faith. 8. From the antediluvian saints he passes to the patriarchs of Israel, to whom "the promises" belonged. **called**—by God (Genesis, xii. 1). The oldest MSS. and *Vulgate* read, "He that was called Abraham," his name being changed from Abram to Abraham, on the occasion of God's

making with him and his seed a covenant sealed by circumcision, many years after his call out of Ur. "By faith, he who was (afterwards) called Abraham (*father of nations*, Genesis, xvii. 5, in order to become which was the design of God's bringing him out of Ur) obeyed (the command of God: to be understood in his reading), *so as to go out*," etc. **which he should after receive**—He had not fully received even this promise when he went out, for it was not *explicitly* given him till he had reached Canaan (Genesis, xii. 1, 6, 7). When the promise of the land was given him the Canaanite was still in the land, and himself a stranger; it is in the new heaven and new earth that he shall receive his personal inheritance promised him; so believers sojourn on earth as strangers, whilst the ungodly and Satan lord it over the earth; but at Christ's coming that same earth which was the scene of the believer's conflict, shall be the inheritance of Christ and His saints. 9. **sojourned**—as a "stranger and pilgrim." In—*Greek*, "into," *i.e.*, he went *into* it and sojourned there. **as in a strange country**—a country *not belonging to him* but to others (so the *Greek*), Acts, vii. 5, 6. **dwelling in tabernacles**—*tents*: as *strangers and sojourners* do: moving from place to place, as having no fixed possession of their own. In contrast to the abiding "city" (v. 10). **with**—Their kind of dwelling being the same is a proof that their faith was the same. They all alike were content to wait for their good things hereafter (Luke, xvi. 25). Jacob was fifteen years old at the death of Abraham. **heirs with him of the same promise**—Isaac did not inherit it from Abraham, nor Jacob from Isaac, but they all inherited it from God directly as "fellow-heirs." In ch. vi. 12, 15, 17, "the promise" means *the thing promised* as a thing in part *already attained*; but in this ch. "the promise" is of something still *future*. See, however, *Note*, ch. vi. 12. 10. **looked for**—*Greek*, "he was expecting:" waiting for with eager expectation (Romans, viii. 19). **a**—*Greek*, "the city," etc., already alluded to. Worldly Enoch, son of the murderer Cain, was the first to build his *city* here: the godly patriarchs waited for their city hereafter (v. 16; ch. xii. 22; xiii. 14). **foundations**—*Greek*, "the foundations" which the *tents* had not, nor even men's present cities have. **whose builder and maker**—*Greek*, "*designer* [Ephesians, i. 4, 11] and master-builder," or *executor of the design*. The city is worthy of its Framer and Builder (cf. v. 16; ch. viii. 2). Cf. "*found*," *Note*, ch. ix. 12. 11. **also Sara herself**—though being the weaker vessel, and though at first she doubted. **was delivered of a child**—Omitted in the oldest MSS.: then *translate*, "and that when she was past age" (Romans, iv. 19). **she judged him faithful who had promised**—after she had ceased to doubt, being instructed by the angel that it was no jest, but a matter in serious earnest. 12. **as good as dead**—*lit.*, "deadened:" no longer having, as in youth, energetic vital powers. **stars**... **sand**—(Genesis, xxii. 17). 13-16. Summary of the characteristic excellencies of the patriarchs' faith. **died in faith**—died as *believers*, waiting for, not actually *seeing* as yet their good things promised to them. They were true to this principle of faith even unto, and especially in, their dying hour (cf. v. 20). **These all**—beginning with "Abraham" (v. 8), to whom *the promises were made* (Galatians, iii. 16), and who is alluded to in the end of v. 13 and in v. 15. [BENGEL & ALFORD.] But the "ALL" can hardly but include Abel, Enoch, and Noah. Now as these did not receive the promise of entering literal Canaan, *some other promise made in the*

first ages, and often repeated, must be that meant, *viz.*, the promise of a coming Redeemer made to Adam, *viz.*, "the seed of the woman shall bruise the serpent's head." Thus the promises cannot have been merely temporal, for Abel and Enoch mentioned here received no temporal promise. [ARCHBISHOP MAGEE.] This promise of eternal redemption is the inner essence of the promise made to Abraham (Galatians, iii. 16). **not having received**—It was this that constituted their "faith." If they had "received" THE THING PROMISED (so "the promises" here mean: the plural is used because of the frequent renewal of the promise to the patriarchs: verse 17 says he *did* receive the promises, but not the thing promised), it would have been sight, not faith. **seen them afar off**—(John, viii. 56). Christ, as the Word, was preached to the Old Testament believers, and so became the seed of life to their souls, as He is to ours. **and were persuaded of them**—The oldest MSS. omit this clause. **embraced them**—as though they were not "afar off," but within reach, so as to draw them to themselves and clasp them in their embrace. TRENCH denies that the Old Testament believers *embraced* them, for they only saw them *afar off*: he *translates*, "saluted them," as the homeward bound mariner, recognizing from afar the well known promontories of his native land. ALFORD *translates*, "greeted them." Jacob's exclamation, "I have waited for thy salvation, O Lord" (Genesis, xlviii. 18), is such a *greeting* of salvation from afar [DELITZCH]. **confessed . . . were strangers**—so Abraham to the children of Heth (Genesis, xxiii. 4); and Jacob to Pharaoh (Genesis, xlvii. 9; Psalm cxix. 19). Worldly men hold fast the world; believers sit loose to it. *Citizens of the world* do not confess themselves "strangers on the earth." **pilgrims**—*Greek*, "temporary (*lit.*, by the way) sojourners." **on the earth**—contrasted with "an heavenly" (v. 16): "our citizenship is in heaven" (*Greek*: ch. x. 34; Psalm cxix. 54; Philippians, iii. 20). "Whosoever professes that he has a father in heaven, confesses himself a stranger on earth; hence there is in the heart an ardent longing, like that of a child living among strangers, in want and grief, far from his fatherland." [LUTHER.] "Like ships in seas, while *in, above* the world." 14. **For**—Proof that "faith" (v. 13) was their actuating principle. **declare plainly**—make it plainly evident. **seek**—*Greek*, "*seek after*," implying the direction towards which their desires ever tend. **a country**—rather as *Greek*, "a fatherland." In confessing themselves *strangers* here, they evidently imply that they regard not this as their home or fatherland, but seek after another and a better. 15. As Abraham, had he desired to leave his pilgrim life in Canaan, and resume his former fixed habitation in Ur, among the carnal and worldly, had in his long life ample opportunities to have done so; and so spiritually, as to all believers who came out from the world to become God's people, they might, if they had been so minded, have easily gone back. 16. Proving the truth that the old fathers did not, as some assert, "look only for transitory promises" (Article VII., *Book of Common Prayer*). **now**—as the case is. **is not ashamed**—*Greek*, "is not ashamed of them." Not merely once did God call Himself *their God*, but He is *now* not ashamed to have Himself called so, they being *alive* and abiding with Him where He is. For, by the law, God cannot come into contact with anything dead. None remained dead in Christ's presence (Luke, xx. 37, 38). He who is Lord and Maker of heaven and earth, and all things therein, when asked what

is thy name? said, omitting all His other titles, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." [THEODORET.] Not only is He *not ashamed*, but glories in the name and relation to His people. The "wherefore" does not mean that God's *good pleasure* is the meritorious, but the *gracious*, consequence of their obedience (that obedience being the result of His Spirit's work in them in the first instance). He first so "called" Himself, then they so called him. **for**—proof of His being "*their God*," viz., "He hath prepared (in His eternal counsels, Matthew, xx. 23; xxv. 34, and by the progressive acts of redemption, John, xiv. 2) for them a city," the city in which He Himself reigns, so that their yearning *desires* shall not be disappointed (v. 14, 16). **a city**—on its garniture by God (cf. Revelation, xxi. 10-27). **17. offered up**—*lit.*, "hath offered up," as if the work and its praise were yet enduring. [ALFORD.] As far as his intention was concerned he did sacrifice Isaac; and in actual fact "he offered him," as far as the presentation of him on the altar as an offering to God is concerned. **tried**—*Greek*, "tempted," as in Genesis, xxii. 1. *Put to the proof* of his faith. Not that God "*tempts to sin*," but God "*tempts*" in the sense of *proving* or *trying* (James, i. 13-15). **and**—and so. **he that had received**—rather as *Greek*, "accepted," i.e., *welcomed* and embraced by faith, not merely "had the promises," as in ch. vii. 6. This added to the difficulty in the way of his faith, that it was in Isaac's posterity the promises were to be fulfilled; how then could they be fulfilled if Isaac were sacrificed? **offered up**—rather as *Greek*, "was offering up;" he was in the act of offering. **his only begotten son**—Cf. Genesis, xxii. 2, "Take now thine son, thine only son." EUSEBIUS, *Preparatio Evangelica*, i. 10, and iv. 16, has preserved a fragment of a *Greek translation* of Sanchoniatho, which mentions a mystical sacrifice of the Phœnicians, wherein a prince in royal robes was the offerer, and his only son was to be the victim: this evidently was a tradition derived from Abraham's offering, and handed down through Esau or Edom, Isaac's son. Isaac was Abraham's "only-begotten son" in respect of Sara and the promises: he sent away his other sons, by other wives (Genesis, xxv. 6). Abraham is a type of the Father not sparing His only-begotten Son to fulfil the Divine purpose of love. God no where in the Mosaic law allowed human sacrifices, though He claimed the first-born of Israel as His. **18. Of whom**—rather as *Greek*, "He (Abraham, not Isaac) to whom it was said." [ALFORD.] BENIGL supports *English Version*. So ch. i. 7 uses the same *Greek* preposition, "unto," for "in respect to," or "of." This verse gives a definition of the "only-begotten son" (v. 17). **In Isaac shall thy seed be called**—(Genesis, xxi. 12). The posterity of Isaac alone shall be accounted as the seed of Abraham, which is the heir of the promises (Romans, ix. 7). **19. Faith answered the objections** which reason brought against God's command to Abraham to offer Isaac, by suggesting that what God had promised He both could and would perform, however impossible the performance might seem (Romans, iv. 20, 21). **able to raise him**—rather, in general, "able to raise from the dead." Cf. Romans, iv. 17, "God who quickeneth the dead." The quickening of Sarah's dead womb suggested the thought of God's power to raise even the dead, though no instance of it had as yet occurred. **he received him**—"received him back." [ALFORD.] **In a figure**—*Greek*, "in a parable." ALFORD explains, "Received him back, risen from

that death which he had undergone in, under, *the figure of the ram.*" I prefer with BISHOP PEARSON, ESTIUS, and GREGORY of Nyssa, understanding the *figure* to be the representation which the whole scene gave to Abraham of Christ in His death (typified by Isaac's offering in intention, and the ram's actual substitution answering to Christ's vicarious death), and in His resurrection (typified by Abraham's receiving him back alive from the jaws of death, cf. 2 Corinthians, i. 9, 10); just as on the day of atonement the slain goat and the scape-goat together formed one joint rite representing Christ's death and resurrection. It was then that Abraham saw Christ's day (John, viii. 56): accounting God was able to raise even from the dead: from which state of the dead he received him back as *a type of the resurrection in Christ.* 20. Jacob is put before Esau, as heir of the chief, *vis.*, the spiritual blessing. **concerning things to come**—Greek, "even concerning things to come:" not only concerning things present. Isaac, *by faith*, assigned to his sons things future, as if they were present. 21. **both the sons**—Greek, "*each of the sons*" (Genesis, xlvii. 29; xlviii. 8-20). He knew not Joseph's sons, and could not distinguish them by sight, yet *he did distinguish them by faith*, transposing his hands intentionally, so as to lay his right hand on the younger, Ephraim, whose posterity was to be greater than that of Manasseh; he also adopted these grand-children as his own sons, after having transferred the right of primogeniture to Joseph (Genesis, xlviii. 22). **and worshipped**, etc.—This did not take place in immediate connection with the foregoing, but before it, when Jacob made Joseph swear that he would bury him with his fathers in Canaan, not in Egypt. The assurance that Joseph would do so filled him with pious gratitude to God, which he expressed by raising himself on his bed to an attitude of *worship*. His faith, as Joseph's (v. 22), consisted in his so confidently anticipating the fulfilment of God's promise of Canaan to his descendants, as to desire to be buried there as his proper possession. **leaning upon the top of his staff**—Genesis, xlvii. 31, *Hebrew and English Version*, "upon the bed's head." LXX. translate as Paul here. JEROME justly reprobates the notion of modern Rome, that Jacob *worshipped the top of Joseph's staff*, having on it an image of Joseph's power, to which Jacob bowed in recognition of the future sovereignty of his son's tribe: the father bowing to the son! The *Hebrew*, as translated in *English Version*, sets it aside: *the bed* is alluded to afterwards (Genesis, xlviii. 2; xlix. 33), and it is likely that Jacob turned himself in his *bed* so as to have his face towards the pillow, Isaiah, xxxviii. 2 (there are no *bedsteads* at the East). Paul, by adopting the LXX. version, brings out, under the Spirit, an *additional fact*, *vis.*, that the aged patriarch used *his own* (not Joseph's) *staff* to lean on in worshipping on his bed. *The staff*, too, was the emblem of his *pilgrim state* here on his way to his heavenly city (v. 13, 14), wherein God had so wonderfully supported him. Genesis, xxxii. 10, "With my *staff* I passed over Jordan, and now I am become," etc. (cf. Exodus, xii. 11; Mark, vi. 8). In 1 Kings, i. 47, the same thing is said of David's "bowing on his bed," an act of adoring thanksgiving to God for God's favor to his son before death. He omits the more leading blessing of the twelve sons of Jacob; because "he plucks only the flowers which stand by his way, and leaves the whole meadow full to his readers." [DELITZCH in ALFORD.] 22. **when he died**—"when dying." **the departing**—"the exodus" (Genesis,

l. 24, 25). Joseph's eminent position in Egypt did not make him regard it as his home: in faith he looked to God's promise of Canaan being fulfilled, and desired that his bones should rest there: testifying thus (1.) that he had no doubt of his posterity obtaining the promised land, and (2.) that he believed in the resurrection of the body, and the enjoyment in it of the heavenly Canaan. His wish was fulfilled (Joshua, xxiv. 32; Acts, iv. 16). 23. **parents**—So the LXX: have the plural, *viz.*, Amram and Jochebed (Numbers, xxvi. 59); but Exodus, ii. 2, the mother alone is mentioned; but doubtless Amram sanctioned all she did, and secrecy being their object, he did not appear prominent in what was done. **a proper child**—*Greek*, "a comely child." Acts, vii. 20, "exceeding fair," *Greek*, "fair to God." The "faith" of his parents in saving the child must have had some Divine revelation to rest on (probably at the time of his birth), which marked their "exceeding fair" babe as one whom God designed to do a great work by. His *beauty* was probably "the sign" appointed by God to assure their faith. **the king's commandment**—to slay all the males (Exodus, i. 22). 24. So far from *faith* being opposed to *Moses*, he was an eminent example of it. [BENGEL.] **refused**—in believing self-denial, when he might possibly have succeeded at last to the throne of Egypt. Thermutis, Pharaoh's daughter, according to the tradition which Paul under the Spirit sanctions, adopted him, as Josephus says, with the consent of the king. Josephus states that when a child, he threw on the ground the diadem put on him in jest, a presage of his subsequent formal rejection of Thermutis' adoption of him. Faith made him to prefer the adoption of the King of kings, unseen, and so to choose (*v.* 25, 26) things, the very last which flesh and blood relish. 25. He balanced the best of the world with the worst of religion, and decidedly chose the latter. "Choosing" implies a deliberate resolution, not a hasty impulse. He was forty years old, a time when the judgment is matured. **for a season**—If the world has "pleasure" (*Greek*, "enjoyment") to offer, it is but *for a season*. If religion bring with it "affliction," it too is but for a season; whereas its "pleasures are for evermore." 26. **Esteeming**—Inasmuch as he esteemed. **the reproach of Christ**—*i.e.*, the reproach which falls on the church, and which Christ regards as His own reproach, He being the Head, and the church (both of the Old and New Testament) His body. Israel typified Christ: Israel's sufferings were Christ's sufferings (cf. 2 Corinthians, i. 5; Colossians, i. 24). As uncircumcision was Egypt's *reproach*, so circumcision was the badge of Israel's expectation of Christ, which Moses especially cherished, and which the Gentiles reproached Israel on account of. Christ's people's reproach will ere long be their great glory. **had respect unto**—*Greek*, "turning his eyes away from other considerations, he fixed them on the (eternal) recompense" (*v.* 39, 40). 27. **not fearing the wrath of the king**—But in Exodus, ii. 14 it is said, "Moses feared, and fled from the face of Pharaoh." He was *afraid*, and fled from the danger where no duty called him to stay (to have stayed without call of duty would have been to tempt Providence, and *to sacrifice his hope of being Israel's future deliverer according to the Divine intimations*: his great aim, *Note, v. 23*). He did not fear the king so as to neglect his duty and not return when God called him. It was *in spite of the king's prohibition he left Egypt*, not fearing the consequences which were likely to overtake him if he should be caught, after having,

in defiance of the king, left Egypt. If he had stayed and resumed his position as adopted son of Pharaoh's daughter, his slaughter of the Egyptian would doubtless have been connived at; but his resolution to take his portion with oppressed Israel, which he could not have done had he stayed, was the motive of his flight, and constituted the "faith" of this act, according to the express statement here. The exodus of Moses with Israel cannot be meant here, for it was made, not in defiance, but by the desire, of the king. Besides, the chronological order would be broken thus, the next particular specified here, *vis.*, the institution of the *Passover*, having taken place *before the exodus*. Besides, it is Moses' *personal* history and faith which are here described. The faith of the people ("THEY passed") is not introduced till *v.* 29. **endured**—steadfast in faith amidst trials. He had fled, *not* so much from *fear of Pharaoh*, as from a revulsion of feeling in finding God's people insensible to their high destiny, and from disappointment at not having been able to inspire them with those hopes for which he had sacrificed all his earthly prospects. This accounts for his strange reluctance and dependency when commissioned by God to go and arouse the people (Exodus, iii. 15; iv. 1, 10-12). **seeing him...invisible**—as though he had not to do with men, but only with God, ever before his eyes by faith, though *invisible* to the bodily eye (Romans, i. 20; 1 Timothy, i. 17; vi. 16). Hence he feared not the wrath of *visible* man: the characteristic of *faith* (*v.* 1; Luke, xii. 4, 5). 28. **kept**—*Greek*, "*hath kept*," the *Passover* being, in Paul's day, still observed. His *faith* here was his belief in the invisible God's promise that the destroying angel should *pass over*, and not *touch* the inmates of the blood-sprinkled houses [Exodus, xii. 23]. "He acquiesced in the bare word of God where the thing itself was not apparent." [CALVIN.] **the first-born**—*Greek* "*neuter: both of man and beast*." 29. **they**—Moses and Israel. **Red sea**—called so from its *red sea-weed*, or rather from Edom (meaning *red*), whose country adjoined it. **which...assaying to do**—*Greek*, "of which (Red sea) the Egyptians having made experiment." *Rashness* and *presumption* mistaken by many for *faith*: with similar rash presumption many rush into eternity. The same thing when done by the believer, and when done by the unbeliever, is not the same thing. [BENGEL.] What was *faith* in Israel, was *presumption* in the Egyptians. **were drowned**—*Greek*, "were swallowed up," or "engulphed." They sank in the sands as much as in the waves of the Red sea. Cf. Exodus, xv. 12, "the *earth* swallowed them." 30. The soundings of trumpets, though one were to sound for ten thousand years, cannot throw down walls, but *faith* can do all things. [CHRYSOSTOM.] **seven days**—whereas sieges often last for years. 31. Rahab showed her "faith" in her confession, Joshua, ii. 9, 11, "I know that Jehovah hath given you the land: Jehovah your God, is God in heaven above, and in earth beneath." **the harlot**—her former life adds to the marvel of her repentance, faith, and preservation (Matthew, xxi. 31, 32). **believed not**—*Greek*, "were disobedient," *vis.*, to the will of God manifested by the miracles wrought in behalf of Israel (Joshua, ii. 8-11). **received**—in her house (Joshua, ii. 1, 4, 6). **with peace**—peaceably: so that they had nothing to fear in her house. Thus Paul, quoting the same examples (*v.* 17, 31) for the power of *faith*, as James, ii. 21, 25 (see my *notes* there) does for justification by *works* evidentially, shows that in maintaining justification by faith alone, he

means not a dead faith, but "faith" which *worketh* by love" (Galatians, v. 6). 32. *the time*—suitable for the length of an epistle. He accumulates collectively some out of many examples of faith. *Gideon*—put before Barak, not chronologically, but as being more celebrated. Just as Samson for the same reason is put before Jephthah. The mention of Jephthah as an example of "faith," makes it unlikely he sacrificed the *life* of his daughter for a rash vow. David, the warrior king and prophet, forms the transition from warrior chiefs to the "prophets," of whom "Samuel" is mentioned as the first. 33. *subdued kingdoms*—as *David did* (2 Samuel, viii. 1, etc.); so also Gideon subdued Midian (Judges, vii.) *wrought righteousness*—as *Samuel did* (1 Samuel, viii. 9; xii. 3-23; xv. 33; and David, 2 Samuel, viii. 15). *obtained promises*—as "the prophets" (v. 32) did; for through them the promises were given (cf. Daniel, ix. 21). [BENGEL.] Rather, "obtained *the fulfilment of promises*," which had been previously the object of their *faith* (Joshua, xxi. 45; 1 Kings, viii. 56). Indeed, Gideon, Barak, etc., also *obtained* the things which God promised. Not "*the promises*," which are still future (v. 13, 39). *stopped the mouths of lions*—Note the words, "because he *believed* in his God." Also Samson (Judges, xiv. 6), David (1 Samuel, xvii. 34-37), Benaiah (2 Samuel, xxiii. 20). 34. *Quenched the violence of fire*—(Daniel, iii. 27.) Not merely "quenched the fire," but "quenched the power (so the *Greek*) of the fire." Daniel, iii. and vi. record the last miracles of the Old Testament. So the martyrs of the reformation, though not escaping *the fire*, were delivered from its having *power* really or lastingly to hurt them. *escaped... sword*—So Jephthah (Judges, xii. 3); and so David escaped Saul's sword (1 Samuel, xviii. 11; xix. 10, 12); Elijah (1 Kings, xix. 1, etc.; 2 Kings, vi. 14). *out of weakness... made strong*—Samson (Judges, xvi. 28; xv. 19), Hezekiah (Isaiah, xxxvii. and xxxviii.). Milton says of the martyrs, "They shook the powers of darkness with the irresistible power of weakness." *valiant in fight*—Barak (Judges, iv. 14, 15). And the Maccabees, the sons of Matthias, Judas, Jonathan, and Simon, who delivered the Jews from their cruel oppressor, Antiochus of Syria. *armies*—*lit., camps*: referring to Judges, vii. 21. But the reference may be to the Maccabees having put to flight the Syrian and other foes. 35. *Women received their dead raised*—as the widow of Zarephath (1 Kings, xvii. 17, etc.; xxii.). The Shunammite (2 Kings, iv. 17, etc.; xxxv.). The two oldest MSS. read, "They received women of aliens by raising their dead." 1 Kings, xvii. 24, shows that the raising of the widow's son by Elijah, led her to the faith, so that he thus *took* her into fellowship, an *alien* though she was. Christ, in Luke, iv. 26, makes especial mention of the fact that Elijah was sent to an alien from Israel, a woman of Sarepta. Thus Paul may quote this as an instance of Elijah's faith, that at God's command he went to a Gentile city of Sidonia (contrary to Jewish prejudices), and there, as the fruit of faith, not only raised her dead son, but *received* her as a convert into the family of God, as *Vulgate* reads. Still, *English Version* may be the right reading. *and—Greek*, "but:" in contrast to those raised again to life. *tortured*—"broken on the wheel." Eleazar (2 Macc. vi. 18, end, 19, 20, 30). The sufferer was stretched on an instrument like a drumhead, and scourged to death. *not accepting deliverance*—when offered to them. So the seven brothers, 2 Macc. vi. 9, 11, 14, 29, 36; and Eleazar, 2 Macc. vi. 21, 28, 30, "Though I might have been delivered from death, I endure

these severe pains, being beaten." a better resurrection—than that of the women's children "raised to life again;" or, than the resurrection which their foes could give them by delivering them from death (Daniel, xii. 2; Luke, xx. 35; Philipians, 3, 11). The fourth of the brethren referring to Daniel, xii. 2) said to king Antiochus, "To be put to death by men, is to be chosen to look onward for the hopes which are of God, to be raised up again by Him: but for thee there is no resurrection to life." The writer of 2 Maccabees expressly disclaims inspiration, which prevents our mistaking Paul's allusion here to it as if it sanctioned the Apocrypha as inspired. In quoting Daniel, he quotes a book *claiming inspiration*, and so tacitly sanctions that claim. 36. *others*—of a different class of confessors for the truth (the *Greek* is different from that for "others," *v.* 35, *alloi, heteroi*). *trial*—testing their faith. *imprisonment*—as Hanani (2 Chronicles, xvi. 10), imprisoned by Asa. Micaiah, the son of Imlah, by Ahab (1 Kings, xxii. 26, 27). 37. *stoned*—as Zechariah, son of Jehoiada (2 Chronicles, xxiv. 20-22; Matthew, xxiii. 35). *sawn asunder*—as Isaiah was said to have been by Manasseh: but see my *Introduction* to Isaiah. *tempted*—by their foes, in the midst of their tortures, to renounce their faith: the most bitter aggravation of them. Or else, by those of their own household, as Job was [ESTIUS]; or by the fiery darts of Satan, as Jesus was in his last trials. [GLASSIUS.] Probably it included all three: they were *tempted* in every possible way, by friends and foes, by human and Satanic agents, by caresses and afflictions, by words and deeds, to forsake God, but in vain, through the power of faith. *sword*—*lit.*, "they died in the murder of the sword." In *v.* 34, the contrary is given as an effect of faith, "they escaped the edge of the sword." Both alike are marvelous effects of faith. It both accomplishes great things, and suffers great things, without counting it suffering. [CHRYSOSTOM.] Urijah was so slain by Jehoiakim (Jeremiah, xxvi. 23); and the prophets in Israel (1 Kings, xix. 10). *In sheep-skins*—as Elijah (1 Kings, xix. 13, LXX). They were *white*: as the "goat-skins" were *black* (cf. Zechariah, xiii. 4). *tormented*—*Greek*, "in evil state." 38. *Of whom the world was not worthy*—So far from their being unworthy of living in the world, as their exile in desert, etc., might seem to imply, "the world was not worthy of them." The world, in shutting them out, shut out from itself a source of blessing: such as Joseph proved to Potiphar (Genesis, xxxix. 5), and Jacob to Laban (Genesis, xxx. 27). In condemning them, the world condemned itself. *caves*—*lit.*, "chinks." Palestine, from its hilly character, abounds in fissures and caves, affording shelter to the persecuted, as the fifty hid by Obadiah (1 Kings, xviii. 4, 13) and Elijah (1 Kings, xix. 8, 13); and Mattathias and his sons (1 Macc. ii. 28, 29); and Judas Maccabeus (2 Macc. v. 27). 39. *having obtained a good report*—*Greek*, "being borne witness of." *Though* they were so, yet "they received not the promise," *i.e.*, the final completion of "salvation" promised at Christ's coming again (ch. ix. 28): "the eternal inheritance" (ch. ix. 15). Abraham did obtain the thing promised (ch. vi. 15) *in part, viz.*, blessedness in soul after death, by virtue of faith in Christ about to come: the full blessedness of body and soul shall not be till the full number of the elect shall be accomplished, and all together, no one preceding the other, shall enter on the full glory and bliss. Moreover, in another point of view, "it is probable that some accumulation of blessedness was added to holy

souls, when Christ came and fulfilled all things; even as at His burial many rose from the dead, who doubtless ascended to heaven with Him* [FLACIUS in BENIGEL (cf. *Note*, Ephesians, iv. 8). The *perfecting* of believers in title, and in respect to conscience, took place, once for all, at the death of Christ, by virtue of His being made by death *perfect* as Saviour. Their *perfecting in soul* at, and ever after Christ's death, took place, and takes place, at their death. But the universal and final perfecting will not take place till Christ's coming. 40. **provided**—with Divine forethought from eternity (cf. Genesis, xxii. 8, 14). **some better thing for us**—(ch. vii. 19)—than they had here. They had not in this world, "apart from us" (so the *Greek* is for "without us," *i.e.*, they had to wait for us for); the clear revelation of the promised salvation actually accomplished, as we now have it in Christ: in their state beyond the grave their *souls* also seem to have attained an increase of *heavenly* bliss on the death and ascension of Christ: and they shall not attain the full and final *glory in body and soul* (the regeneration of the creature), until the full number of the elect (including us with them) is completed. The connexion is, "You, Hebrews, may far more easily exercise patience than Old Testament believers; for they had much longer to wait, and are still waiting until the elect are all gathered in: you, on the contrary, have not to wait for them." [ESTIUS.] I think that his object in these verses (39, 40), is to warn Hebrew Christians against their tendency to relapse into *Judaism*. Though the Old Testament worthies attained such eminence by faith, they are not above us in privileges, but the reverse." It is not *we* who are perfected *with them*, but rather *they with us*. They *waited* for His coming: we enjoy Him as having come (ch. i. 1; ii. 3). Christ's death, the means of *perfecting* what the Jewish law could not *perfect*, was reserved for our time. Cf. ch. xii. 2, "*perfecter* (*Greek*) of our faith." Now that Christ is come, they in soul share our blessedness, being "the spirits of the just made perfect" (ch. xii. 23): so ALFORD: however, see *Note* there. Ch. ix. 12 shows that the blood of Christ, brought into the holy place by Him, first opened an entrance into heaven (cf. John, iii. 13). Still the fathers were in blessedness by faith in the Savior to come, at death (ch. vi. 15 • Luke, xvi. 22).

CHAPTER XII.

Ver. 1-29. EXHORTATION TO FOLLOW THE WITNESSES OF FAITH JUST MENTIONED: NOT TO FAINT IN TRIALS: TO REMOVE ALL BITTER ROOTS OF SIN: FOR WE ARE UNDER, NOT A LAW OF TERROR, BUT THE GOSPEL OF GRACE, TO DESPISE WHICH WILL BRING THE HEAVIER PENALTIES, IN PROPORTION TO OUR GREATER PRIVILEGES. 1. **we also**—as well as those recounted in v. 11. **are compassed about**—*Greek*, "have so great a cloud (a numberless multitude *above* us, like a cloud, 'holy and pellucid,' *Clemens Alexandrinus*) of witnesses surrounding us." The image is from a "race," an image common even in Palestine from the time of the Græco-Macedonian empire, which introduced such Greek usages as national games. The "witnesses" answer to the spectators pressing round to see the competitors in their contest for the prize (Philippians, iii. 14). Those "witnessed of" (*Greek*, ch. xi. 5, 39), become in their turn "witnesses" in a twofold way: (1.)

attesting by their own case the faithfulness of God to His people [ALFORD] (ch. vi. 12), some of them *martyrs* in the modern sense; (2) witnessing our struggle of faith; however, this second sense of "witnesses," though agreeing with the *image* here if it is to be pressed, is not *positively*, unequivocally, and *directly* sustained by Scripture. It gives vividness to the image: as the crowd of spectators gave additional spirit to the combatants, so the *cloud of witnesses* who have themselves been in the same contest, ought to increase our earnestness, testifying, as they do, to God's faithfulness. **weight**—As corporeal unwieldiness was, through a disciplinary diet, laid aside by candidates for the prize in racing; so carnal and worldly lusts, and all, whether from without or within, that would impede the heavenly runner, are the spiritual *weight* to be laid aside. "Encumbrance," *all superfluous weight*; the lust of the flesh, the lust of the eye, and the pride of life, and even harmless and otherwise useful things which would positively retard us (Mark, x. 50, the blind man *casting away his garment* to come to Jesus; ix. 42-48: cf. Ephesians, iv. 22; Colossians, iii. 9, 10). **the sin which doth so easily beset us**—*Greek*, "sin which easily stands around us;" so LUTHER, "which always so clings to us;" "sinful propensity always surrounding us, ever present and ready." [WAHL.] It is not primarily "*the sin*" etc., but *sin* in general, with, however, especial reference to "apostasy," against which he had already warned them, as one to which they might *gradually* be seduced: the besetting sin of the Hebrews, UNBELIEF. **with patience**—*Greek*, "in persevering endurance" (ch. x. 36). On "run" cf. I Corinthians, ix. 24, 25. 2. **Looking unto**—*lit.* "Looking from afar" (*Note*, ch. xi. 26); fixing the eyes upon Jesus seated on the throne of God. **author**—"Prince-leader." The same *Greek* is translated "Captain (of salvation)" ch. ii. 10; "Prince (of life)" Acts, iii. 15. Going before us as the Originator of our faith, and the Leader whose matchless example we are to follow always. In this He is distinguished from all those examples of faith in ch. xi. (cf. I Corinthians, xi. 1). On His "faith" cf. ch. ii. 13; iii. 2. Believers have ever looked to Him (ch. xi. 26; xiii. 8). **finisher**—*Greek*, "Perfecter," referring to ch. xi. 40. **of our faith**—rather as *Greek*, "of the faith," including both His faith (as exhibited in what follows) and our faith. He fulfilled the ideal of faith Himself, and so, both as a vicarious offering and an example, He is the object of our faith. **for the joy...set before him**—*viz.*, of presently after sitting down at the right hand of the throne of God; including besides His own personal joy, the joy of sitting there as a Prince and Saviour, to give repentance and remission of sins. The coming joy disarmed of its sting the present pain. **cross...shame**—the great stumbling-block to the Hebrews. "Despised," *i.e.*, disregarded. 3. **For**—justifying His exhortation. "Looking unto Jesus." **consider**—by way of comparison with yourselves, so the *Greek*. **contradiction**—unbelief, and every kind of opposition (Acts, xxviii. 19). **sinnere**—*Sin* assails us. Not *sin*, but *sinner*s, contradicted Christ. [BENGEL.] **he wearied and faint**—*Greek*, "lest ye weary fainting," etc. Cf. Isaiah, xlix. 4, 5, as a specimen of Jesus' not being wearied out by the contradiction and strange unbelief of those among whom He labored, preaching as never man did, and exhibiting miracles wrought by His inherent power, as none else could do. 4. **not yet resisted unto blood**—Image from *pugilism*, as he previously had the image of a *race*, both

being taken from the great national Greek games. Ye have suffered the loss of goods, and been a gazingsstock both by reproaches and afflictions; ye have not yet shed your blood (*Note*, ch. xiii. 7). "The athlete who hath seen his own blood, and who though cast down by his opponent, does not let his spirits be cast down, who as often as he hath fallen hath risen the more determined, goes down to the encounter with great hope." [SENECA.] **against sin**—*Sin* is personified as an adversary; sin, whether within you, leading you to spare your blood, or in your adversaries, leading them to shed it, if they cannot through your faithfulness even unto blood, induce you to apostatize. 5. **forgotten**—utterly, so the *Greek*. Cf. v. 15-17, in which he implies how utterly some of them have forgotten God's word. His exhortation ought to have more effect on you than the cheers and exhortations of the spectators have on the competitors striving in the games. **which**—*Greek*, "the which," of which the following is a specimen. [ALFORD.] **speaketh unto you**—as in a dialogue or discourse, so the *Greek*, implying God's loving condescension (cf. Isaiah, i. 18). **despise not**—*lit.*, "Do not hold of little account." Betraying a contumacious spirit of unbelief (ch. iii. 12), as "faint" implies a broken down, weak, and desponding spirit. "Chastening" is to be borne with "subjection" (v. 9); "rebuke" (more severe than chastening) is to be borne with endurance (v. 7). "Some in adversity kick against God's will, others despond; neither is to be done by the Christian, who is peculiarly the child of God. To him such adverse things occur only by the decree of God, and that designed in kindness, *viz.*, to remove the defilements adhering to the believer, and to exercise his patience. [GROTIUS.] 6. (Revelation, iii. 19.) **and**—*Greek*, "yea and," "and moreover;" bringing out an additional circumstance. **scurgeth**—which draws forth "blood," (v. 4). **receiveth**—accepts. Takes to Himself as a son. "in whom He delighteth" (Proverbs, iii. 12). 7. In v. 7, 8, the need of "chastening" or "discipline" is inculcated; in v. 9, the duty of those to whom it is administered. **If**—The oldest MSS. read, "With a view to chastening (*i.e.*, since God's chastisement is with a view to your chastening, *i.e.*, disciplinary amelioration) endure patiently;" so *Vulgate*. ALFORD translates it as indicative not so well. "It is for chastisement that ye are enduring." **dealeth with you**—"beareth Himself toward you" in the very act of chastening. **what son is he**—"What son is there" even in ordinary life? Much more God as to His sons (Isaiah, xlviii. 10; Acts, xiv. 22). The most eminent of God's saints were the most afflicted. God leads them by a way they knew not (Isaiah, xlii. 16). We too much look at each trial by itself, instead of taking it in connection with the whole plan of our salvation, as if a traveller were to complain of the steepness and roughness of one turn in his path, without considering that it led him into green pastures, on the direct road to the city of habitation. The New Testament alone uses the *Greek* term for education (*paideia*), to express "discipline" or correction, as of a child by a wise father. 8. **If ye be without**—excluded from participation in chastisement, and wishing to be so. **all**—all sons; all the worthies enumerated in ch. xi.; all the witnesses (v. 1). **are**—*Greek*, "have been made partakers." **then ye are bastards**—of whom their fathers take no care whether they are educated or not; whereas every right minded father is concerned for the moral well-being of his legitimate son. "Since then not to be chastised as a mark of bastardy, we ought [not to

refuse, but] rejoice in chastisement, as a mark of our genuine sonship." [CHRYSOSTOM.] 9. **fathers... which corrected us**—rather as *Greek*, "We had the fathers of our flesh as correctors." **subjection**—See the punishment of insubordination, Deuteronomy, xxi. 18. **father of spirits** contrasted with the *fathers of our flesh*. "Generation by men is carnal, by God is spiritual." [BENGEL.] As "Father of spirits," He is both the Originator, and the Providential, and Gracious Sustainer, at once of animal and spiritual life. Cf. "and LIVE," *viz.*, spiritually; also v. 10, "that we might be partakers of His holiness" (2 Peter, i. 4). God is a spirit Himself, and the Creator of spirits like Himself, in contrast to men who are flesh, and the progenitors of flesh (John, iii. 6). Jesus our pattern "learned obedience" experimentally by suffering (ch. v. 8). **and live**—and so, thereby, live spiritually and eternally. 10. Showing wherein the chastisement of our heavenly Father is preferable to that of earthly fathers. **for a few days**—*i.e.*, with a view to our well-being in the *few days* of our earthly life: so the *Greek*. **after their own pleasure**—*Greek*, "according to what seemed fit to themselves." Their rule of chastening is what may seem fit to their own often erring judgment, temper, or caprice. The two defects of human education are (1.) the prevalence in it of a view to the interests of our *short* earthly term of *days*; (2.) the absence in parents of the unerring wisdom of our heavenly Father. "They err much at one time in severity, at another in indulgence [1 Samuel, iii. 13; Ephesians, vi. 4], and do not so much chasten as THINK they chasten." [BENGEL.] **that we might be partakers of his holiness**—Becoming holy as He is holy (John, xv. 2). To become *holy like* God, is tantamount to being educated for passing *eternity* with God (v. 14; 2 Peter, i. 4). So this "partaking of God's holiness" stands in contrast to the "few days" of this life, with a view to which earthly fathers generally educate their sons. 11. **joyous... grievous**—*Greek*, "matter of joy... matter of grief." The objection that chastening is grievous is here anticipated and answered. It only "seems" so to those being chastened, whose judgments are confused by the present pain. Its ultimate *fruit* amply compensates for any temporary pain. The real object of the fathers in chastening is not that they find pleasure in the childrens' pain. Gratified wishes, our Father knows, would often be our real curses. **fruit of righteousness**—*righteousness* (in practice, springing from faith) is the *fruit* which chastening, the tree, yields (Philippians, i. 11). "Peaceable" (cf. Isaiah, xxxii. 17): in contrast to the ordeal of conflict by which it has been won. "Fruit of righteousness to be enjoyed in peace after the conflict." [THOLUCK.] As the olive garland, the emblem of *peace* as well as *victory*, was put on the victor's brow in the games. **exercised thereby**—as athletes exercised in training for the contest. *Chastisement* is the *exercise* to give experience, and make the spiritual combatant irresistibly victorious (Romans, v. 3). "O happy the servant for whose improvement his Lord is earnest, with whom He deigns to be angry, whom He does not deceive by dissembling admonition" [withholding admonition, and so leading the man to think he needs it not]. TERTULLIAN *de Pat.*, c. xi. Observe the "afterwards:" *that* is the time often when God works. 12. He addresses them as runners in a race, and pugilists, and warriors. [CHRYSOSTOM.] The "wherefore" is resumed from v. 1. **lift up**—In Isaiah, xxxv. 3, from which Paul here quotes, it is, "*Strengthen ye the weak hands.*" The *hand* is the

symbol of one's strength. ALFORD translates "Put straight again the relaxed hands." *English Version* expresses the sense well. *feeble*—*lit.*, "paralysed:" a word used only by Luke in the New Testament, *Paul's* companion. The exhortation has three parts: the first relates to *ourselves*, *v.* xii. 13; the second, to *others*, *v.* 14, "Peace with all men;" the third, to *God*, "Holiness, without which," etc.; and the first is referred to in *v.* 15, "Lest any man fail of the grace of God;" the second, in the words, "Lest any root of bitterness," etc; the third, in *v.* xvi., "Lest there be any fornicator or profane person," etc. This threefold relation often occurs in *Paul's* epistles. Cf. *Note*, Titus, ii. 12, "soberly, righteously, and godly." The *Greek* active verb, not the middle or reflexive, requires the sense to be, Lift up not only *your own* hands and knees, but also those of *your brethren* (cf. *v.* 15; Isaiah, xxxv. 4). 13. Quoted from Proverbs, iv. 26, LXX., "Make straight paths for thy feet." *Straight*, *i.e.*, leading by a straight road to joy and grace (*v.* 1, 2, 15). Cease to "halt" between Judaism and Christianity. [BENGEL.] "Paths," *lit.*, *wheel tracks*. Let your walk be so firm and so unanimous in the right direction, that a plain track and "highway" may be thereby established for those who accompany and follow you, to perceive and walk in (Isaiah, xxxv. 8). [ALFORD.] **that which is lame**—those "weak in the faith" (Romans, xiv. 1), having still Judaizing prejudices. **be turned out of the way**—Proverbs, iv. 27)—and so missing the way, lose the prize of "the race" (*v.* 1). **rather be healed**—Proper exercise of itself contributes to health: the habit of walking straight onward in the right way tends to *healing*. 14. **Follow peace with all men**—with the brethren especially (Romans, xiv. 19), that so the "lame" among them be not "turned out of the way" (*v.* 13), and that no one of them "fail of the grace of God" (*v.* 15). **holiness**—a distinct *Greek* word from God's "holiness" (*v.* 10). *Translate* here "sanctification." His is absolute *holiness*: our part is to put on His holiness, becoming "holy as He is holy," by *sanctification*. Whilst "following peace with all men," we are not so to seek to please them, as to make God's will and our sanctification a secondary object: this latter must be our first aim (Galatians, i. 10). **without which**—*Greek*, "apart from which." **no man shall see the Lord**—no man as a son; in heavenly glory (Revelation, xxii. 3, 4). In the East, none but the greatest favorites are admitted to the honor of seeing the king (cf. 2 Samuel, xiv. 24). The Lord being pure and holy, none but the pure and holy shall see Him (Matthew, v. 8). Without holiness in them, they could not enjoy Him who is holiness itself (Zechariah, xiv. 20). The connexion of *purity* with *seeing the Lord*, appears in 1 John, iii. 2, 3; Ephesians, v. 5. Contrast *v.* 16 (cf. 1 Thessalonians, iv. 3). In Matthew, xxiv. 30; Revelations, i. 7, it is said that all shall see the Lord; but, that shall be as a *Judge*, not as their lasting portion and God, which is meant here. The *Greek* verb does not denote the mere action of seeing, but the seer's state of mind to which the object is presented: so in Matthew, v. 8, they shall *truly comprehend* God. [TITTMANN.] None but the holy could *appreciate* the holy God, none else therefore shall abide in His presence. "The bad shall only see Him in His form as *Son of man* [cf. Revelation, i. 13, with 7; and Matthew, xxiv. 30; Acts, i. 11; xvii. 31]: still it will be in the glory in which He shall judge, not in the lowliness in which He was judged. *His form as God*, wherein He is equal to the Father, without doubt the

ungodly shall not see; for it is only 'the pure in heart who shall see God.'" [AUGUSTINE.] "He shall come to judge, who stood before a judge. He shall come in the form in which He was judged, that they may see Him whom they pierced: He who was before hidden shall come manifested in power: He, as Judge, shall condemn the real culprits, who was Himself falsely made a culprit." 15. **lest any... fail**—Greek, "lest any (*viz.*, through sloth in running) *failing*," or "*falling short* of the grace of God... *trouble you*." The image is taken from a company of travellers, one of whom lags behind, and so never reaches the end of the long and laborious journey. [CHRYSOSTOM.] **root of bitterness**—not merely a "*bitter* root," which might possibly bring forth sweet fruits; this, a root whose *essence* is "*bitterness*," never could. Paul here refers to Deuteronomy, xxix. 18, "Lest there should be among you a root that beareth gall and wormwood" (cf. Acts, viii. 23). *Root of bitterness* comprehends every *person* (cf. v. 16) and every *principle* of doctrine or practice so radically corrupt, as to spread corruption all around. The only safety is in rooting out such a root of bitterness. **many**—rather, "*the many*," *i.e.*, the whole congregation. So long as it is hidden under the earth it cannot be remedied, but when it "*springs up*," it must be dealt with boldly. Still remember the caution (Matthew, xiii. 26-30) as to rooting out *persons*. No such danger can arise in rooting out bad *principles*. 16. **fornicator**—(ch. xiii. 4; 1 Corinthians, x. 8). or **profligate**—*Fornication* is nearly akin to gluttony, Esau's sin. He *profanely* cast away his spiritual privilege for the gratification of his palate, Genesis, xxv. 35, graphically portrays him. An example well fitted to strike needful horror into the Hebrews, whosoever of them, like Esau, were only sons of Isaac according to the flesh. [BENGEL.] **for one morsel**—the smallness of the inducement only aggravates the guilt of casting away eternity for such a trifle, so far is it from being a claim for mercy (cf. Genesis, iii. 6). *One* single act has often the greatest power either for good or for evil. So in the cases of Reuben and Saul, for evil (Genesis, xlix. 4; 1 Chronicles, v. 1; 1 Samuel, xiii. 12-14); and, on the other hand, for good, Abraham and Phinehas (Genesis, xii. 1, etc.; xv. 5, 6; Numbers, xxv. 6-15). **his birthright**—Greek, "his own (so the oldest MSS. read, intensifying the suicidal folly and sin of the act) right of primogeniture," involving the high spiritual privilege of being ancestor of the promised seed, and heir of the promises in Him. The Hebrews whom Paul addressed, had, as Christians, the spiritual rights of primogeniture (cf. v. 23): he intimates that they must exercise holy self-control, if they wish not, like Esau, to forfeit them. 17. **afterwards**—Greek, "*even* afterward." He despised his birthright, accordingly *also* he was despised and rejected when he wished to have the blessing. As in the believer's case, so in the unbeliever's, there is an "afterwards" coming, when the believer shall look on his past griefs, and the unbeliever on his past joys, in a very different light from that in which they were respectively viewed at the time. Cf. "Nevertheless afterward," etc., v. 11, with the "afterward" here. Cf. "the cool of the day," Genesis, iii. 8, with 6. **when he would**—when he *wished* to have. "He that will not when he may, when he will, shall have nay" (Proverbs, i. 24-30; Luke, xiii. 34, 35; xix. 42). **he was rejected**—not as to every blessing, but only that which would have followed the primogeniture. **he found no place for repentance**—The *cause* is here put for the *effect*, "repent-



Archelais.



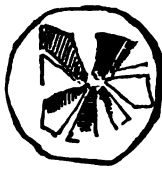
Tarsus.



Harod's shekel.



Borea.



Patara.



Antiochus Epiphanes.



Coin of Cyprus.



Augustus Oros.



Ptolemy I. Soter. Tyre.



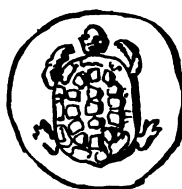
Tigranes.



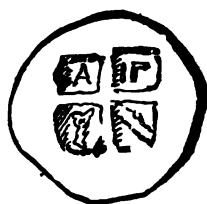
Phocis.



Thessalonica.



Egea.



Syracuse.



Athens.



Aslarch of Laodicea.



4



ance" for the object which Esau aimed at in his so-called *repentance*, *vis.*, the change of his father's determination to give the chief blessing to Jacob. Had he sought real *repentance with tears* he would have found it (Matthew, vii. 7). But he did not find it, because this was not what he sought. What proves his *tears* were not those of one seeking true repentance is, immediately after he was foiled in his desire, he resolved to murder Jacob! He shed tears, not for his sin, but for his suffering the penalty of his sin. His were tears of vain regret and remorse, not of repentance. "Before, he might have had the blessing without tears; afterwards, however many tears he shed, he was rejected. Let us use the time" (Luke, xiii. 28)! [BENGEL.] ALFORD explains "repentance" here, a *chance, by repenting, to repair*, (*i.e.*, to regain the lost blessing). I agree with him that the translation, instead of "repentance," "no place for changing HIS FATHER'S mind," is forced; though doubtless this is what was the true aim of the "repentance" which he sought. The language is framed to apply to *profane* despisers who wilfully cast away grace and *seek repentance*, (*i.e.*, not real; but *escape from the penalty* of their sin), but in vain. Cf. "afterward," Matthew, xxv. 11, 12. Tears are no proof of real repentance (1 Samuel, xxiv. 16, 17; contrast Psalm lvi. 8). It—the *blessing*, which was the real object of Esau, though ostensibly seeking "repentance." 18. **For**—The fact that we are not under the law, but under a higher, and that the last dispensation, the gospel, with its glorious privileges, is the reason why especially the Hebrew Christians should "look diligently," etc. (v. 15, 16). **are not come**—*Greek*, "have not come near to." Alluding to Deuteronomy, iv. 11, "Ye came near and stood under the mountain; and the mountain burned with fire...with darkness, clouds, and thick darkness." "In your coming near unto God, it has not been to" etc. **the mount**—The oldest MSS. and *Vulgate* omit "the mount." But still, "the mount" must be supplied from v. 22. **that might be touched**—palpable and material. Not that any save Moses was allowed to touch it (Exodus, xix. 12, 13). The Hebrews drew near to the material mount Sinai with material bodies; we, to the spiritual mount in the Spirit. The "darkness" was that formed by the clouds hanging round the mount; the "tempest" accompanied the thunder. 19. **trumpet**—to rouse attention, and herald God's approach (Exodus, xiv. 16). **entreated that the word should not be spoken**—*lit.*, "that speech should not be added to them;" not that they refused to hear the word of God, but they wished that God should not Himself speak, but employ Moses as His mediating spokesman. "The voice of words" was the decalogue, spoken by God himself, a voice issuing forth, without any form being seen: "After which He added no more" (Deuteronomy, v. 22). 20. **that which was commanded**—"the interdict." [TITTMANN.] A stern interdictory mandate is meant. **And**—rather, "Even if a beast (much more a man) touch," etc. **or thrust through with a dart**—Omitted in the oldest MSS. The full interdict in Exodus, xix. 12, 13, is abbreviated here; the beast alone, being put for "whether man or beast;" the *stoning*, which applies to the human offender, alone being specified, the beast's punishment, *vis.*, the being thrust through with a dart, being left to be understood. 21. **the sight**—the vision of God's majesty. **quake**—*Greek*, "I am in trembling;" "fear" affected his mind; "trembling," his body. Moses is not recorded in Exodus to have used these words. But Paul, by inspira-

tion, supplies (cf. Acts, xx. 35; 2 Timothy, iii. 8) this detail. We read in Deuteronomy, ix. 19, LXX., of somewhat like words used by Moses after breaking the two tables, through fear of God's anger at the people's sin in making the golden calves. He doubtless similarly "feared" in hearing the ten commandments spoken by the voice of Jehovah. 22. **are come**—*Greek*, "have come near unto" (cf. Deuteronomy, iv. 11). Not merely, *ye shall come*, but, *ye have already come*. **mount Sion**—antitypical Sion, the heavenly Jerusalem, of which the spiritual invisible church (of which the first foundation was laid in literal Zion, John, xii. 15; 1 Peter, ii. 6) is now the earnest; and of which the restored literal Jerusalem hereafter shall be the earthly representative, to be succeeded by the everlasting and "new Jerusalem, coming down from God out of heaven" (Revelation, xxi. 2-27; cf. ch. xi. 10). 22, 23. **to an innumerable company of angels, to the general assembly and church**—The *city* of God having been mentioned, the mention of its citizens follows. Believers being like the angels (Job, i. 6; xxxviii. 7), "sons of God," are so their "equals" (Luke, xx. 36); and, being reconciled through Christ, are adopted into God's great and blessed family. For the full completion of this we pray (Matthew, vi. 10). *English Version* arrangement is opposed (1.) by "and" always beginning each new member of the whole sentence: (2.) "general assembly and church," form a kind of tautology; (3.), "general assembly," or, rather, "*festal* full assembly," "the jubilant full company" (such as were the Olympic games, celebrated with joyous singing, dancing, etc.), applies better to the *angels* above, ever hymning God's praises, than to the church, of which a considerable part is now militant on earth. *Translate* therefore, "To myriads (ten thousands, cf. Deuteronomy, xxxiii. 2; Psalm lxviii. 17; Daniel, vii. 10; Jude, 14; namely), the full festal assembly of angels, and the church of the first-born." Angels and saints together constitute the *ten thousands*. Cf. "*all angels, all nations*," Matthew, xxv. 31, 32. Messiah is pre-eminently "the First-born," or "First-begotten" (ch. i. 6), and all believers become so by adoption. Cf. the type, Leviticus, iii. 12, 45, 50; 1 Peter, i. 18. As the kingly and priestly succession was in the first-born, and as Israel was God's "first-born" (Exodus, iv. 22; cf. xiii. 2), and a "kingdom of priests" to God (Exodus, xix. 6), so believers (Revelation, i. 6). **written in heaven**—enrolled as citizens there. *All* those who at the coming of "God the judge of all" (which clause therefore naturally follows), shall be found "written in heaven," *i.e., in the Lamb's book of life*. Though still fighting the good fight on earth, still in respect to your destiny, and present life of *faith* which substantiates things hoped for, *ye are* already members of the heavenly citizenship. "We are one citizenship with angels; to which it is said in the psalm, *glorious things are spoken of thee, thou city of God*." [AUGUSTINE.] I think ALFORD wrong in restricting "the church of the first-born written in heaven," to those militant on earth: it is rather, *all* those who *at the judge's coming* shall be found written in heaven (the true patent of heavenly nobility; contrast "written in the earth," Jeremiah, xvii. 13, and Esau's profane sale of his birthright, v. 16); these all, from the beginning to the end of the world, forming *one* church to which every believer is already come. The *first-born* of Israel were "written" in a roll (Numbers, iii. 40). **the spirits of just men made perfect**—at the resurrection, when the "JUDGE" shall appear, and believers' bliss shall be consummated by the

union of the glorified *body* with the *spirit*: the great hope of the New Testament (Romans, viii. 20-23; 1 Thessalonians, iv. 16). The place of this clause *after* "the JUDGE OF ALL," is my objection to BENDEL and ALFORD's explanation, the souls of the just in *their separate state perfected*. Cf. (Note) ch. xi. 39, 40, to which he refers here, and which I think confirms my view: those heretofore *spirits*, but now to be perfected by being clothed upon with the body. Still the phrase, "*spirits* of just men made perfect," not merely "just men made perfect," may favor the reference to the happy spirits in their separate state. The Greek is not "the *perfected spirits*," but "the spirits of the *perfected just*." In no other passage are the *just* said to be *perfected* before the resurrection, and the completion of the full number of the elect (Revelation, vi. 11); I think, therefore, "*spirits of the just*," may here be used to express the *just whose predominant element in their perfected state shall be Spirit*. So *spirit* and *spirits* are used of a man or men in the body, under the influence of the Spirit, the opposite of *flesh* (John, iii. 6). The resurrection bodies of the saints, shall be *bodies* in which the *spirit* shall altogether preponderate over the animal soul (Note, 1 Corinthians, xv. 44). 24. *new*—Not the usual term (*καιν*) applied to the Christian covenant (ch. ix. 15), which would mean *new* as *different from*, and superseding the *old*; but Greek *nea*, recent, lately established, having the *freshness of youth*, as opposed to age. The mention of Jesus, the *Perfector* of our faith (v. 2), and Himself perfected through sufferings and death, in His resurrection and ascension (ch. ii. 10; v. 9), is naturally suggested by the mention of "the just *made perfect*" at their resurrection (cf. ch. vii. 22). Paul uses "Jesus," dwelling here on Him as the Person realized as our loving friend, not merely in His official character as the *Christ*, and to the blood of sprinkling—here enumerated as distinct from "Jesus." BENDEL reasonably argues as follows: His blood was entirely "poured out" of His body by the various ways in which it was shed, His bloody sweat, the crown of thorns, the scourging, the nails, and after death the spear, just as the blood was entirely poured out and extravasated from the animal sacrifices of the law. It was *incorruptible* (1 Peter, i. 18, 19). No Scripture states it was again put into the Lord's body. At His ascension, as our great High Priest, He entered the heavenly holiest place. "BY His own blood" (not *after* shedding His blood, nor *with* the blood in His body, but), carrying it separately from His body (cf. the type, ch. ix. 7, 12, 25; xiii. 11). Paul does not say, By the efficacy of His blood, but, "By His own proper blood" (ch. ix. 12): not MATERIAL blood, but "the blood of Him who, through the eternal Spirit, offered Himself without spot unto God" (ch. ix. 14). So in ch. x. 29, the Son of God and the blood of the covenant *wherewith* (the professor) was sanctified, are mentioned separately. Also in ch. xiii. 12, 20; also cf. ch. x. 19, with 21. So in the Lord's Supper (1 Corinthians, x. 16; vi. 24-26), the body and blood are separately represented. The blood itself, therefore, continues still in heaven before God, the perpetual ransom-price of "the eternal covenant" (ch. xiii. 20). Once for all Christ sprinkled the blood peculiarly for us at His ascension (ch. ix. 12). But it is called "the blood of sprinkling," on account also of its continued use in heaven, and in the consciences of the saints on earth (ch. ix. 14; x. 22; Isaiah, lii. 15). This sprinkling is analogous to the sprinkled blood of the Passover. Cf. Revelation, v. 6, "In the midst

of the throne, a Lamb as it had been slain." His glorified body does not require meat, nor the circulation of the blood. His blood introduced into heaven took away the dragon's right to accuse. Thus Rome's theory of *concomitancy* of the blood with the body, the excuse for giving only the bread to the laity, falls to the ground. The mention of "the blood of sprinkling" naturally follows the mention of the "covenant," which could not be consecrated without blood (ch. ix. 18, 22). **speaketh better things than that of Abel**—*viz.*, than the sprinkling (the best MSS. read the article *masculine*, which refers to "sprinkling," not to "blood," which last is neuter) of blood by Abel in his sacrifice spake. This comparison between *two things of the same kind* (*viz.*, Christ's sacrifice, and Abel's sacrifice) is more natural, than between two things different in kind and in results (*viz.*, Christ's sacrifice, and Abel's own blood [ALFORD], which was not a sacrifice at all), cf. ch. xi. iv; Genesis, iv. 4. This accords with the whole tenor of the epistle, and of this passage in particular (v. 18-22), which is to show the superiority of Christ's sacrifice and the new covenant, to the Old Testament sacrifices (of which Abel's is the first recorded; it, moreover, was testified to by God as acceptable to him above Cain's), cf. ch. ix. and x. The word "better" implies superiority to something that is good; but Abel's *own* blood was not at all good for the purpose for which Christ's blood was efficacious; nay, it cried for vengeance. So ARCHB. MAGEE, HAMMOND, and KNATCHBULL. BENIGL takes "the blood of Abel" as put for *all* the blood shed on earth crying for vengeance, and greatly increasing the other cries raised by sin in the world; counteracted by the blood of Christ calmly speaking in heaven for us, and from heaven to us. I prefer MAGEE's view. Be this as it may, to deny that Christ's atonement is truly a propitiation, overthrows Christ's priesthood, makes the sacrifices of Moses' law an unmeaning mummery, and represents Cain's sacrifice as good as that of Abel. 25. **refuse not**—through unbelief. **him that speaketh**—God in Christ. As the *blood of sprinkling* is represented as *speaking* to God for us, v. 24; so here God is represented as speaking to us (ch. i. 1, 2). His word now is the prelude of the last "shaking" of all things (v. 27). The same word which is heard in the gospel *from heaven*, will shake heaven and earth (v. 26). **who refused him**—*Greek*, "refusing as they did." Their seemingly submissive entreaty that the word should not be spoken to them by God any more (v. 19), covered over refractory hearts, as their subsequent deeds showed (ch. iii. 16). **that spake**—*revealing with oracular warnings His Divine will: so the Greek. If we turn away*—*Greek*, "we who turn away." The word implies greater refractoriness than "refused," or "declined." **him that speaketh from heaven**—God, by His Son in the gospel, speaking from His heavenly throne. Hence, in Christ's preaching frequent mention is made of "the kingdom of the heavens" (*Greek*, Matthew, iii. 2). In the giving of the law God spake on earth (*viz.*, mount Sinai) by angels (ch. ii. 2; cf. ch. i. 2). In Exodus, xx. 22, when God says, "I talked with you *from heaven*," this passage in Hebrews shows that not the highest heavens, but the visible heavens, the clouds and darkness, are meant, out of which God by angels proclaimed the law on Sinai. 26. **then shook**—when He gave the law on Sinai. **now**—under the gospel. **promised**—the announcement of His coming to break up the present order of things, is to the ungodly a terror, to the godly a promise, the fulfilment of which

they look for with joyful hope. **Yet once more**—Cf. my *Notes*, Haggai, ii. 6, 21, 22, both which passages are condensed into one here. The shaking began at the first coming of Messiah: it will be completed at His second coming, prodigies in the world of nature accompanying the overthrow of all kingdoms that oppose Messiah. The *Hebrew* is *lit.*, "it is yet one little," *i.e.*, a single brief space till the series of movements begins ending in the advent of Messiah. Not merely the earth, as at the establishment of the Sinaitic covenant, but heaven also is to be shaken. The two advents of Messiah are regarded as one, the complete shaking belonging to the second advent, of which the presage was given in the shakings at the first advent: the convulsions connected with the overthrow of Jerusalem shadowing forth those about to be at the overthrow of all the God-opposed kingdoms by the coming Messiah. 27. this word, **Yet once more**—So Paul, by the Spirit, sanctions the LXX. rendering of Haggai, ii. 6, giving an additional feature to the prophecy in the *Hebrew*, as rendered in *English Version*, not merely that it shall be in a little while, but that it is to be "*once more*" as the final act. The stress of his argument is on the "*ONCE*." *Once for all: once and for ever.* "In saying 'once more,' the Spirit implies that something has already passed, and something else shall be which is to remain, and is no more to be changed to something else; for the *once* is exclusive, *i.e.*, not many times." [ESTIUS.] **those things that are shaken**—the heaven and the earth. As the shaking is to be *total*, so shall the removal be, making way for the better things that are unremoveable. Cf. the Jewish economy (the type of the whole present order of things) giving way to the new and abiding covenant: the forerunner of the everlasting state of bliss. **as of things...made**—*vis.*, of this present visible creation: cf. 2 Corinthians, v. 1; and ch. ix. 11, "made with hands...of this creation," *i.e.*, things so *made* at creation that they would not remain of themselves, but be removed. The new abiding heaven and earth are also *made* by God, but they are of a higher nature than the material creation, being made to partake of the Divine nature of Him who is *not made*: so in this relation, as one with the uncreated God, they are regarded as not of the same class as the *things made*. The things *made* in the former sense do *not remain*: the things of the new heaven and earth, like the uncreated God, "shall REMAIN before God" (Isaiah, lvi. 22). The Spirit, the seed of the new and heavenly being, not only of the believer's soul, but also of the future body, is an *uncreated* and immortal principle. 28. **receiving**—as we do, in prospect and sure hope, also in the possession of the Spirit the first fruits. This is our privilege as Christians. **let us have grace**—"let us have thankfulness." [ALFORD after CHRYSOSTOM.] But (1.) this translation is according to classical Greek, not Paul's phraseology for "to be thankful." (2.) "To God" would have been in that case added. (3.) "Whereby we may serve God," suits the *English Version* "grace" (*i.e.*, gospel grace, the work of the Spirit, producing faith exhibited in *serving God*), but does not suit "thankfulness." **acceptably**—*Greek*, "well-pleasingly." **reverence and godly fear**—The oldest MSS. read, "reverent caution and fear." *Reverent caution* (same *Greek* as in ch. v. 7; see *Note* there) lest we should offend God, who is of purer eyes than to behold iniquity. *Fear* lest we should bring destruction on ourselves. 29. *Greek*, "For even:" "for also:" introducing an *additional* solemn incentive to dili-

gence. Quoted from Deuteronomy, iv. 24. **our God**—in whom *we hope*, is also to be *feared*. He is love; yet there is another side of his character, God has *wrath* against sin (ch. x. 27, 31).

CHAPTER XIII.

Ver. 1-25. EXHORTATION TO VARIOUS GRACES, ESPECIALLY CONSTANCY IN FAITH, FOLLOWING JESUS AMIDST REPROACHES. CONCLUSION, WITH PIECES OF INTELLIGENCE AND SALUTATIONS. 1. **brotherly love**—a distinct special manifestation of "charity" or "love" (2 Peter, i. 7). The church of Jerusalem, to which in part this epistle was addressed, was distinguished by this grace, we know from Acts (cf. ch. vi. 10; x. 32-34; xii. 12, 13). **continue**—charity will itself *continue*. See that it *continue with you*. 2. Two manifestations of "brotherly love," *hospitality*, and *care for those in bonds*. **Be not forgetful**—Implying it was a duty which they all recognized, but which they might forget to act on (v. 3, 7, 16). The enemies of Christianity themselves have noticed the practice of this virtue among Christians. [JULIAN, *Ep.* xlix.] **entertained angels unawares**—Abraham and Lot did so (Genesis, xviii. 2; xix. 1). To obviate the natural distrust felt of strangers, Paul says, an unknown guest may be better than he looks: he may be unexpectedly found to be as much a *messenger* of God for good, as the angels (whose name means *messenger*) are; nay, more, if a Christian, he represents Christ Himself. There is a play on the same *Greek* word, *Be not forgetful* and *unawares*: let not the duty of hospitality to strangers *escape* you; for, by entertaining strangers, it has *escaped* the entertainers that they were entertaining angels. Not unconsciously and forgetful of the duty, they have unconsciously brought on themselves the blessing. 3. **Remember**—in prayer and acts of kindness. **bound with them**—by virtue of the unity of the members in the body under one Head, Christ (1 Corinthians, xii. 26). **suffer adversity**—*Greek*, "are in evil state." **boiling yourselves also in the body**—and so liable to the adversities incident to the natural body, which ought to dispose you the more to sympathize with them, not knowing how soon your own turn of suffering may come. "One experiences adversity almost his whole life, as Jacob; another in youth, as Joseph; another in manhood, as Job; another in old age." [BENGEL.] 4. **is—translate**, "Let marriage *be treated as honorable*;" as v. 5 also is an exhortation. **In all**—"in the case of all men;" "among all." "To avoid fornication let EVERY MAN have his own wife" (1 Corinthians, vii. 2). Judaism and Gnosticism combined were soon about to throw discredit on marriage. The venerable Paphnutius, in the council of Nice, quoted this verse for the justification of the married state. If one does not himself marry, he should not prevent others from doing so. Others, especially Romanists, *translate*, "in all things," as in v. 18. But the warning being against lasciviousness, the contrast to "*whoremongers and adulterers*" in the parallel clause, requires the "in all" in this clause to refer to *persons*. **the bed undefiled**—*translate*, as *Greek* requires "undefiled" to be a *predicate*, not an epithet, "And let the bed *be* undefiled." **God will judge**—Most whoremongers escape the notice of human tribunals; but God takes particular cognizance of those whom man does not punish. Gay immorali-

ties will then be regarded in a very different light from what they are now. 5. **conversation**—"manner of life." The love of filthly lust, and the love of filthly lucre follow one another as closely akin, both alienating the heart from the Creator to the creature. **such things as ye have—*lit.*, "present things"** (Philippians, iv. 11). **I will never leave thee, nor forsake thee**—A promise tantamount to this was given to Jacob (Genesis, xxviii. 15), to Israel (Deuteronomy, xxxi. 6, 8), to Joshua (Joshua, i. 5), to Solomon (1 Chronicles, xxviii. 20). It is therefore like a Divine adage. What was said to them extends also to us. He will neither withdraw His *presence* ("never leave thee") nor His *help* ("nor forsake thee"), [BENGEL.] 6. **may**—rather as *Greek*, expressing confidence actually realized, "So that we boldly (confidently) say" Psalm lvi. 4, 11; cxviii. 6). Punctuate as both the *Hebrew* and the *Greek* require, "And (so) I will not fear: what (then) shall man do unto me?" 7. **Remember**—so as to imitate: not to *invoke* in prayer, as Rome teaches. **have the rule**—rather, "who have *had* the rule over you:" your spiritual leaders. **who—*Gr.*, "the which:"** such persons as. **who have spoken unto you**—"spake" (so the *Greek* aorist means) during their life-time. This epistle was among those later written, when many of the heads of the Jerusalem church had passed away. **whose faith**—even unto death: probably death by martyrdom, as in the case of the instances of *faith* in ch. xi. 35. Stephen, James the brother of our Lord and bishop of Jerusalem, as well as James the brother of John (Acts, xii. 2), in the Palestinian church, which Paul addresses, suffered martyrdom. **considering—*Greek***, "looking up to," "diligently contemplating all over," as an artist would a model. **the end**—the termination, at death. The *Greek* is used of *decease* (Luke, ix. 31; 2 Peter, i. 15). **of their conversation**—"manner of life:" "religious walk" (Galatians, i. 13; Ephesians, iv. 22; 2 Timothy, iv. 12; James, iii. 13). *Considering* how they manifested the soundness of their faith by their holy *walk* which they maintained even to *the end of that walk* (their death by martyrdom). 9. This verse is not, as some read it, in apposition with "the end of their conversation" (v. 8), but forms the transition. "Jesus Christ, yesterday and to-day (is) the same, and (shall be the same) unto the ages" (*i.e.*, unto all ages). The *Jesus Christ* (the full name being given, to mark with affectionate solemnity both His *person* and His *office*) who supported your spiritual *rulers* through life even unto their *end* "yesterday" (in times past), being at once "the Author and the Finisher of their faith" (ch. xii. 2), remains still the same Jesus Christ "to-day," ready to help you also, if you walk by "faith" in Him. Cf. "this same Jesus," Acts, i. 11. He who *yesterday* (proverbial for the past time) suffered and died, is *to-day* in glory (Revelation, i. 18). "As night comes between yesterday and to-day, and yet night itself is swallowed up by *yesterday* and *to-day*, so the *suffering* did not so interrupt the glory of Jesus Christ which was of yesterday, and that which is to-day, as not to continue to be the same. He is the same *yesterday*, before He came into the world, and *to-day*, in heaven. *Yesterday* in the time of our predecessors, and *to-day* in our age." [BENGEL.] So the doctrine is the *same*, not variable: this verse thus forms the transition between v. 7 and 9. He is always "the same" (ch. i. 12). The same in the Old and in New Testaments. 9. **about**—rather as oldest MSS. read, "carried *aside*," *viz.*, cf. Ephesians, iv. 14. **divers**—differing from the one faith in the one and the same Jesus Christ, as taught by

just what might be expected when the apostle of the Gentiles was writing to the Palestine Christians, among whom James and the eleven apostles had exercised a more immediate authority. It was important he should not seem to set himself in opposition to their guides, but rather strengthen their hands: he claims no authority directly or indirectly over these rulers themselves. [BIRKS.] "Remember" your deceased rulers (v. 7): "Obey" your living rulers; nay, more, not only *obey* in cases where no sacrifice of self is required, and where you are *persuaded* they are right (so the *Greek* for "obey"), but "*submit* yourselves" as a matter of dutiful *yielding*, when your judgment and natural will incline you in an opposite direction. **they**—on their part: so the *Greek*. As they do their parts, so do you yours. So Paul exhorts, 1 Thessalonians, v. 12, 13. **watch**—"are vigilant" (*Greek*). **for**—*Greek*, "in behalf of." **must give account**—The strongest stimulus to *watchfulness* (Mark, xiii. 34-37). CHRYSOSTOM was deeply struck with these words, as he tells us, *De Sacerdotio*, B. 6, "The fear of this threat continually agitates my soul." **do it**—"watch for your soul's eternal salvation." It is a perilous responsibility for a man to have to give account for others' deeds, who is not sufficient for his own. [ESTIUS, *from Aquinas*.] I wonder whether it be possible that any of the rulers should be saved. [CHRYSOSTOM.] Cf. Paul's address to the elders, Acts, xx. 28; 1 Corinthians, iv. 1-5, where also he connects ministers' responsibility with the account to be hereafter given (cf. 1 Peter, v. 4). **with joy**—at your obedience; anticipating, too, that you shall be their "joy" in the day of giving account (Philippians, iv. 1). **not with grief**—at your disobedience; apprehending also that in the day of account you may be among the lost, instead of being their crown of rejoicing. In giving account, the stewards are liable to blame if ought be lost to the Master. "Mitigate their toil by every office of attention and respect, that with alacrity, rather than with grief, they may fulfil their duty, arduous enough in itself, even though no unpleasantness be added on your part." [GROTIUS.] **that**—*Grief* in your pastors is *unprofitable for you*, for it weakens their spiritual power; nay, more, "the *groans* (so the *Greek* for 'grief') of other creatures are heard; how much more of pastors!" [BENGEL] so God will be provoked to avenge on you their "groaning" (*Greek*). If they must render God an account of their negligence, so must you for your ingratitude to them. [GROTIUS.] 18. **Pray for us**—Paul usually requests the church's intercessions for him in closing his epistles, just as he begins with assuring them of his having them at heart in his prayers (but in this epistle not till v. 20, 21), Romans, xv. 30. "Us" includes both himself and his companions; he passes to himself alone, v. 19. **we trust we have a good conscience**—in spite of your former jealousies, and the charges of my Jewish enemies at Jerusalem, which have been the occasion of my imprisonment at Rome. In refutation of the Jews' aspersions, he asserts in the same language as here his own *conscientiousness* before God and man, Acts, xxiii. 1-3; xxiv. 16, 20, 21 (wherein he virtually implies, that his reply to Ananias was not sinful impatience; for, indeed, it was a prophecy which he was inspired at the moment to utter, and which was fulfilled soon after). **we trust**—*Greek*, "we are persuaded," in the oldest MSS. Good conscience produces confidence, where the Holy Spirit rules the conscience (Romans, ix. 1). **honestly**—"in a good way." The same *Greek* word as "good conscience." *Lit., rightly, becomingly.* 19.

the rather—*Greek*, “*I the more abundantly beseech you.*” to do this—to pray for me. **that I may be restored to you**—(Philemon, xxii.). It is here first in the letter he mentions himself, in a way so unobtrusive as not to prejudice his Hebrew readers against him, which would have been the result had he commenced this as his other epistles, with authoritatively announcing his name and apostolic commission. 20. Concluding prayer. **God of peace**—So Paul, Romans, xv. 33; xvi. 20; 2 Corinthians, xiii. 11; Philippians, iv. 9; 1 Thessalonians, v. 23; 2 Thessalonians, iii. 16. The Judaizing of the Hebrews was calculated to sow seeds of discord among them, of disobedience to their pastors (v. 17), and of alienation towards Paul. *The God of peace*, by giving unity of true doctrine, will unite them in mutual love. **brought again from the dead**—*Greek*, “brought up” etc.: God brought the Shepherd; the Shepherd shall bring the flock. Here only in the epistle he mentions the resurrection. He would not conclude without mentioning the connecting link between the two truths mainly discussed; the *one perfect sacrifice* and the *continual priestly intercession*—the depth of His humiliation and the height of His glory—the “altar” of the cross and the ascension to the heavenly Holy of holies. **great**—(ch. iv. 14). **Shepherd of the sheep**—A title familiar to his Hebrew readers, from their Old Testament (Isaiah, lxxiii. 11; LXX.): primarily *Moses*, antitypically *Christ*; already compared together, ch. iii. 2-7. The transition is natural from their earthly pastors (v. 17), to the Chief pastor, as in 1 Peter, v. 1-4. Cf. Ezekiel, xxxiv. 23 and Jesus’ own words, John, x. 2, 11, 14. **through the blood**—*Greek*, “in,” in virtue of the blood (ch. ii. 9): it was because of His bloody death for us that the father raised and crowned Him with glory. The “blood” was the seal of the everlasting covenant entered into between the Father and Son; in virtue of the Son’s blood, first Christ was raised, then Christ’s people shall be so (Zechariah, ix. 11, seemingly referred to here; Acts, xx. 28). **everlasting**—the *everlastingness* of the covenant necessitated the resurrection. This clause, “the blood of the everlasting covenant,” is a summary retrospect of the epistle (cf. ch. ix. 12). **Lord Jesus**—the title marking His *person* and His *Lordship* over us. But v. 21, “through Jesus Christ.” His *office*, as the *Anointed* of the Spirit, making Him the medium of communicating the Spirit to us, the holy unction flowing down from the Head on the members (cf. Acts, ii. 36). 21. **Make you perfect**—properly said of healing a rent: *join you together in perfect harmony*. [BENGEL.] **to do his will, working in you**—(ch. x. 36)—rather as *Greek*, “*doing in you.*” Whatever good we do, God does in us. **well-pleasing in his sight**—(Isaiah, liii. 10; Ephesians, v. 10). **through Jesus Christ**—“God *doing* (working) in you that, etc., *through Jesus Christ*” (Philippians, i. 11). **to whom**—to Christ. He closes as he began (ch. i.), with giving glory to Christ. 22. **suffer the word**—The Hebrews not being the section of the church assigned to Paul (but the Gentiles), he uses gentle entreaty, rather than authoritative command. **few words**—compared with what might be said on so important a subject. *Few*, in an epistle which is more of a *treatise* than an epistle (cf. 1 Peter, v. 12). On the seeming inconsistency with Galatians, vi. 11, cf. *Note* there. 23. **our brother Timothy**—So Paul, 1 Corinthians, iv. 17; 2 Corinthians, i. 1; Colossians, i. 1; 1 Thessalonians, iii. 2. **is set at liberty**—from prison. So Aristarchus was imprisoned with Paul. BIRKS translates, “dismissed,” “sent away,” *viz.*, on a mission to Greece, as Paul promised

(Philippians, i. 19). However, *some* kind of previous detention is implied before his being *let go* to Philippi. Paul, though now at large, was still *in Italy*, whence he sends the salutations of Italian Christians (v. 24), waiting for Timothy to join him, so as to start for Jerusalem: we know from 1 Timothy, i. 3, he and Timothy were together at Ephesus after his departing from Italy eastward. He probably left Timothy there and went to Philippi as he had promised. Paul implies that if Timothy shall not *come shortly*, he will start on his journey to the Hebrews at once. 24. *all*—The Scriptures are intended for *all*, young and old, not merely for ministers. Cf. the different classes addressed, "wives," Ephesians, v. 22, little children, 1 John, ii. 18; "all," 1 Peter, iii. 8; v. 5. He says here "all," for the Hebrews whom he addresses were not all in one place, though the Jerusalem Hebrews are chiefly addressed. **They of Italy**—not merely the brethren at Rome, but of other places in Italy. 25. *Paul's* characteristic salutation in every one of his other thirteen epistles, as he says himself, 1 Corinthians, xvi. 21, 23; Colossians, iv. 18; 2 Thessalonians, iii. 17. It is found in no epistle written by any other apostle in Paul's lifetime. It is used in Revelation, xxii. 21, written subsequently, and in Clement of Rome. Being known to be his badge, it is not used by others in his lifetime. The *Greek* here is, "*The grace (viz., of our Lord Jesus Christ) be with you all*."

INTRODUCTION.

THE GENERAL EPISTLE OF JAMES.

THIS is called by Eusebius (*Hist. Eccl.*, 2. 23, about the year A. D. 330) the first of the Catholic epistles, *i. e.*, the epistles intended for general circulation, as distinguished from St. Paul's epistles, which were addressed to particular churches or individuals. In the oldest MSS. of the N. T. extant, they stand *before* the epistles of St. Paul. Of them, two only are mentioned by Eusebius as *universally acknowledged* ("Homologoumena"), *vis.*, the first epistle of St. Peter and the first epistle of St. John. *All*, however, are found in every existing MS. of the whole N. T.

It is not to be wondered at that epistles not addressed to particular churches (and particularly one like that of St. James, addressed to the Israelite believers scattered abroad) should be for a time less known. The first mention of St. James' epistle by name, occurs early in the third century, in Origen (*comment.* on John, 1. 19; 4. 306, who was born about 185, and died 254 A. D.). Clemens Romanus (first epistle to the Corinthians, ch. 10, Cf. Ja. 2. 21, 23; ch. 11, Cf. Ja. 2. 25; He. 11. 31) quotes it. So, also, the Shepherd of Hermas quotes ch. 4. 7. Irenæus (*Hæc.* 4., 16. 2) is thought to refer to ch. 2. 23. Clemens Alexandrinus commented on it, according to Cassiodorus. Ephrem Syrus (*Opp. Græc.* 3. 3) quotes ch. 5. 1. An especially strong proof of its authenticity is afforded by its forming part of the old *Syriac* version, which contains no other of the *disputed books* ("Antilegomena," *Euseb.* 3. 25), except the epistle to the Hebrews. None of the Latin fathers before the fourth century quote it; but soon after the council of Nice it was admitted as canonical both by the E. and W. churches, and specified as such in the councils of Hippo and Carthage (A. D. 397). This is just what we might expect: a writing known only partially at first, when subsequently it obtained a wider circulation, and the proofs were better known of its having been recognized in apostolic churches, having in them men endowed with the discernment of spirits, which qualified them for discriminating between inspired and uninspired writings, was universally accepted. Though *doubted* for a time, at last the disputed books (St. James, 2 Peter, 2 and 3 John, Jude and Revelation) were universally and undoubtedly accepted, so that no argument for the O. T. Apocrypha can be drawn from their case: as to if the Jewish church had *no doubt*; it was *known not* to be inspired.

Luther's objection to it ("an epistle of straw, and destitute of an evangelic character") was due to his mistaken idea that it (ch. 2) opposes the doctrine of justification by faith, and not by works, taught by St. Paul. But the two apostles, whilst looking at justification from distinct standpoints, perfectly harmonize and mutually complement the definitions of one another. Faith precedes love and the works of love; but without them it is dead. St. Paul regards faith in the justification of the sinner *before God*; St. James, in the justification of the believer *evidentially before men*. The error which James meets, was the Jewish notion that their possession and knowledge of the law of God would justify them, even though they disobeyed it (Cf. ch. 1. 22, with R. 2. 17-25). Ch. 1. 3, and 4. 1, 12, seem plainly to allude to R. 5. 3; 6. 13; 7. 23; 14. 4. Also the tenor of ch. 2, on "justification," seems to allude to St. Paul's teaching, so as to correct false Jewish notions of a different kind from those which he combated, though not unnoticed by him also (R. 2. 17, &c.).

St. Paul (Ga. 2. 9) arranges the names, "James, Cephas, John," in the order in which their epistles stand. The St. James who wrote this epistle (according to most ancient writers) is called (Ga. 1. 19) "the Lord's brother." He was son of Alphaeus or Cleopas (L. 24. 13-18) and Mary, sister of the Virgin Mary. Cf. Mk. 15. 40, with J. 19. 25, which seems to identify the mother of James the

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less with the wife of Cleopas, not with the Virgin Mary, Cleopas' wife's sister. Cleopas is the Hebrew, Alpheus the Greek mode of writing the same name. Many, however, as Hegesippus (*Euseb. Hist. Eccl.*), distinguish "the Lord's brother" from the son of Alpheus. But the gospel according to the Hebrews, quoted by Jerome, represents James, *the Lord's brother*, as present at the institution of the Eucharist, and therefore identical with the apostle James. So the Apocryphal gospel of James. In Acts, James who is put foremost in Jerusalem after the death of James, son of Zebedee, is not distinguished from James, the son of Alpheus. He is not mentioned as one of the Lord's brethren in A., 1. 14; but as one of the "apostles" (Ga. 1. 19). He is called "the less" (*lit., the little*, Mk. 15. 40), to distinguish him from James, the son of Zebedee. *Alford* considers James, the brother of the Lord, the author of the epistle, to have been the eldest of the sons of Joseph and Mary after Jesus (Cf. M. 13. 55), and that James, the son of Alpheus, is distinguished from him by *the latter* being called "the less," *i. e., junior*. His arguments against the Lord's brother, the bishop of Jerusalem, being the apostle, are: (1) The Lord's brethren did not believe on Jesus at a time when the apostles had been already called (J. 7. 3, 5), therefore none of the Lord's brethren could be among the apostles (but it does not follow from J. 7. 3, that *no one* of them believed); (2) the apostles' commission was to preach the gospel *every where*, not to be bishops in a particular locality (but it is unlikely that one not an apostle should be bishop of Jerusalem, to whom even apostles yield deference, A., 15. 13, 19; Ga. 1. 19; 2. 9, 12. The Saviour's last command to the apostles, collectively, to *preach the gospel every where*, is not inconsistent with each having a particular sphere of labor in which he should be a missionary bishop, as Peter is said to have been at Antioch.)

He was surnamed "the Just." It needed peculiar wisdom to so preach the Gospel as not to disparage the law. As bishop of Jerusalem writing to the twelve tribes, he sets forth the Gospel in its aspect of relation to the law, which the Jews so revered. As St. Paul's Epistles are a commentary on the doctrines flowing from the death and resurrection of Christ, so St. James' Epistle has a close connection with His teaching during His life on earth, especially His Sermon on the Mount. In both, the law is represented as fulfilled in love; the very language is palpably similar (cf. ch. 1. 2 with Matthew 5. 22; ch. 1. 4 with Matthew 5. 48; ch. 1. 5; 5. 15 with Matthew 7. 7-11; ch. 6. 13 with Matthew 5. 7, and 6. 14, 15; ch. 2. 10 with Matthew 5. 19; ch. 4. 4 with Matthew 6. 24; ch. 4. 11 with Matthew 7. 1, 2; ch. 5. 2 with Matthew 6. 19). The whole spirit of this Epistle breathes the same Gospel-righteousness which the Sermon on the Mount inculcates as the highest realization of the law. St. James' own character as "the Just," or *legally righteous*, disposed him to this coincidence (cf. ch. 1. 20; 2. 10; 3. 18 with Matthew 5. 20). It also fitted him for presiding over a Church still zealous for the law (Acts 21. 18-24; Galatians 2. 12). If any could win the Jews to the Gospel, he was most likely who presented a pattern of Old Testament righteousness, combined with evangelical faith (cf. also ch. 2. 8 with Matthew 5. 44, 48). Practice, not profession, is the test of obedience (cf. ch. 2. 17; 4. 17 with Matthew 7. 21-23). Sins of the tongue, however lightly regarded by the world, are an offence against the law of love (cf. ch. 1. 26; 3. 2-18 with Matthew 5. 22; also any swearing, ch. 5. 12; cf. Matthew 5. 33-37).

The absence of the apostolic benediction in this Epistle is probably due to its being addressed, not merely to the believing, but also indirectly to unbelieving, Israelites. To the former he commends humility, patience, and prayer; to the latter he addresses awful warnings (ch. 5. 7-11; 4. 9; 5. 1-6).

St. James was martyred at the Passover. This Epistle was probably written just before it. The destruction of Jerusalem foretold in it (ch. 5. 1, &c.), ensued a year after his martyrdom, 69 A. D. HEGESIPPUS (quoted in EUSEBIUS, 2. 23) narrates that he was set on a pinnacle of the temple by the scribes and Pharisees, who begged him to restrain the people who were in large numbers embracing Christianity. "Tell us," said they in the presence of the people gathered at the feast, "which is the door of Jesus?" St. James replied with a loud voice, "Why ask ye me concerning Jesus the Son of man? He sitteth at the right hand of power, and will come again on the clouds of heaven." Many thereupon cried, Hosanna to the Son of David. But St. James was cast down headlong by the Pharisees; and praying, "Father, forgive them, for they know not what they do," he was stoned and beaten to death with a fuller's club. The Jews, we know from Acts, were exasperated at St. Paul's rescue from their hands, and therefore determined to wreak their vengeance on St. James. The publication of his Epistle to the dispersed Israelites, to whom it was probably carried by those who came up to the periodical feasts, made him obnoxious to them, especially to the higher classes,

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because it foretold the woes soon about to fall on them and their country. Their taunting question, "Which is the door of Jesus?" (*i. e.*, by what door will He come when He returns?), alludes to his prophecy, "the coming of the Lord draweth nigh . . . behold the Judge standeth before the door" (ch. 5. 8, 9). Hebrews 13. 7 probably refers to the martyrdom of James, who had been so long bishop over the Jewish Christians at Jerusalem. "Remember them which have (rather, 'had') the rule (spiritually) over you, who have spoken unto you the word of God; whose faith follow, considering *the end* of their conversation."

His inspiration as an apostle is expressly referred to in A., 15. 19, 25, "*My sentence is,*" &c.; "It seemed good to *the Holy Ghost and to us,*" &c. His episcopal authority is implied in the deference paid to him by St. Peter and St. Paul (A., 12. 17; 21. 18; G. 1. 19; 2. 9). The Lord had appeared specially to him after the resurrection (1 Co. 15. 7). St. Peter in his first epistle (universally from the first received as canonical) tacitly confirms the inspiration of St. James' epistle, by incorporating with his own inspired writings no less than ten passages from St. James. The "apostle of the circumcision," St. Peter, and the first bishop of Jerusalem, would naturally have much in common. Cf. ch. 1. 1, with 1 Pe. 1. 1; ch. 1. 2, with 1 Pe. 1. 6; 4. 12, 13; ch. 1. 11, with 1 Pe. 1. 24; ch. 1. 18, with 1 Pe. 1. 3; ch. 2. 7, with 1 Pe. 4. 14; ch. 3. 13, with 1 Pe. 2. 12; ch. 4. 1, with 1 Pe. 2. 11; ch. 4. 6, with 1 Pe. 5. 5, 6; ch. 4. 7, with 1 Pe. 6. 6, 9; ch. 4. 10, with 1 Pe. 5. 6; ch. 5. 20, with 1 Pe. 4. 8. Its being written in the purest Greek shows it was intended not only for the Jews at Jerusalem, but also for the Hellenistic, *i. e.*, Greek-speaking Jews.

The style is close, curt, and sententious, *gnome* following after *gnome*. An Hebraic character pervades the Epistle, as appears in the occasional poetic parallelisms (ch. 3. 1-12). Cf. ch. 2. 2, "Assembly," *Margin, synagogue*. The images are analogical arguments, combining at once logic and poetry. Eloquence and persuasiveness are prominent characteristics.

The similarity to Matthew, the most Hebrew of the Gospels, is just what we might expect from the bishop of Jerusalem writing to Israelites. In it the higher spirit of Christianity is seen putting the Jewish law in its proper place. The law is enforced in its everlasting spirit, not in the letter for which the Jews were so zealous. The doctrines of grace, the distinguishing features of St. Paul's teaching to the Hellenists and Gentiles, are less prominent as being already taught by that apostle. St. James complements Paul's teaching, and shows to the Jewish Christians who still kept the legal ordinances down to the fall of Jerusalem, the spiritual principle of the law, *vis.*, love manifested in obedience. To sketch "the perfect man" *continuing* in the Gospel law of liberty, is his theme.

JAMES.

CHAPTER I.

Ver. 1-27. INSCRIPTION: EXHORTATION ON HEARING, SPEAKING, AND WRATH. The last subject is discussed in ch. 3. 13-4. 17. 1. **James**—an apostle of the circumcision, with Peter and John; James in Jerusalem, Palestine, and Syria; Peter in Babylon and the E.; John in Ephesus and Asia Minor. St. Peter addresses the dispersed *Jews of Pontus, Galatia, Cappadocia*; St. James, the *Israelites of the twelve tribes scattered abroad*. **servant of God**—not that he was not an apostle; for Paul, an apostle, also calls himself so; but as addressing the Israelites generally, including even indirectly the unbelieving, he in humility omits the title "apostle;" so Paul in writing to the Hebrews: similarly Jude, an apostle, in his general epistle. **Jesus Christ**—not mentioned again save in ch. 2. 1; not in all his speeches (Acts 15. 14, 15, and 21. 20, 21), lest his introducing the name of Jesus oftener should seem to arise from vanity, as being "the Lord's brother." [BENGEL.] His teaching being practical, rather than doctrinal, required less frequent mention of Christ's name. **scattered abroad**—*lit., which are in the dispersion*. The dispersion of the Israelites, and their connection with Jerusalem as a centre of religion, was a Divinely ordered means of propagating Christianity. The pilgrim troops of the law became caravans of the gospel. [WORDSWORTH.] **greeting**—found in no other Christian letter, but in James, and the Jerusalem Synod's epistle to the Gentile churches: an undesigned coincidence and mark of genuineness. In the original Greek (*chairein*) for "greeting," there is a connection with the "joy" to which they are exhorting amidst their existing distresses from poverty and consequent oppression. Cf. Romans, 15. 26, which alludes to their poverty. 2. **My brethren**—a phrase often found in St. James, marking community of nation and of faith. **all joy**—cause for the highest joy. [GROTIUS.] Nothing but joy. [PISCATOR.] Count *all* "divers temptations" to be each matter of joy. [BENGEL.] **fall into**—unexpectedly, so as to be *encompassed by* them (so the original Greek). **temptations**—not in the limited sense of allurements to sin, but *trials* or distresses of any kind which test and purify the Christian character. Cf. "tempt," *i.e.*, try, Genesis, 22. 1. Some of those to whom St. James writes were "sick," or otherwise "afflicted" (ch. 5. 13). Every possible trial to the child of God is a masterpiece of strategy of the Captain of his Salvation, for his good. 3. **the trying**—the *testing* or *proving* of your faith, *viz.*, by "divers temptations." Cf. Romans, 5. 3, "*tribulation*" worketh patience, and patience *experience* (in the original *dokime*, akin to *dokimion* "trying" here: there it is *experience*; here the "trying" or *testing* whence *experience* flows.) **patience**—the original implies more: *persevering endurance* and *continuance* (cf. Luke, 8. 15). 4. Let endurance have a perfect *work* (taken out of the previous "*worketh* patience" or endurance) *i.e.*, have its *full effect*, by showing the most perfect degree of endurance, *viz.* "joy in bearing the cross" [MENOCHIUS], and enduring to the end" (Matthew, 10. 22). [CAL.]

VIN.] **ye may be perfect**—fully developed in all the attributes of a christian character. For this there is required "joy" [BENGEL], as part of the "perfect work" of probation. The work of God in a man is the man. If God's teachings by patience have had a perfect work in you, *you* are perfect [ALFORD.] **entire**—that which has all its parts complete, *wanting no integral part*; 1. Thessalonians, 5. 23, "your whole (*lit.*, 'entire') spirit, soul, and body;" as "perfect" implies *without a blemish in its parts*. 5. *English Version* omits "But," which the *Greek* has, and which is important. "But (as this *perfect entireness wanting nothing* is no easy attainment) if any," etc. **lack**—rather, as the *Greek* word is repeated after St. James' manner, from v. 4, "*wanting nothing*," *translate*, "If any of you *want wisdom*," *viz.* the wisdom whereby ye may "count it all joy when ye fall into divers temptations," and "let patience have her perfect work." This "wisdom" is shown in its effects in detail, ch. 3. 17. The highest wisdom which governs patience alike in poverty and riches, is described v. 9. 10. **ask**—(ch. 4. 2.) **liberally**—So the *Greek* is rendered by the *English Version*. It is rendered *with simplicity*, Romans 12. 8. God gives without adding ought which may take off from the graciousness of the gift. [ALFORD.] God requires the same "simplicity" in His children ("eye...single," Matthew, 6. 22, *lit.*, *simple*). **upbraideth not**—an illustration of God's giving *simply*. He gives to the humble suppliant without upbraiding him with his past sin and ingratitude, or his future abuse of God's goodness. The Jews pray, "let me not have need of the gifts of men, whose gifts are few, but their upbraidings manifold; but give me out of thy large and full hand." Cf. Solomon's prayer for wisdom," and God's gift above what he asked, though God forswore his future abuse of His goodness would deserve very differently. St. James has before his eyes the sermon on the mount (see my *Introduction*). God hears every true prayer, and grants either the thing asked, or else something better than it: as a good physician consults for his patient's good better by denying something which the latter asks not for his good, than by conceding a temporary gratification to his hurt. 6. **ask in faith**—*i.e.*, the persuasion than God can and will give. St. James begins and ends with *faith*. In the middle of the epistle he removes the hindrances to faith, and shows its true character. [BENGEL.] **wavering**—between belief and unbelief. Cf. the case of the Israelites who seemed to partly believe in God's power, but leant more to unbelief by "limiting" it. On the other hand, cf. Acts, 10. 20; Romans, 4. 20 ("staggered not...through unbelief," *lit.*, as here, "*wavered not*"), 1 Timothy, 2. 8. **like a wave of the sea**—Isaiah, 27. 20; Ephesians, 4. 14, where the same *Greek* word occurs for "tossed to and fro," as is here *translated*, "driven with the wind." **driven with the wind**—from without. **tossed**—from within, by its own instability. [BENGEL.] At one time cast on the shore of faith and hope, at another rolled back into the abyss of unbelief; at one time raised to the height of worldly pride, at another tossed in the sands of despair and affliction. [WIESIGNER.] 7. **For**—Resumed from "for" in v. 6. **that man**—such a wavering self-deceiver. **think**—Real *faith* is something more than a mere *thinking* or *surmise*. **any thing**—*viz.*, of the things that he prays for: he does receive many things from God, food, raiment, &c., but these are the general gifts of His providence: of the things specially granted in answer to prayer, the waverer shall not receive "anything," much less wisdom. 8. **double minded**—*lit.*, *double*—

souled, the one soul directed towards God, the other to something else. The *Greek* favors ALFORD's translation, "He (the waverer, *v.* 6) is a man double-minded, unstable," etc.; or better, BEZA's. The words in this *v.* 8 are in apposition with "that man," *v.* 7; thus the "is," which is not in the original, will not need to be supplied, "A man double-minded, unstable in all his ways!" The word for "double-minded" is found here and ch. 4, 8, for the first time in Greek literature. It is not a hypocrite that is meant, but a *fickle*, "wavering" man, as the context shows. It is opposed to the *single eye* (Matthew, 6. 22). 9, 10. *Translate*, "But let the brother," etc., *i.e.*, the best remedy against *double-mindedness* is that Christian *simplicity* of spirit, whereby the "brother," low in outward circumstances, may "rejoice" (answering to *v.* 2) "in that he is exalted," *viz.*, by being accounted a son and heir of God, his very sufferings being a pledge of his coming glory and crown (*v.* 12), and the rich may rejoice "in that he is made low," by being stripped of his goods for Christ's sake [MENOCHIVS]; or, in that he is made, by sanctified trials, lowly in spirit, which is true matter for rejoicing. [GOMARUS.] The design of the epistle is to reduce all things to an equitable footing (ch. 2. 1; 5. 13). The "low," rather than the "rich," is here called the "brother." [BENGEL.] So far as one is merely "rich" in worldly goods, "he shall pass away;" in so far as his predominant character is that of a "brother," he "abideth forever" (1 John, 2. 17). This view meets all ALFORD's objections to regarding "the rich" here as a "brother" at all. To avoid making the rich a brother, he *translates*, "But the rich glories in his humiliation," *viz.*, in that which is really his debasement (his rich state, Philippians, 3. 19), just as the low is told to rejoice in what is really his exaltation (his lowly state). 11. Taken from Isaiah, 40. 6-8. *heat*—rather, "the hot wind" from the (E. or) S., which scorches vegetation (Luke, 12. 55). The "burning heat" of the sun is not at its *rising*, but rather at noon; whereas the scorching *Kadim* wind is often at sunrise (Jonah, 4. 8). [MIDDLETON, *Greek Article*.] Matthew, 20. 12 uses the *Greek* word for "heat." Isaiah, 40. 7, "*Bloweth upon it*," seems to answer to "the hot wind" here. *grace of the fashion*—*i.e.*, of the external appearance. *in his ways*—referring to the burdensome extent of the rich man's devices. [BENGEL.] Cf. "his ways," *i.e.*, his course of life, *v.* 8. 12. *Blessed*—Cf. the beatitudes in the sermon on the mount, Matthew, 5. 4, 10, 11. *endureth temptation*—not the "falling into divers temptations" (*v.* 2) is the matter for "joy," but the *enduring* of temptation "unto the end." Cf. Job, 5. 17. *when he is tried*—*lit.*, *when he has become tested or approved*, when he has passed through the "trying" (*v.* 3), his "faith" having finally gained the victory. *the crown*—not in allusion to the crown or garland given to winners in the games; for this, though a natural allusion for St. Paul in writing to heathen, among whom such games existed, would be less appropriate for St. James in addressing the Jewish Christians, who regarded Gentile usages with aversion. *of life*—"life" constitutes the crown, *lit.*, the life, the only true life, the highest and eternal life. The crown implies a *kingdom* (Psalm 21. 3). *the Lord*—not found in the best MSS. and versions. The believer's heart fills up the omission, without the name needing to be mentioned. The "faithful one who promised" (Hebrews, 10. 23). *to them that love him*—In 2 Timothy, 4. 8, "the crown of righteousness to them that love His appearing." Love

produces patient *endurance*: none attest their love more than they who suffer for Him. 13. **when...tempted**—tried by *solicitation to evil*. Heretofore the "temptation" meant was that of *probation by afflictions*. Let no one fancy that God lays upon him an inevitable necessity of sinning. God does not send trials on you in order to make you worse, but to make you better (*v.* 16, 17). Therefore do not sink under the pressure of evils (1 Corinthians, 10. 13). **of God**—by agency proceeding from God. The *Greek* is not "tempted by," but, "from God," implying indirect agency. **cannot be tempted with evil**, etc.—"Neither do any of our sins tempt God to entice us to worse things, nor does He tempt any of His own accord" (*lit., of Himself*: cf. the antithesis, *v.* 18, "Of His own will He begat us" to holiness, so far is He from tempting us of His own will). [BENGEL.] God is said in Genesis, 22. 1, to have "tempted Abraham;" but there the *tempting* meant is that of *trying* or *proving*, not that of seducement. ALFORD translates according to the ordinary sense of the *Greek*, "God is *unversed* in evil." But as this gives a less likely sense, *English Version* probably gives the true sense; for ecclesiastical *Greek* often uses words in new senses, as the exigencies of the new truths to be taught required. 14. Every man when tempted, is so through being drawn away of (again here, as in *v.* 13, the *Greek* for "of" expresses the actual *source*, rather than the agent of temptation) his own lust. The cause of sin is in ourselves. Even Satan's suggestions do not endanger us before they are made *our own*. Each one has *his own peculiar* (so the *Greek*) lust, arising from his own temperament and habit. Lust flows from the original birth-sin in man, inherited from Adam. **drawn away**—the *beginning* step in temptation: drawn away from truth and virtue. **enticed**—*lit., taken with a bait*, as fish are. The *further progress*: the man *allowing himself* (as the *Greek* middle voice implies) *to be enticed* to evil. [BENGEL.] "Lust" is here personified as the harlot that allures the man. 15. The guilty union is committed by the will embracing the temptress. "Lust," the harlot, then "brings forth sin," *viz.*, of that kind to which the temptation inclines. Then the *particular sin* (so the *Greek* implies), "when it is completed, brings forth death," with which it was all along pregnant. [ALFORD.] This "death" stands in striking contrast to the "crown of life" (*v.* 12) which "patience" or *endurance* ends in, when it has its "perfect work" (*v.* 4). He who will fight Satan with Satan's own weapons, must not wonder if he finds himself overmatched. Nip sin in the bud of lust. 16. Do not err in attributing to God temptation to evil; nay (as he proceeds to show), "every good," all that is good on earth, comes from God. 17. **gift...gift**—Not the same words in *Greek*: the first, *the act of giving*, or the gift in its *initiatory* stage; the second, *the thing given, the boon, when perfected*. As the "good gift" stands in contrast to "sin" in its *initiatory* stage (*v.* 15), so the "perfect boon" is in contrast to "sin when it is finished," bringing forth *death* (2 Peter, 1. 3). **from above**—(cf. ch. 3. 15). **Father of light**—Creator of the lights in heaven (cf. Job, 38. 28 [ALFORD]; Genesis, 4. 20, 21; Hebrews, 12. 9). This accords with the reference to the changes in the light of the heavenly bodies alluded to in the end of the verse. Also, Father of the spiritual lights in the kingdom of grace and glory. [BENGEL.] These were typified by the supernatural lights on the breast-plate of the high priest, the Urim. As "God is light, and in Him is no darkness at all" (1 John, 1.

5), He cannot in any way be the Author of sin (*v.* 13), which is darkness (John, 3. 19). **no variableness...shadow of turning**—(Malachi, 3. 6.) None of the alternations of light and shadow which the physical "lights" undergo, and which even the spiritual lights are liable to, as compared with God. "Shadow of turning," *lit.*, the dark *shadow-mark* cast from one of the heavenly bodies, arising from its *turning* or revolution, *e.g.*, when the moon is eclipsed by the shadow of the earth, and the sun by the body of the moon. BENDEL makes a climax, "no variation—not even the shadow of a turning:" the former denoting a change in the *understanding*; the latter, in the *will*. 18. (John, 1. 13.) The believer's regeneration is the highest example of nothing but good proceeding from God. **Of his own will**—Of His own good pleasure (which shows that it is God's essential nature to do good, not evil), not induced by any external cause. **begat he us**—spiritually: a once-for-all accomplished act (1 Peter, 1. 3, 23). In contrast to "lust when it hath conceived, *bringeth forth* sin, and sin...*death*" (*v.* 15). *Life* follows naturally in connexion with *light* (*v.* 17). **word of truth**—the gospel. The objective mean, as *faith* is the appropriating mean of regeneration by the Holy Spirit as the efficient agent. **a kind of first fruits**—Christ is, in respect to the resurrection, "the first fruits" (1 Corinthians, 15. 20, 23): believers, in respect to regeneration, are, *as it were*, first fruits (image from the consecration of the first-born of man, cattle, and fruits of God; familiar to the Jews addressed), *i.e.*, they are the first of God's regenerated creatures, and the pledge of the ultimate regeneration of the creation. Romans, 8. 19, 23, where also the Spirit, the Divine agent of the believer's regeneration, is termed "the first fruits," *i.e.*, the earnest that the regeneration now begun in the soul, shall at last extend to the body too, and to the lower parts of creation. Of all God's visible creatures, believers are the noblest part, and like the legal "first fruits," sanctify the rest; for this reason they are much tried now. 19. **Wherefore**—as your evil is of yourselves, but your good from God. However, the oldest MSS. and versions read thus: "YE KNOW IT (so Ephesians, 5. 5; Hebrews, 12. 17), my beloved brethren; BUT (consequently) let every man be swift to hear," *i.e.*, docile in receiving "the word of truth" (*v.* 18, 21). The true method of hearing is treated of *v.* 21-27, and ch. 2. **slow to speak**—(Proverbs, 10. 19; 17. 27, 28; Ecclesiastes, 5. 2.) A good way of escaping one kind of temptation arising from ourselves (*v.* 13). Slow to speak authoritatively as a master or teacher of others (cf. ch. 3. 1): a common Jewish fault; slow also to speak such hasty things of God, as in *v.* 13. Two ears are given to us, the Rabbis observe, but only one tongue: the ears are open and exposed, whereas the tongue is walled in behind the teeth. **slow to wrath**—(ch. 3. 13, 14; 4. 5.) Slow in becoming heated by debate: another Jewish fault (Romans, 2. 8), to which much *speaking* tends. TITTMANN thinks not so much "wrath" is meant, as an *indignant feeling of fretfulness* under the calamities to which the whole of human life is exposed: this accords with the "divers temptations" in *v.* 2. Hastiness of temper hinders hearing God's word: so Naaman, 2 Kings, 5. 11; Luke, 4. 28. 20. Man's angry zeal in debating, as if jealous for the honor of God's righteousness, is far from working that which is really righteousness in God's sight. True "righteousness is sown in peace," not in wrath (ch. 3. 18). The oldest and best reading means "worketh," *i.e.*, *practiseth* not: the

received reading is "worketh," *produceth* not. 21. *lay apart*—once for all (so the *Greek*): as a filthy garment. Cf. Joshua's filthy garments, Zechariah, 3. 3, 5; Revelation, 7. 14. "Filthiness" is cleansed away by hearing the word (John, 15. 3). *superfluity of naughtiness*—*excess* (for instance, the *intemperate* spirit implied in "wrath," *v.* 19, 20), which arises from *malice* (our natural *evil disposition* towards one another). 1 Peter, 2. 1 has the very same words in the *Greek*. So "malice" is the translation, Ephesians, 4. 31; Colossians, 3. 8. "Faulty excess" [BENGEL] is not strong enough. Superfluous excess in *speaking* is also reprobated as "coming of evil" (the *Greek* is akin to the word for *naughtiness* here) in the sermon on the mount (Matthew, 5. 37), with which St. James' epistle is so connected. *with meekness—in mildness* towards one another [ALFORD], the opposite to "wrath" (*v.* 20); answering to "as new born babes" (1 Peter, 2. 2). *Meekness*, I think, includes also a childlike, *docile, humble*, as well as an uncontentious spirit (Psalm 25. 9; 45. 4; Isaiah, 66. 2; Matthew, 5. 5; 11. 28-30; 18. 3, 4; contrast Romans, 2. 8). On "receive," applied to ground receiving seed, cf. Mark, 4. 20. Contrast Acts, 17. 11; 1 Thessalonians, 1. 6, with 2 Thessalonians, 2. 10. *engrafted word*—the gospel word, whose proper attribute is to be *engrafted* by the Holy Spirit, so as to be livingly incorporated with the believer, as the fruitful shoot is with the wild natural stock on which it is engrafted. The law came to man only from without, and admonished him of his duty. The gospel is *engrafted* inwardly, and so fulfils the ultimate design of the law (Deuteronomy, 6. 6; 11. 18; Psalm 119. 11). ALFORD translates, "The implanted word," referring to the parable of the sower (Matthew, 13). I prefer *English Version*. *able to save*—a strong incentive to correct our dulness in hearing the word: that word which we hear so carelessly, is able (instrumentally) to save us. [CALVIN.] *souls*—your true selves, for the "body" is now liable to sickness and death; but the soul being now saved, both soul and body at last shall be so (ch. 5. 15, 20). 22. Qualifications of the precept, "Be swift to hear." "Be ye doers... not hearers only:" not merely "Do the word," but "Be doers" systematically and continually, as if this was your regular business. St. James here again refers to the sermon on the mount (Matthew, 7. 21-20). *deceiving your own selves*—by the logical fallacy (the *Greek* implies this) that the mere hearing is all that is needed. 23. *For*—The logical self-deceit (*v.* 22) illustrated. *not a doer*—more *lit.*, "a not-doer." [ALFORD.] The true disciple, say the Rabbis, learns in order that he may do, not in order that he may merely know or teach. *his natural face*—*lit.*, the countenance of his birth: the face he was born with. As a man may behold his *natural* face in a mirror, so the hearer may perceive his *moral* visage in God's word. This faithful portraiture of man's soul in Scripture, is the strongest proof of the truth of the latter. In it, too, we see mirrored God's glory, as well as our natural vileness. 24. *beholdeth*—more *lit.*, "he contemplated himself and *hath gone his way*," *i.e.*, no sooner has he contemplated his image than he is gone his way (*v.* 11). "Contemplate" answers to hearing the word: "goeth his way," to relaxing the attention after hearing—letting the mind go elsewhere, and the interest of the thing heard pass away: then *forgetfulness* follows [ALFORD] cf. Ezekiel, 33. 31). "Contemplate" here, and *v.* 23, implies that, though cursory, yet some knowledge of one's self, at least for the time, is imparted in hearing the word (1 Cor-

inthians, 14. 24). and...and—the repetition expresses hastiness joined with levity. [BENGEL.] **forgetteth what manner of man he was**—in the mirror. Forgetfulness is no excuse (*v.* 25 ; 2 Peter, 1. 9). 25. **looketh into**—*lit.*, *stoopeth down to take a close look into*. Peers into: stronger than “beholdeth,” or “contemplated,” *v.* 24. A blessed curiosity if it be efficacious in bearing fruit. [BENGEL.] **perfect law of liberty**—the gospel-rule of life, perfect and perfecting (as shown in the sermon on the mount, Matthew, 5. 48), and making us truly walk at liberty (Psalm 119. 32, *Church of England Prayer Book Version*). Christians are to aim at a higher standard of holiness than was generally understood under the law. The *principle* of love takes the place of the letter of the law, so that by the Spirit they are free from the yoke of sin, and free to obey by spontaneous instinct (ch. 2. 8, 10, 12 ; John, 8. 31-36 ; 15. 14, 15 ; cf. 1 Corinthians, 7. 22 ; Galatians, 5. 1, 13 ; 1 Peter, 2. 16). The law is thus *not made void*, but *fulfilled*. **continueth therein**—contrasted with “goeth his way,” *v.* 24 : continues both *looking into* the mirror of God’s word, and doing its precepts. **doer of the work**—rather, “a doer of work” [ALFORD], an actual worker. **blessed in his deed**—rather, “in his *doing*,” in the very doing there is blessedness (Psalm 19. 11). 26, 27. An example of *doing work*. **religious...religion**—The *Greek* expresses the *external service* or exercise of religion, “godliness” being the internal soul of it. “If any man *thank himself to be* (so the *Greek*) religious, *i.e.*, *observant of the offices of religion*, let him know, these consist not so much in outward observances, as in such acts of mercy and humble piety (Micah, 6. 7, 8) as *visiting the fatherless*, etc., and *keeping one’s self unspotted from the world*” (Matthew, 23. 23). St. James does not mean that these *offices* are the great essentials, or sum total of religion ; but that, whereas the law-service was merely ceremonial, the *very services* of the gospel consist in acts of mercy and holiness, and it has light for its *garment*, its *very robe* being righteousness. [TRENCH.] The *Greek* word is only found in Acts, 26. 5, “After the strictest sect of our *religion* I lived a Pharisee.” Colossians, 2. 18, “*Worshipping of angels*.” **bridleth not...tongue**—Discretion in speech is better than fluency of speech (cf. ch. 3. 2, 3). Cf. Psalm 39. 1. God alone can enable us to do so. St. James, in treating of the law, naturally notices this sin. For they who are free from grosser sins, and even bear the outward show of sanctity, will often exalt themselves by detracting others under the pretence of zeal, whilst their real motive is love of evil-speaking. [CALVIN.] **heart**—it and the tongue act and react on one another. 27. **Pure...and undefiled**—“Pure” is that love which has in it *no foreign admixture*, as self-deceit and hypocrisy. “Undefiled” is the means of its being “pure.” [TITTMANN.] “Pure” expresses the *positive*, “undefiled” the *negative* side of religious service ; just as *visiting the fatherless and widow* is the active, *keeping himself unspotted from the world*, the passive side of religious duty. This is the nobler shape that our religious exercises take, instead of the ceremonial offices of the law. **before God and the Father**—*lit.*, “before Him who is (our) God and Father.” God is so called to imply that if we would be like our Father, it is not by fasting, etc., for He does none of these things, but in being “merciful as our Father is merciful.” [CHRYSOSTOM.] **visit**—in sympathy and kind offices to alleviate their distresses. **the fatherless**—whose “Father” is God (Psalm 68. 5):

peculiarly helpless. **and**—not in the *Greek*: so close is the connexion between active works of mercy to others, and the maintenance of personal unworldliness of spirit, word, and deed: no copula therefore is needed. Religion in its rise interests us about *ourselves*; in its progress, about our *fellow-creatures*; in its highest stage, about the honor of *God*. **keep himself**—with jealous watchfulness, at the same time praying and depending on God as alone able to keep us (John, 17. 15; Jude, 24).

CHAPTER II.

Ver. 1-26. THE SIN OF RESPECT OF PERSONS: DEAD, UNWORKING FAITH SAVES NO MAN. 1-13. St. James illustrates "the perfect law of liberty" (ch. 1: 25) in one particular instance of a sin against it, concluding with a reference again to that law (v. 12, 13). 1. **brethren**—the equality of all Christians as "brethren," forms the ground-work of the admonition. **the faith of... Christ**—*i.e.*, the Christian faith. St. James grounds Christian practice on Christian faith. **the Lord of glory**—So, 1 Corinthians, 2. 8. As all believers, alike rich and poor, derive all their glory from their union with Him, "the Lord of glory," not from external advantages of worldly fortune, the sin in question is peculiarly inconsistent with His "faith." BENGEL, making no ellipsis of *the Lord*, explains "glory" as in apposition with Christ who is **THE GLORY** (Luke, 2. 32): the true shekinah glory of the temple (Romans, 9. 4). *English Version* is simpler. The glory of Christ resting on the poor believer should make him be regarded as highly by "brethren" as his richer brother; nay, more so, if the poor believer has more of Christ's spirit than the rich brother. **with respect of persons**—*lit.*, "in respectings of persons:" in the practice of partial preferences of persons in various ways and on various occasions. 2. **assembly**—*lit.*, *synagogue*: this, the latest honorable use, and the only *Christian* use of the term in the New Testament, occurs in St. James' epistle, the apostle who maintained to the latest possible moment the bonds between the Jewish synagogue and the Christian church. Soon the continued resistance of the truth by the Jews led Christians to leave the term to them exclusively (Revelation, 3. 9). The "synagogue" implies a mere *assembly* or congregation not necessarily united by any common tie. "Church," a people bound together by mutual ties and laws, though often it may happen that the members are not assembled. [TRENCH & VITRINGA.] Partly from St. James' Hebrew tendencies, partly from the Jewish Christian churches retaining most the Jewish forms, this term "synagogue" is used here instead of the Christian term "church" (*ecclesia*, derived from a root, "*called out*," implying the union of its members in spiritual bonds, independent of space, and called out into separation from the world): an undesigned coincidence and mark of truth. The people in the Jewish synagogue sat according to their rank, those of the same trade together. The introduction of this custom into Jewish Christian places of worship is here reprobated by St. James. Christian churches were built like the synagogues, the holy table in the east end of the former, as the ark was in the latter: the *desk* and the *pulpit* were the chief articles of furniture in both alike. This shows the error of comparing the church to the temple, and the ministry to the priesthood: the temple is represented by

the whole body of worshippers: the church building was formed on the model of the synagogue. See VITRINGA *Synagogue*. 2. 3. "If there chance to have come." [ALFORD.] **goodly apparel...gay clothing**—As the *Greek* is the same in both, *translate* both alike, "gay," or "splendid clothing." **have respect to him, etc.**—though ye know not who he is, when perhaps he may be a heathen. It was the office of the deacons to direct to a seat the members of the congregation. [CLEMENT, *Constitut.* 2. 57, 58]. **unto him**—Not in the best MSS. Thus "thou" becomes more demonstratively emphatic. **here**—near the speaker. **there**—at a distance from where the good seats are. **under my footstool**—not literally so; but on the ground, down by my footstool. The poor man must either *stand*, or if he sits, *sit* in a degrading position. The speaker has a footstool as well as a good seat. 4. **Are ye not...partial**—*lit.*, *Have ye not made distinctions or differences* (so as to prefer one to another). So in Jude, 22. **In yourselves**—in your minds, *i.e.*, according to your carnal inclination. [GROTIUS.] **are become judges of evil thoughts**—The *Greek* words for "judges" and for "partial," are akin in sound and meaning. A similar translation ought therefore to be given to both. Thus, either for "judges," etc., *translate*, "*distinguishers of* (*i.e.*, according to your) evil thoughts;" or, do ye not *partially judge between* men, and are become *evil-thinking judges* (Mark, 7. 21). The "evil thoughts" are in the judges themselves: as in Luke, 18. 6, the *Greek*, "judge of injustice," is *transl.*, "unjust judge." ALFORD & WAHL *translate*, "Did ye not *doubt*" (respecting your *faith*, which is inconsistent with the distinctions made by you between rich and poor). For the *Greek* constantly means *doubt* in all the New Testament. So in ch. i. 6, "wavering," Matthew, 21. 21; Acts, 10. 20; Romans, 4. 2, "staggered not." The same play on the same kindred words occurs in the *Greek* of Romans, 14. 10, 23, *judge...doubteth*. The same blame of being a judge, when one ought to be an obeyer, of the law, is found ch. 4. 11. 5. **Hearken**—St. James *brings to trial* the self-constituted "judges" (*v.* 4). **poor of this world**—The best MSS. read, "those poor *in respect to the world*." In contrast to "the rich in this world" (1 Timothy, 6. 17). Not of course *all* the poor; but the poor, *as a class*, furnish more believers than the rich as a class. The rich, if a believer, renounces riches as his portion; the poor, if an unbeliever, neglects that which is the peculiar advantage of poverty (Matthew, 5. 3; 1 Corinthians, 1. 26, 27, 28). **rich in faith**—*their* riches consist in *faith*. Luke, 12. 21, "Rich toward God." 1 Timothy, 6. 18, "Rich in good works" (Revelation, 2. 9; cf. 2 Corinthians, 8. 9). Christ's poverty is the source of the believer's riches. **kingdom...promised**—(Luke, 12. 32; 1 Corinthians, 2. 9; 2 Timothy, 4. 8). 6. The world's judgment of the poor contrasted with God's. **ye**—Christians, from whom better things might have been expected: there is no marvel that men of the world do so. **despised**—*lit.*, *dishonored*. To dishonor the poor is to dishonor those whom God honors, and so to invert the order of God. [CALVIN.] **rich**—as a class. **oppress**—*lit.*, *abuse their power against* you. **draw you**—*translate*, "it is not *they* (those very persons whom ye partially prefer, *v.* 1-4) that *drag* you (*viz.*, with violence). [ALFORD.] **before...judgment seats**—Instituting persecutions for religion, as well as oppressive lawsuits, against you. 7. "Is it not they that blaspheme," etc., as in *v.* 6, [ALFORD.] Rich heathen must here chiefly be meant: for none

others would directly blaspheme the name of Christ. Only *indirectly* rich Christians can be meant, who, by their inconsistency, *caused* His name to be blasphemed: so Ezekiel, 36. 21, 22; Romans, 2. 24. Besides, there were few rich Jewish Christians at Jerusalem (Romans, 15. 26). They who dishonor God's name by wilful and habitual sin, "take (or *bear*) the Lord's name in vain" (cf. Proverbs, 30. 9, with Exodus, 20. 7). **that worthy name**—which is "good before the Lord's saints" (Psalm 52. 9; 54. 6): which ye pray may be "hallowed" (Matthew, 6. 9), and "by which ye are called," *lit.*, *which was invoked* (or *called*) *upon you* (cf. Genesis, 48. 16; Isaiah, 4. 1, *Margin*; Acts, 15. 17), so that at your baptism "into the name" (so the *Greek*, Matthew, 28. 19) of Christ, ye became Christ's people (1 Corinthians, 3. 23). 8. The *Greek* may be *translated*, "If, *however*, ye fulfil," etc., *i.e.*, as ALFORD, after ESTIUS, explains, "*Still* I do not say, hate the rich (for their oppressions) and drive them from your assemblies: if you choose to observe the royal law, etc., well and good; but respect of persons is a breach of that law." I think the *translation* is, "If *in very deed* (or *indeed on the one hand*) ye fulfil the royal law, etc., ye do well; but if (on the other hand) ye respect persons, ye practise sin." The Jewish Christians boasted of, and rested in, the "law" (Acts, 15. 1; 21. 18-24; Romans, 2. 17; Galatians, 2. 12). To this the "indeed" alludes. "(Ye rest in the law): If *indeed* (then) ye fulfil it, ye do well; but if," etc. **royal**—the law that is king of all laws, being the sum and essence of the ten commandments. The great King, God, is love: His law is the royal law of love, and that law, like Himself, reigns supreme. He "is no respecter of persons;" therefore to respect persons is at variance with Him and His royal law, which is at once a law of love and of liberty (*v.* 12). The law is the "whole;" "the (particular) Scripture" (Leviticus, 19. 18) quoted is a part. To break a part is to break the whole (*v.* 10). **ye do well**—being "blessed in your deed" ("doing," *Margin*) as a doer, not a forgetful hearer of the law (ch. 1. 25). 9. *Respect of persons* violates the command to *love all alike* "as thyself." **ye commit sin**—*lit.*, "ye work sin," Matthew, 7. 23, to which the reference here is probably, as in ch. 1. 22. Your *works* are sin, whatever boast of the law ye make in words (*Note*, 5. 8). **convinced**—*Old English* for "convicted." **as transgressors**—not merely of this or that particular command, but of the whole absolutely. 10. The best MSS. read, "Whosoever *shall have kept* the whole law, and yet *shall have offended* (*lit.*, *stumbled*: not so strong as 'fall,' Romans, 11. 11) in one (point: here, the *respecting of persons*), is (hereby) become guilty of all." The law is one seamless garment which is rent if you but rend a part: or a musical harmony which is spoiled if there be one discordant note [TIRINUS]: or a golden chain whose completeness is broken if you break one link. [GATAKER.] You thus break *the whole law*, though not the whole of the law, because you offend against *love*, which is the fulfilling of the law. If any part of a man be leprous, the whole man is judged to be a leper. God requires perfect, not partial, obedience. We are not to choose out parts of the law to keep, which suit our whim, whilst we neglect others. 11. He is one who gave the whole law; therefore, they who violate His will in one point, violate it all. [BENGE.] The law and its Author alike have a complete unity. **kill**... **adultery**—selected as being the most glaring cases of violation of duty towards one's neighbor. 12. Summing up of the previous reason-

ings. **speak**—Referring back to ch. i. 19, 26; the fuller discussion of the topic is given ch. 3. **judged by the law of liberty**—(ch. i. 25—*i.e.*, the gospel of love, which is not a law of external constraint, but of internal, *free*, instinctive inclination. The law of liberty, through God's mercy, frees us from the curse of the law, that henceforth we should be free to love and obey willingly. If we will not in turn practise the law of love to our neighbor, that law of grace condemns us still more heavily than the old law, which spake nothing but wrath to him who offended in the least particular (*v.* 13). Cf. Matthew, 18. 32-35; John, 12. 48; Revelation, 6. 16, "Wrath of the (merciful) Lamb." 13. The converse of "Blessed are the merciful, for they shall obtain mercy" (Matthew, 5. 7). *Translate*, "The judgment (which is coming on all of us) shall be without mercy to him who hath showed no mercy." It shall be such toward every one as every one shall have been. [BENGEL.] "Mercy" here corresponds to "love," *v.* 8. **mercy rejoiceth against judgment**—Mercy, so far from fearing judgment in the case of its followers, actually *glorifieth against* it, knowing that it cannot condemn them. Not that *their* mercy is the ground of their acquittal, but the mercy of God in Christ towards them, producing mercy on their part towards their fellow men, makes them to *triumph over judgment*, which all in themselves otherwise deserve. 14. St. James here, passing from the particular case of "mercy" or "love" violated by "respect of persons," notwithstanding profession of the "faith of our Lord Jesus" (*v.* 1), combats the Jewish tendency (transplanted into their Christianity) to substitute a lifeless inoperative acquaintance with the letter of the law, for change of heart to practical holiness, as if justification could be thereby attained (Romans, 2. 3, 13, 23). It seems hardly likely, but that St. James had seen St. Paul's epistles, considering that he uses the same phrases and examples (cf. *v.* 21, 23, 25, with Romans, 4. 3; Hebrews, 11. 17, 31; and *v.* 14, 24, with Romans, 3. 28; Galatians, 2. 16). Whether St. James individually designed it or not, the Holy Spirit by him combats not St. Paul, but those who abuse St. Paul's doctrine. The teaching of both alike is inspired, and is therefore to be received without wresting of words; but each has a different class to deal with: St. Paul, self-justiciaries; St. James, antinomian advocates of a mere notional faith. St. Paul urges as strongly as St. James the need of works as evidences of faith, especially in the latter epistles, when many were abusing the doctrine of faith (Titus, 2. 14; 3. 8). "Believing and doing are blood relatives." [RUTHERFORD.] **What doth it profit—*lit.***, "What is the profit?" **though a man say**—St. James' expression is not "if a man have faith," but "if a man *say* he hath faith;" referring to a mere *profession* of faith such as was usually made at baptism. Simon Magus so "*believed* and was baptised," and yet had "neither part nor lot in this matter," for his "heart," as his words and works evinced, was not right in the sight of God. ALFORD wrongly denies that "say" is emphatic. The illustration, *v.* 16, proves it is: "If one of you *say*" to a naked brother, "Be ye warmed, notwithstanding ye give not those things needful." The inoperative *profession* of sympathy answering to the inoperative *profession* of faith. **can faith save him**—rather, "can such a faith (*lit.*, *the faith*) save him?" *the* faith you pretend to; the empty name of boasted faith, contrasted with true fruit-producing faith. So that which self-deceivers claim is called "wisdom," though not true wis-

dom, ch. 3. 15. The "him" also in the *Greek* is emphatic; the particular man who professes faith without having the works which evidence its vitality. 15. The *Greek* is, "*But if*" etc.: the "but" taking up the argument against such a one as "said he had faith, and yet had not works," which are its fruits. a brother, etc.—a fellow-Christian, to whom we are specially bound to give help, independent of our general obligation to help all our fellow-creatures. be—The *Greek* implies "*be found*, on your access to them." 16. The habit of receiving passively sentimental impressions from sights of woe without carrying them out into active habits only hardens the heart. one of you—St. James brings home the case to his hearers individually. Depart in peace—as if all their wants were satisfied by the mere words addressed to them. The same words in the mouth of Christ, whose faith they said they had, were accompanied by efficient deeds of love. be...warmed—with clothing, instead of being as heretofore "naked" (v. 15; Job, 31. 20). filled—instead of being "destitute of food" (Matthew, 15. 37). what doth it profit—concluding with the same question as at the beginning, v. 14. Just retribution: kind professions unaccompanied with corresponding acts, as they are of no "profit" to the needy object of them, so are of no profit to the professor himself. So faith consisting in mere profession is unacceptable to God, the object of faith, and profitless to the professor. 17. faith...being alone—ALFORD joins "*is dead in itself*." So BEN-GEL, "If the works which living faith produces have no existence, it is a proof that faith itself (*lit., in respect to itself*) has no existence, *i.e.*, that what one boasts of as faith is *dead*." "Faith" is said to be "*dead in itself*," because when it has works it is *alive*, and is discerned to be so, not in respect to its works, but in respect to *itself*. *English Version*, if retained, must not be understood to mean that faith can exist "alone" (*i.e.*, severed from works), but thus: Even so *presumed* faith, if it have not works, is dead, being by itself "*alone*," *i.e.*, severed from works of charity; just as the body would be "*dead*" if alone, *i.e.*, severed from the spirit (v. 26). So ESTIUS. 18. "*But some one will say*:" so the *Greek*. This verse continues the argument from v. 14, 16. One may say he has faith though he have not works. Suppose one to say to a naked brother, "Be warmed," without giving him needful clothing. "*But some one* (entertaining right views of the need of faith having works joined to it) will say" (in opposition to the "say" of the professor), etc. show me thy faith without thy works—if thou canst; but thou canst not SHOW, *i.e.*, manifest or evidence thy alleged (v. 14, "say") faith without works. "Show" does not mean here to prove to me, but exhibit to me. Faith is unseen save by God. To show faith to man, works in some form or other are needed; we are justified judicially by God (Romans, 8. 33); meritoriously, by Christ (Isaiah, 53. 11); mediately, by faith (Romans, 5. 1); evidentially, by works. The question here is not as to the ground on which believers are justified, but about the demonstration of their faith: so in the case of Abraham. In Genesis, 22. 1, it is written God did tempt Abraham, *i.e.*, put to the test of demonstration the reality of his faith, not for the satisfaction of God, who already knew it well, but to demonstrate it before men. The offering of Isaac at that time, quoted here, v. 21, formed no part of the ground of his justification, for he was justified previously on his simply believing in the promise of spiritual heirs, *i.e.*, believers, numerous as the stars. He was then

justified: that justification was *showed* or manifested by his offering Isaac forty years after. That work of faith *demonstrated*, but did not contribute to his justification. The tree *shows* its life by its fruits, but it was alive before either fruits or even leaves appeared. 19. **Thou—emphatic.** Thou self-deceiving claimant to faith without works. **that there is one God**—rather, "that God is one:" God's *existence*, however, is also asserted. The fundamental article of the creed of Jews and Christians alike, and the point of faith on which especially the former boasted themselves, as distinguishing them from the Gentiles, and hence adduced by St. James here. **thou doest well**—so far good. But unless thy faith goes farther than an assent to this truth, "the evil spirits (*lit., demons*: 'Devil' is the term restricted to *Satan*, their head) believe" so far in common with thee, "and (so far from being saved by such a faith) shudder" (so the *Greek*), Matthew, 8. 29; Luke, 4. 34; 2 Peter, 2. 4; Jude, 6; Revelation, 20. 10. Their faith only adds to their torment at the thought of having to meet Him who is to consign them to their just doom: so thine (Hebrews, 10. 26, 27, it is not the faith of love, but of fear, that hath torment, 1 John, 4. 18). 20. **wilt thou know**—"Vain" men are not *willing* to know, since they have no wish to *do* the will of God. St. James beseeches such a one to lay aside his perverse *unwillingness* to know what is palpable to all who are willing to do. **vain**—who deceivest thyself with a delusive hope, resting on an unreal faith. **without works**—The *Greek* implies *separate from the works* [ALFORD] which ought to flow from it if it were real. **is dead**—Some of the best MSS. read, "Is idle," *i.e.*, unavailing to effect what you hope, *viz.*, to save you. 21. **Abraham...justified by works**—*evidentially*, and *before men* (see *Note*, v. 18). In v. 23, St. James, like St. Paul, recognises the Scriptural truth, that it was his *faith* that was counted to Abraham for righteousness in his justification before God. **when he had offered**—rather, "when he offered" [ALFORD], *i.e.*, brought as an offering at the altar, not implying that he actually offered him. 22. Or, "thou seest." **how**—rather, *that*. In the two clauses which follow, emphasize "faith" in the former, and "works" in the latter, to see the sense. [BENGEL] **faith wrought with his works**—for it was *by faith* he offered his son. *Lit.*, "was working (at the time) with his works." **by works was faith made perfect**—not was *vivified*, but attained its *fully consummated development*, and is *shown to be real*. So "my strength is *made perfect* in weakness," *i.e.*, *exerts itself most perfectly*, shows how great it is [CAMERON]: so 1 John, 4. 17; Hebrews, 2. 10; 5. 9. The germ really, from the first, contains in it the full grown tree, but its perfection is not attained till it is matured fully. So ch. 1. 4, "Let patience have her *perfect work*," *i.e.*, have its *full effect* by showing the most perfect degree of endurance, "that ye may be perfect," *i.e.*, *fully developed* in the *exhibition* of the Christian character. ALFORD explains, "Received its realization, was entirely exemplified and filled up." So St. Paul, Philippians, 2. 12, "Work out your own salvation:" the salvation was already in germ theirs in their free justification through faith. It needed to be *worked out* still to fully developed perfection in their life. 23. **scripture was fulfilled**—Genesis, 15. 6, quoted by St. Paul, as realised in Abraham's justification by *faith*: but by St. James, as realized subsequent in Abraham's *work* of offering Isaac, which, he says, *justified* him. Plainly, then, St. James must mean by *works* the same thing as St. Paul means by *faith*,

only that he speaks of faith at its manifested development, whereas St. Paul speaks of it in its germ. Abraham's offering of Isaac was not a mere act of obedience, but an act of faith. Isaac was the subject of the promises of God, that in him Abraham's seed should be called. The same God calls on Abraham to slay the subject of His own promise, when as yet there was no seed in whom those predictions could be realized. Hence St. James' saying that Abraham was justified by *such* a work, is equivalent to saying, as St. Paul does, that he was justified by faith itself; for it was in fact *faith expressed in action*, as in other cases saving faith is expressed in words. So St. Paul states as the mean of salvation faith *expressed*. The "Scripture" would not be "fulfilled," as St. James says it was, but contradicted by any interpretation which makes man's *works* justify him before God: for that Scripture makes no mention of works at all, but says that Abraham's *belief* was counted to him for righteousness. God, in the first instance, "justifies the *ungodly*" through faith; subsequently the believer is justified *before the world* as righteous through faith manifested in words and works (cf. Matthew, 25. 36-37, "the righteous" 40). The best authorities read, "But Abraham believed," etc. **and he was called the Friend of God**—He was not so *called* in his lifetime, though he *was* so even then from the time of his justification; but he was *called* so, being recognized as such by all on the ground of his works of faith. "He was the *friend* (in an active sense), the *lover of God*, in reference to his works; and (in a passive sense) *loved by God* in reference to his justification by works. Both senses are united in John, 15. 14, 15." [BENGEL] 24. **not justified by faith only**—i.e., by "faith without (*separated from*: *severed from*) works," its proper fruits (*Note*, v. 20). Faith to justify, must, from the first, include obedience in germ (to be developed subsequently), though the former alone is the ground of justification. The scion must be grafted on the stock that it may live: it must bring forth fruit to prove that it does live. 25. It is clear from the nature of Rahab's act, that it is not quoted to prove justification by works as such. She *believed* assuredly what her other countrymen disbelieved, and this in the face of every improbability that an unwarlike few would conquer well-armed numbers. In this belief she hid the spies at the risk of her life. Hence, Heb. 11. 31, names this as an example of *faith*, rather than of obedience. "By *faith* the *harlot* Rahab perished not with them that *believed* not." If an instance of obedience were wanting, St. Paul and St. James would hardly have quoted a woman of previously bad character, rather than the many moral and pious patriarchs. But as an example of free grace justifying men through an *operative*, as opposed to a mere verbal *faith*, none could be more suitable than a saved "harlot." As Abraham was an instance of an illustrious man and the father of the Jews, so Rahab is quoted as a woman, and one of abandoned character, and a Gentile, showing that justifying faith has been manifested in those of every class. The nature of the works alleged is such as to prove that St. James uses them only as *evidences of faith*, as contrasted with a mere verbal profession: not works of charity and piety, but works the value of which consisted solely in their being proofs of faith: they were faith expressed in act, synonymous with *faith* itself. **messengers**—spies. **had received** ... **had sent**—rather, "received... thrust them forth" (in haste and fear). [ALFORD.] **by another way**—from that whereby they entered

her house, *viz.*, through the window of her house on the wall, and thence to the mountain. 26. Faith is a spiritual thing: works are material. Hence we might expect *faith* to answer to the *spirit*, *works* to the *body*. But St. James reverses this. He therefore does not mean that faith in all cases answers to the body; but the *FORM* of *faith* without the *working reality* answers to the *body* without the *animating spirit*. It does not follow that *living faith* derives its life from works, as the body derives its life from the animating spirit.

CHAPTER III.

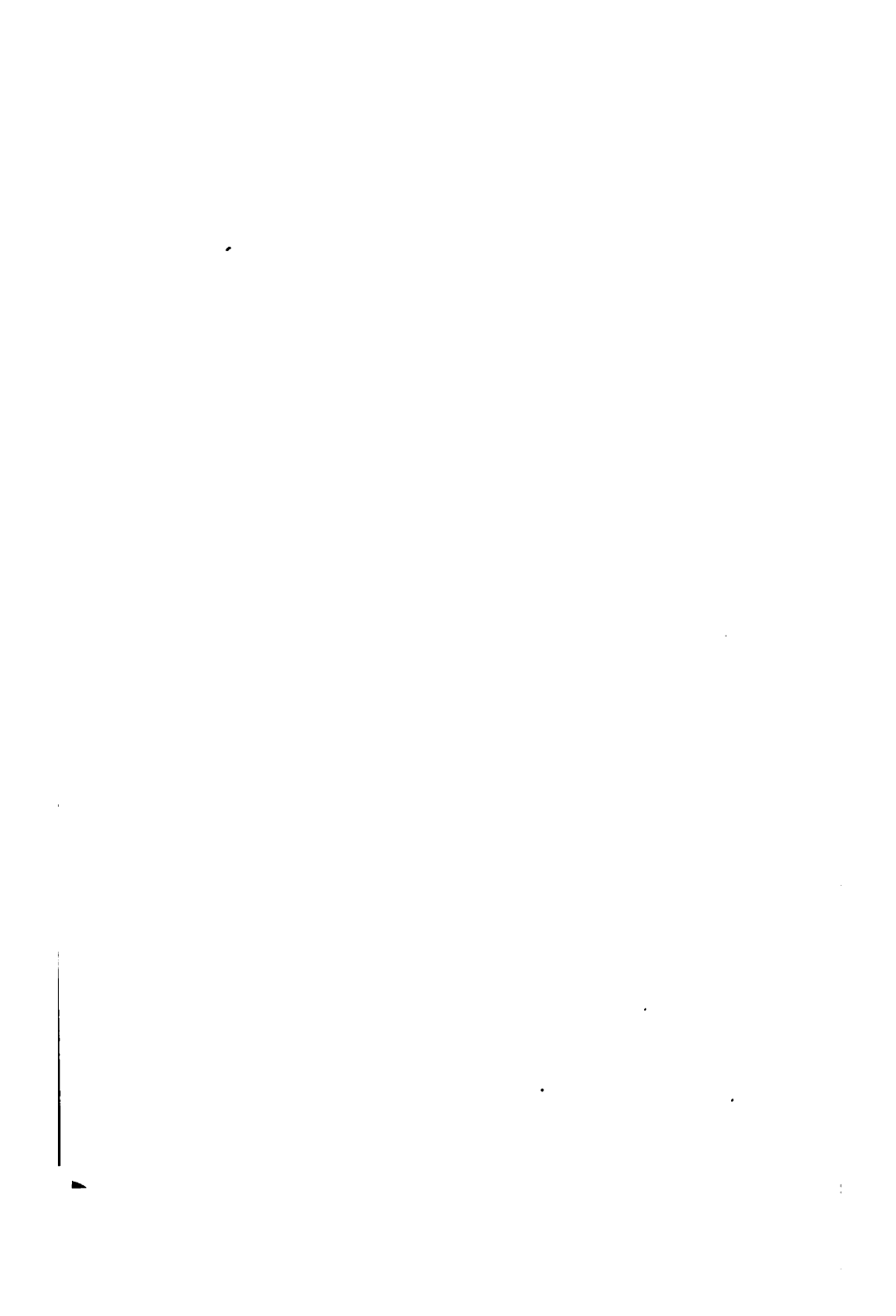
Ver. 1-18. DANGER OF EAGERNESS TO TEACH, AND OF AN UNBRIELED TONGUE: TRUE WISDOM SHOWN BY UNCONTENTIOUS MEEKNESS. 1. **be not**—*lit.*, *become not*: taking the office too hastily, and of your own accord. **many**—The office is a noble one; but few are fit for it. Few govern the tongue well (v. 2), and only such as can govern it are fit for the office: therefore, "teachers" ought not to be many. **masters**—rather, "teachers." The Jews were especially prone to this presumption. The idea that faith (so-called) without works (ch. ii.) was all that is required, prompted "many" to set up as "teachers," as has been the case in all ages of the church. At first all were allowed to teach in turns. Even their inspired gifts did not prevent liability to abuse, as St. James here implies: much more is this so, when self-constituted teachers have no such miraculous gifts. **knowing**—as all might know. **we...** **greater condemnation**—St. James, in a humble, conciliatory spirit, includes himself: if *we* teachers abuse the office, we shall receive greater condemnation than those who are mere hearers (cf. Luke 12. 42-46). CALVIN, like *English Version*, translates, "Masters," *i.e.*, self-constituted *censors* and reprovers of others. Ch. 4. 12 accords with this view. 2. **all**—The *Greek* implies "all without exception:" even the apostles. **offend not**—*lit.*, *stumbleth not*: is void of offence or *slip* in word: in which respect one is especially tried who sets up to be a "teacher." 3. **Behold**—The best authorities read, "but if," *i.e.*, *Now whenever* (in the case) of horses (such is the emphatic position of "horses" in the *Greek*) we put the bits (so *lit.*, *the customary* bits) into their mouths that they may obey us, we turn about *also* their whole body. This is to illustrate how *man* turns about his whole body with the little tongue. "The same applies to the pen, which is the substitute for the tongue among the absent." [BENGEL.] 4. Not only animals, but *even ships*. **the governor listeth**—*lit.*, *the impulse of the steersman pleaseth*. The feeling which moves the tongue corresponds with this. 5. **boasteth great things**—There is *great* moment in what the careless think "little" things. [BENGEL.] Cf. "a world," "the course of nature." "hell," v. 6, which illustrate how the little tongue's great words produce great mischief. **how great a matter a little fire kindleth**—The best MSS. read, "how little a fire kindleth how great a" etc. ALFORD, for "matter," translates, "forest." But GROTTUS translates as *English Version*, "material for burning:" a pile of fuel. 6. *Translate*, "The tongue, that world of iniquity, is a fire." As man's little world is an image of the greater world, the universe, so the tongue is an image of the former. [BENGEL.] 80—Omitted in the oldest authorities. 18—*lit.*, *is consti-*

tuted. "The tongue is (constituted), among the members, the one which defileth," etc. (*viz.*, as fire defileth with its smoke). **course of nature**—"the orb (cycle) of creation." **setteth on fire**... **is set on fire**—habitually and continually. Whilst a man inflames others, he passes out of his own power, being consumed in the flame himself. **of hell**—*i.e.*, of the devil. *Greek*, "Gehenna:" found here only and in Matthew, 5. 22. St. James has much in common with the sermon on the mount (Proverbs, 16, 27). 7. **every kind**—rather, "every nature" (*i.e.*, natural disposition and characteristic power). **of beasts**—*i.e.*, quadrupeds of every disposition; as distinguished from the three other classes of creation, "birds, creeping things (the *Greek* includes not merely 'serpents,' as *English Version*), and things in the sea." **is tamed, and hath been**—is continually being tamed, and hath been so long ago. **of mankind**—rather, "by the nature of man:" man's characteristic power taming that of the inferior animals. The dative in the *Greek* may imply, "Hath suffered itself to be brought into tame subjection TO the nature of men." So it shall be in the millennial world: even now man, by gentle firmness, may tame the inferior animal, and even elevate its nature. 8. **no man**—*lit.*, *no one of men*: neither can a man control his neighbors, nor even his own tongue. Hence the truth of *v. 2* appears. **unruly evil**—The *Greek* implies that it is at once *restless* and *incapable of restraint*. Nay, though nature has hedged it in with a double barrier of the lips and teeth, it bursts from its barriers to assail and ruin men. [ESTIUS.] **deadly**—*lit.*, *death-bearing*. 9. **God**—The oldest authorities read, "Lord." "Him who is Lord and Father." The uncommonness of the application of "Lord" to the Father, doubtless caused the change in modern texts to "God" (ch. 1. 27). But as Messiah is called "Father," Isaiah, 9. 6, so God the Father is called by the Son's title, "Lord," showing the unity of the God-head. "Father" implies His *paternal* love; "Lord," His dominion. **men, which**—not "men *who*;" for what is meant is not particular men, but men *generically*. [ALFORD.] **are made after... similitude of God**—Though in a great measure man has lost the *likeness* of God in which he was originally made, yet enough of it still remains to show what once it was, and what in regenerated and restored man it shall be. We ought to reverence this remnant and earnest of what man shall be in ourselves and in others. "Absalom has fallen from his father's favor, but the people still recognize him to be the king's son." [BENGEL.] Man resembles in humanity the Son of man, "the express image of His person" (Hebrews, 1. 3), cf. Genesis, 1. 26; 1 John, 4. 20. In the passage, Genesis, 1. 26, "image" and "likeness" are distinct: "image," according to the Alexandrians, was something *in* which men were created, being common to all, and continuing to man after the fall, while the "likeness" was something *toward* which man was created, to strive after and attain it: the former marks man's physical and intellectual, the latter his moral pre-eminence. 10. The tongue, says Æsop, is at once the best and the worst of things. So in a fable, a man with the same breath blows hot and cold. "Life and death are in the power of the tongue" (cf. Psalm 62. 4). **brethren**—an appeal to their consciences by their *brotherhood* in Christ. **ought not so to be**—a mild appeal, leaving it to themselves to understand that such conduct deserves the most severe reprobation. 11. **fountain**—an image of the *heart*: as the *aperture* (so the *Greek* for "place" is *lit.*) of the

fountain is an image of man's *mouth*. The image here is appropriate to the scene of the epistle, Palestine, wherein salt and bitter springs are found. Though "sweet" springs are sometimes found near, yet "sweet and bitter" (water) do not flow "at the same place" (*aperture*). Grace can make the same mouth that "sent forth the bitter" once, send forth the sweet for the time to come: as the wood (typical of Christ's cross) changed Marah's bitter water into sweet. 12. Transition from the mouth to the heart. **Can the fig tree, etc.**—Implying that it is an *impossibility*: as before in *v.* 10 he had said it "*ought* not so to be." St. James does not, as Matthew, 7. 16, 17, make the question, "Do men gather figs of *thistles*?" His argument is, No tree "can" bring forth *fruit inconsistent with its nature*, as *e.g.*, the fig tree, olive berries: so if a man speaks bitterly, and afterwards speaks good words, the latter must be so only seemingly, and in hypocrisy, they *can not* be real. **so can no fountain...salt...and fresh**—The oldest authorities read, "Neither can a salt (water spring) yield fresh." So the mouth that emits cursing, cannot really emit also blessing. 13. **Who**—(cf. Psalm 34. 12, 13.) All wish to appear "wise:" few are so. **show**—"by works," and not merely by profession, referring to ch. 2. 18. **out of a good conversation his works**—by *general* "good conduct" manifested in *particular* "works." "Wisdom" and "knowledge," without these being "shown," are as dead as faith would be without works. [ALFORD.] **with meekness of wisdom**—with the meekness inseparable from true wisdom. 14. **if ye have**—as is the case (this is implied in the *Greek* indicative). **bitter**—Ephesians, 4. 31, "bitterness," **envying**—rather, "emulation," or *lit.*, *zeal*: kindly, generous emulation, or *zeal*, is not condemned, but that which is "bitter." [BENGEL.] **strife**—rather, "*rivalry*," **in your hearts**—from which flow your words and deeds, as from a fountain. **glory not, and lie not against the truth**—to *boast of your wisdom* is virtually a lying against the truth (the gospel), whilst your lives belie your glorying. Ver. 15; ch. 1. 18, "The word of truth." Romans, 2. 17, 23, speaks similarly of the same contentious Jewish Christians. 15. **This wisdom**—in which ye "glory," as if ye were "wise" (*v.* 13, 14). **descendeth not from above**—*lit.*, "*is not one descending*," etc.: "from the Father of lights" (true illumination and wisdom), ch. 1. 17; through "the Spirit of truth," John, 15. 26. **earthly**—opposed to *heavenly*, Distinct from "earthly," 1 Corinthians, 15. 47. *Earthly* is what is *IN* the earth; *earthly*, what is *OF* the earth. **unsual**—*lit.*, *animal-like*: the wisdom of the "natural" (the same *Greek*) man, not born again of God: "not having the Spirit" (Jude, 19). **devilish**—in its origin (from "hell," *v.* 6: not from God, the Giver of true wisdom, ch. 1. 5), and also in its character, which accords with its origin. Earthly, sensual, and devilish, answer to the three spiritual foes of man, the world, the flesh, and the devil. 16. **envying**—So *English Version* translates the *Greek*, which usually means "*zeal*," "*emulation*," in Romans, 13. 13. "The envious man stands in his own light. He thinks his candle cannot shine in the presence of another's sun. He aims directly at men, obliquely at God, who makes men to differ." **strife**—*rivalry*. [ALFORD.] **confusion**—*lit.*, *tumultuous anarchy*: both in society (*translated* "commotions," Luke, 21. 9; "tumults," 2 Corinthians, 6. 5), and in the individual mind: in contrast to the "peaceable" composure of true "wisdom," *v.* 17. St. James does not honor



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such effects of this earthly wisdom with the name "fruit," as he does in the case of the wisdom from above. Ver. 18; cf. Ga. 5. 19-22, "*Works of the flesh... fruit of the Spirit*." 17. **first pure**—*lit., chaste, sanctified*: pure from all that is "earthly, sensual (animal), devilish" (v. 15). This is put, "*first of all*," before "peaceable," because there is an unholiness with the world which makes no distinction between clean and unclean. Cf. "undefiled" and "unspotted from the world," ch. 1. 27; 4. 4, 8, "purify... hearts;" 1 Peter, 1. 22, "*purified... souls*" (the same *Greek*). Ministers must not preach, before a purifying change of heart, "Peace," where there is no peace. Seven (the perfect number) characteristic peculiarities of true wisdom are enumerated. *Purity or sanctity* is put first, because it has respect both to God and to ourselves, the six that follow regard our fellow men. Our first concern is to have in ourselves sanctity; our second, to be at peace with men. **gentle**—"forbearing:" making allowances for others: lenient towards neighbors, as to the DUTIES they owe us. **easy to be entreated**—*lit., easily persuaded*, tractable; not harsh as to a neighbor's FAULTS. **full of mercy**—as to a neighbor's MISERIES. **full of... good fruits**—contrasted with "every evil work," v. 16. **without partiality**—recurring to the warning against partial "respect to persons," ch. 2. 1, 4, 9. ALFORD translates as the *Greek* is translated, ch. 1. 6, "wavering," "*without doubting*." But thus there would be an epithet referring to *one's* self inserted amidst those referring to one's conduct towards others. *English Version* is therefore better. **without hypocrisy**—Not as ALFORD explains from ch. 1. 22, 26, "Without deceiving yourselves" with the name without the reality of religion. For it must refer, like the rest of the six epithets, to our relations to others: our peaceableness and mercy towards others must be "without dissimulation." 18. "The peaceable fruit of righteousness." He says *righteousness*, because it is itself the true wisdom. As in the case of the earthly wisdom, after the characteristic description came its *results*: so in this verse, in the case of the heavenly wisdom. There the results were present; here, future. **fruit... sown**—Cf. Psalm 97. 11; Isaiah, 61. 3, "*trees of righteousness*." Anticipatory, *i.e.*, the seed whose "fruit," *viz.*, "righteousness," shall be ultimately reaped, is now "sown in peace." "Righteousness," now in germ, when fully developed as "fruit," shall be itself the everlasting *reward* of the righteous. As "sowing in peace" (cf. "*sown in dishonor*," 1 Corinthians, 15. 43) produces the "fruit of righteousness," so conversely "the work" and "effect of righteousness" is "peace." **of them that make peace**—"by (implying also that it is *for* them, and to their good) them that work peace." They, and they alone, are "blessed." "Peace makers," not merely they who reconcile others, but who *work peace*. "Cultivate peace." [ESTIUS.] Those truly wise towards God, whilst peaceable and tolerant towards their neighbors, yet make it their chief concern to sow righteousness, not cloaking men's sins, but reproving them with such peaceable moderation as to be the physicians, rather than the executioners, of sinners. [CALVIN.]

CHAPTER IV.

Ver. 1-17. AGAINST FIGHTINGS AND THEIR SOURCE: WORLDLY LUSTS: UNCHARITABLE JUDGMENTS, AND PRESUMPTUOUS RECKON-

ING ON THE FUTURE. 1. **whence**—The cause of quarrels is often sought in external circumstances, whereas internal lusts are the true origin. **wars, etc.**—contrasted with the "peace" of heavenly wisdom. "Fightings" are the active carrying on of "wars." The best authorities have a second "whence" before "fightings." Tumults marked the era before the destruction of Jerusalem when St. James wrote. He indirectly alludes to these. The members are the first seat of war; thence it passes to conflict between man and man, nation and nation. **come they not, etc.**—an appeal to their consciences. **lusts**—*lit., pleasures, i.e.,* the lusts which prompt you to "desire" (*Note, v. 2*) **pleasures:** whence you seek self at the cost of your neighbor, and hence flow "fightings." **that war**—"campaign, as an army of soldiers encamped within" [ALFORD] the soul; tumultuously war against the interests of your fellow men, whilst lusting to advance self. But whilst warring thus against others, they (without his knowledge) war against the soul of the man himself, and against the Spirit; therefore they must be "mortified" by the Christian. 2. **Ye lust**—a different Greek word from that in v. 1. "Ye desire." *lit., ye set your mind or heart on an object.* **have not**—The lust of desire does not ensure the actual possession. Hence "ye kill" (not as *Margin*, without any old authority, "envy") to ensure possession. Not probably in the case of professing Christians of that day in a literal sense, but "kill and envy" (as the Greek for "desire to have" should be translated), *i.e., harass and oppress* through envy. [DRUSIUS.] Cf. Zechariah, II. 5, "slay:" *through envy, hate* and desire to get out of your way, and so are "murderers" in God's eyes. [ESTIUS.] If literal murder [ALFORD] were meant, I do not think it would occur so early in the series; nor had Christians then as yet reached so open criminality. In the Spirit's application of the passage to all ages, literal **killings** is included, flowing from the desire to possess: so David and Ahab. There is a climax: "Ye desire," the individual lust for an object; "ye kill and envy," the feeling and action of individuals against individuals; "ye fight and war," the action of many against many. **ye have not, because ye ask not**—God promises to those who pray, not to those who fight. The petition of the lustful, murderous, and contentious, is not recognized by God as *prayer*. If ye prayed, there would be no "wars and fightings." Thus this last clause is an answer to the question, v. 1, "Whence come wars and fightings?" 3. Some of them are supposed to say in objection, But we do "ask" (pray), cf. v. 2. St. James replies, It is not enough to ask for good things, but we must ask with a good spirit and intention. "Ye ask amiss, that ye may consume it (your object of prayer) upon (*lit., in*) your lusts" (*lit., pleasures*): not that ye may have the things you need for the service of God. Contrast ch. i. 5, with Matthew, 6. 31, 32. If ye prayed aright, all your proper wants would be supplied; the improper cravings which produce "wars and fightings" would then cease. Even believers' prayers are often best answered when their desires are most opposed. 4. The oldest MSS. omit "adulterers and," and read simply, "Ye adulteresses." God is the rightful husband; the men of the world are regarded collectively as one *adulteress*, and individually as *adulteresses*. **the world**—in so far as the men of it and their motives and acts are aliens to God, *e.g.,* its selfish "lusts" (v. 3), and covetous, and ambitious "wars and fightings" (v. 1). **enmity**—not merely "inimical:" a state of enmity, and that enmity itself.

Cf. 1 John, 2. 15, "love...the world...the love of the Father." **who-soever...will be**—The *Greek* is emphatic, "shall be resolved to be." Whether he succeed or not, if his *wish* be to be the friend of the world, he *renders himself, becomes* (so the *Greek* for "is") by the very fact, "the enemy of God." Contrast "Abraham the friend of God." 5. **In vain**—No word of Scripture can be so. The quotation here, as in Ephesians, 5. 14, seems to be not so much from a particular passage, as one gathered by St. James under inspiration from the general tenor of such passages in both the Old and New Testaments, as Numbers, 11. 29; Proverbs, 21. 10; Galatians, 5. 17. **spirit that dwelleth in us**—Other MSS. read, "That God has made to dwell in us" (*vis.*, at Pentecost). If so *translated*, "Does the (Holy) Spirit that God hath placed in us lust to (towards) envy" (*vis.*, as ye do in your worldly "wars and fightings")? Certainly not: ye are therefore walking in the flesh, not in the Spirit, whilst ye thus *lust towards, i.e., with envy* against one another. The friendship of the world tends to breed *envy*; the Spirit produces very different fruit. ALFORD attributes the epithet "with envy," in the unwarrantable sense of *jealously*, to the Holy Spirit: "The Spirit *jealously desires* us for His own." In *English Version* the sense is, "the (natural) spirit that hath its dwelling in us lusts with (*lit.*, to, or towards) envy." Ye lust, and because ye have not what ye lust after (*v.* 1, 2), ye envy your neighbor who has, and so the *spirit of envy* leads you on to "fight." St. James also here refers to ch. 3. 14, 16. 6. **But—Nay rather. he—God. giveth more grace**—ever increasing grace; the farther ye depart from "envy." [BENGEL.] **he saith**—the same God who causes His spirit to dwell in believers (*v.* 5), by the Spirit also speaks in Scripture. The quotation here is probably from Proverbs, 3. 34: as probably Proverbs, 21. 10 was generally referred to in *v.* 5. In Hebrew it is "scorneth the scornors," *vis.*, those who think "Scripture speaketh in vain." **resisteth—lit., setteth himself in array against:** even as they, like Pharaoh, set themselves against Him. God repays sinners in their own coin. "Pride" is the mother of "envy" (*v.* 5); it is peculiarly satanic, for by it Satan fell. **the proud**—The *Greek* means in derivation one who *shows himself above* his fellows, and so lifts himself against God. **the humble**—the unenvious, uncovetous, and unambitious as to the world. Contrast *v.* 4. 7. **Submit...to God**—so ye shall be among "the humble," *v.* 6: also *v.* 10; 1 Peter, 5. 6. **Resist...devil**—Under his banner *pride* and *envy* are enlisted in the world; resist his temptations to these. Faith, humble prayers, and heavenly wisdom, are the weapons of resistance. The language is taken from warfare. "Submit" as a good soldier puts himself in complete subjection to his captain. "Resist" stand bravely against. **he will flee—translate, "he shall flee."** For it is a promise of God, not a mere assurance from man to man. [ALFORD.] He shall flee worsted as he did from Christ. 8. **Draw nigh to God**—So "cleave unto Him," Deuteronomy, 30. 20, *vis.*, by prayerfully (*v.* 2, 3) "resisting Satan," who would oppose our access to God. **he will draw nigh**—propitious. **Cleanse...hands**—the outward instruments of action. None but the clean-handed can ascend into the hill of the Lord (justified through Christ, who alone was perfectly so, and as such "ascended" thither). **purify...hearts—lit., make chaste of your spiritual adultery** (*v.* 4, *i.e.*, worldliness) *your hearts*: the inward source of all impurity **double-minded**—divided between God and the

world. The *double-minded* is at fault in *heart*; the *sinner* in his *hands* likewise. 9. **Be afflicted, etc.**—*lit.*, *Endure misery*, i.e., mourn over your wretchedness through sin. *Repent with deep sorrow* instead of your present laughter. A blessed *mourning*. Contrast Isaiah, 22. 12, 13; Luke, 6. 25. St. James does not add here, as in ch. 5. 1, "howl," where he foretells the *doom of the impenitent* at the coming destruction of Jerusalem. **heaviness**—*lit.*, *falling of the countenance*, casting down of the eyes. 10. **In the sight of the Lord**—as continually in the presence of Him who alone is worthy to be exalted: recognizing His presence in all your ways, the truest incentive to *humility*. The tree, to grow upwards, must strike its roots deep downwards; so man, to be exalted, must have his mind deep-rooted in humility. In 1 Peter, 5. 6, it is, *Humble yourselves under the mighty hand of God, viz.*, in his dealings of Providence: a distinct thought from that here. **lift you up**—in part in this world, fully in the world to come. 11. Having mentioned sins of the tongue (ch. 3.), he shows here that *evil speaking* flows from the same spirit of exalting self at the expense of one's neighbor as caused the "fightings" reprobated in this chapter (v. 1). **Speak not evil**—*lit.*, *Speak not against* one another. **brothren**—Implying the inconsistency of such depreciatory speaking of one another in *brothers*. **speaketh evil of the law**—for the law in commanding, "Love thy neighbor as thyself" (ch. 2. 8), virtually condemns evil speaking and judging. [ESTIUS.] Those who superciliously condemn the acts and words of others which do not please themselves, thus aiming at the reputation of sanctity, put their own moroseness in the place of the law, and claim to themselves a power of censuring above the law of God, condemning what the law permits. [CALVIN.] Such a one acts as though the law could not perform its own office of *judging*, but he must fly upon the office. [BENGEL.] This is the last mention of the law in the New Testament. ALFORD rightly takes the "law" to be the old moral law applied in its comprehensive spiritual fulness by Christ: "the law of liberty." **If thou judge the law, thou art not a doer... but a judge**—Setting aside the Christian *brotherhood* as all alike called to be *doers* of the law, in subjection to it, such a one arrogates the office of a *judge*. 12. **There is one lawgiver**—The best authorities read in addition, "And judge." *Translate*, "There is one (alone) who is (at once) Lawgiver and Judge, (namely) He who is able to save and destroy." Implying, God alone is Lawgiver and therefore judge, since it is He alone who can execute His judgments; our inability in this respect shows our presumption in trying to act as judges, as though we were God. **who art thou? etc.**—The order in the *Greek* is emphatic, "But (inserted in the oldest MSS.) thou, who art thou that?" etc. How rashly arrogant in judging thy fellows, and wresting from God the office which belongs to Him over thee and THEM alike. **another**—The oldest authorities read, "thy neighbor." 13. **Go to now**—"Come now," said to excite attention. **ye that say**—"boasting of the morrow." **To-day or to-morrow**—as if ye had the free choice of either day as a certainty. Others read, "To-day and to-morrow." **such a city**—*lit.*, *this the city (viz.*, the one present to the mind of the speaker). *This city here*. **continue... a year**—rather, "spend one year." Their language implies that when this one year is out, they purpose similarly settling plans for years to come. [BENGEL.] **buy and sell**—Their plans for the future are all worldly. 14. **what**—

lit., of what nature is your life? *i.e.*, how evanescent it is. It is even—Some oldest authorities read, "For ye are." BENJEL, with other old authorities, reads, "For it shall be," the future referring to the "morrow" (v. 15-15). The former expresses, "Ye yourselves are transitory:" so every thing of yours, even your life, must partake of the same transitoriness. Received text has no old authority. and then vanisheth away—"afterwards vanishing as it came;" *lit.*, afterwards (as it appeared) so vanishing. [ALFORD.] 15. *lit.*, "instead of your saying," etc. This refers to "ye that say" (v. 13). we shall live—The best MSS. read, "We shall both live and do," etc. The boasters spoke as if *life*, action, and the particular kind of action, were in their power, whereas all three depend entirely on the will of the Lord, 16. now—as it is. rejoice in . . . boastings—"ye that boast in arrogant presumptions," *viz.*, vain confident fancies that the future is certain to you (v. 13). rejoicing—boasting. [BENJEL.] 17. The general principle illustrated by the particular example just discussed is here stated: knowledge without practice is imputed to a man as great and presumptuous sin. St. James reverts to the principle with which he started. Nothing more injures the soul than wasted impressions. Feelings exhaust themselves and evaporate, if not embodied in practice. As we will not act except we feel, so if we do not act out our feelings, we shall soon cease to feel.

CHAPTER V.

Ver. 1-20. WOES COMING ON THE WICKED RICH: BELIEVERS SHOULD BE PATIENT UNTO THE LORD'S COMING: VARIOUS EXHORTATIONS. 1. Go to now—Come now. A phrase to call solemn attention. ye rich—who have neglected the true enjoyment of riches, which consists in doing good. St. James intends this address to rich Jewish unbelievers, not so much for themselves, as for the saints, that they may bear with patience the violence of the rich (v. 7), knowing that God will speedily avenge them on their oppressors. [BENJEL.] miseries that shall come—*lit.*, "that are coming upon you" unexpectedly and swiftly, *viz.*, at the coming of the Lord (v. 7); primarily, at the destruction of Jerusalem; finally, at His visible coming to judge the world. 2. corrupted—about to be destroyed through God's curse on your oppression, whereby your riches are accumulated (v. 4). CALVIN thinks the sense is, Your riches perish without being of any use either to others or even to yourselves, for instance, your garments which are moth-eaten in your chests. garments . . . moth-eaten—Referring to Matthew, 6. 20, 20. 3. is cankered—"rusted through." [ALFORD.] rust . . . witness against you—in the day of judgment, *viz.*, that your riches were of no profit to any, lying unemployed, and so contracting rust. shall eat your flesh—The rust which once eat your riches, shall then gnaw your conscience, accompanied with punishment which shall prey upon your bodies for ever. as . . . fire—not with the slow process of rusting, but with the swiftness of consuming fire. for the last days—ye have heaped together, not treasures as ye supposed (cf. Luke, 12. 19), but wrath against the last days, *viz.*, the coming judgment of the Lord. ALFORD translates more *lit.*, "In these last days (before the coming judgment) ye laid up (worldly) treasures to no profit," instead of repenting and

seeking salvation (see *Note*, v. 5). 4. **Behold**—calling attention to their coming doom as no vain threat. **laborers**—*lit.*, *workmen*. **of you kept back**—So *English Version* rightly. Not as ALFORD, "crieth out from you." The "keeping back of the hire" was, *on the part of* the rich, virtually an act of "*fraud*," because the poor laborers were not immediately paid. The phrase is therefore not, "kept back *by* you," but "*of* you;" the latter implying *virtual*, rather than overt, fraud. St. James refers to Deuteronomy, 24. 14, 15, "At his day...give his *hire*, neither shall the sun go down upon it, lest he CRY against thee unto the Lord, and it be sin unto thee." Many sins "cry" to heaven for vengeance which men tacitly take no account of, as unchastity and injustice. [BENGEL.] Sins peculiarly offensive to God are said to "cry" to Him. The rich ought to have given freely to the poor; their not doing so was sin. A still greater sin was their not paying their debts. Their greatest sin was not paying them to the poor, whose wages is their all. **cries of them**—a double cry: both that of the hire abstractly, and that of the laborers hired. **the Lord of sabaoth**—Here only in the New Testament. In Romans, 9. 29, it is a quotation. It is suited to the Jewish tone of the epistle. It reminds the rich who think the poor have no protector, that the Lord of the whole hosts in heaven and earth is the guardian and avenger of the latter. He is identical with the "coming Lord" Jesus (v. 7). 5. *Translate*, "Ye have luxuriated...and wantoned." The former expresses *luxurious effeminacy*; the latter, *wantonness and prodigality*. Their luxury was at the expense of the defrauded poor (v. 4). **on the earth**—the same earth which has been the scene of your wantonness, shall be the scene of the judgment coming on you: instead of earthly delights ye shall have punishments. **nourished...hearts**—*i.e.*, glutted your bodies like beasts to the full extent of your hearts' desire: ye live to eat, not eat to live. **as in a day of slaughter**—The oldest authorities omit "as." Ye are like beasts which eat to their hearts' content *on* the very day of their approaching slaughter, unconscious it is near. The phrase answers to "the last days," v. 3, which favors ALFORD's *translation*, there, "in," not "for." 6. **Ye have condemned...the just**—The *Greek* aorist expresses, "Ye are accustomed to condemn, etc., the just." Their condemnation of Christ, "the Just," is foremost in St. James' mind. But all the innocent blood shed, and to be shed, is included, the Holy Spirit comprehending St. James himself, called "the just," who was slain in a tumult. See my *Introduction*. This gives a peculiar appropriateness to the expression in this verse, the same "as the righteous (*just*) man," v. 16. The justice or righteousness of Jesus and His people is what peculiarly provoked the ungodly great men of the world. **he doth not resist you**—The very patience of the Just one is abused by the wicked as an incentive to boldness in violent persecution, as if they may do as they please with impunity. God doth "resist the proud" (ch. 4. 6): but Jesus as man, "as a sheep is dumb before the shearers, so He opened not His mouth:" so His people are meek under persecution. The day will come when God will resist (*lit.*, *set Himself in array against*) His foes and theirs. 7. **Be patient therefore**—as judgment is so near (v. 1, 3), ye may well afford to be "patient" after the example of the *unresisting Just one* (v. 6). **brethren**—contrasted with the "rich" oppressors, v. 1-9. **unto the coming of the Lord**—Christ, when the trial of your patience shall cease. **husbandman wait-**

eth for—i.e., patiently bears toils and delays through hope of the harvest at last. Its "preciousness" (cf. Psalm 126. 6, "precious seed") will more than compensate for all the past. Cf. the same image, Galatians, 6. 8, 9, **hath long patience for it**—"over it," in respect to it. **until he receive**—"until it receive." [ALFORD.] Even if *English Version* be retained, the receiving of the early and latter rain is not to be understood as the object of his hope, but *the harvest* for which these hopes are the necessary preliminary. The early rain fell at sowing time, about November or December: the latter rain, about March or April, to mature the grain for harvest. The latter rain that shall precede the coming spiritual harvest, will probably be another Pentecost-like effusion of the Holy Ghost.

8. **coming...draweth nigh**—The *Greek* expresses present time and a settled state. 1 Peter, 4. 7, "Is at hand." We are to live in a continued state of expectancy of the Lord's coming, as an event *always* nigh. Nothing can more "stablish the heart" amidst present troubles than the realized expectation of His speedy coming.

9. **Grudge not**—rather, "Murmur not;" "grumble not." The *Greek* is *lit.*, "groan;" a half-suppressed murmur of impatience and harsh judgment, not uttered aloud or freely. Having exhorted them to patience in bearing wrongs from the wicked, he now exhorts them to a forbearing spirit as to the offences given by brethren. Christians who bear the former patiently, sometimes are impatient at the latter, though much less grievous.

lest...condemned—The best MS. authorities read, "judged." St. James refers to Matthew, 7. 1, "Judge not lest ye be judged." To "murmur against one another" is virtually to *judge*, and so to become liable to be *judged*.

Judge...before the door—Referring to Matthew, 24. 33. The *Greek* is the same in both passages, and so ought to be *translated* here as there, "doors," plural. The phrase means "is near at hand" (Genesis, 4. 7, which in the oldest interpretations [the Targums of Jonathan and Jerusalem] is explained, "thy sin is reserved *unto the judgment of the world to come*." Cf. "the everlasting doors," Psalm 24. 7, whence He shall come forth). The Lord's coming to destroy Jerusalem is primarily referred to; and ultimately, His coming again visibly to judgment.

10. **example of suffering affliction**—rather, simply, "of affliction," *lit.*, "evil treatment." **the prophets**—who were especially persecuted, and therefore were especially "blessed."

11. **count them happy**—(Matthew, 5. 10). **which endure**—The oldest authorities read, "Which have endured," which suits the sense better than *English Version*: "Those who in past days, like the prophets and Job, have endured trials." Such, not those who "have lived in pleasure and been wanton on the earth" (v. 5), are "happy."

patience—rather, "endurance," answering to "endure;" the *Greek* word similarly corresponding. Distinct from the *Greek* word for "patience," v. 10. The same word ought to be *translated*, "endurance," ch. 1. 3. He here reverts to the subject which he began with.

Job—This passage shows the history of him is concerning a real, not an imaginary person; otherwise his case could not be quoted as an example at all. Though he showed much of impatience, yet he always returned to this that he committed himself wholly to God, and at last showed a perfect spirit of enduring submission.

and have seen—(with the eyes of your mind.) ALFORD *translates* from the old and genuine reading, "See also," etc. The old reading is, however, capable of being *translated* as *English Version*. **the end of the Lord**—the

end which the Lord gave. If Job had much to "endure," remember also Job's happy "end." Hence, learn, though much tried, to "endure to the end." **that**—ALFORD, etc. *translates*, "inasmuch as," "for." **piti-ful . . . of tender mercy**—the former refers to the *feeling*; the latter, to the *act*. His *pity* is shown in not laying on the *patient endurer* more trials than he is able to bear; His *mercy*, in His giving a happy "end" to the trials. [BENGEL.] **12. But above all**—as swearing is utterly alien to the Christian meek "endurance" just recommended. **swear not**—through impatience, to which trials may tempt you (*v.* 10, 11). In contrast to this stands the proper use of the tongue, *v.* 13. St. James here refers to Matthew, 5. 34, etc. **let your yea be yea**—do not use oaths in your every day conversation, but let a simple affirmative or denial be deemed enough to establish your word. **condemnation—lit., judgment, viz., of "the Judge"** who "standeth before the doors" (*v.* 9). **13. afflicted**—referring to the "suffering affliction" (*v.* 10). **let him pray**—not "swear" in rash impatience. **merry**—joyous in mind. **sing psalms**—of praise. St. Paul and Silas sang Psalms even in affliction. **14. let him call for the elders**—not some *one* of the elders, as Roman Catholics interpret it, to justify their usage in *extreme unction*. The prayers of the elders over the sick would be much the same as though the whole church which they represent should pray. [BENGEL.] **anointing him with oil**—the usage which Christ committed to His apostles was afterwards continued with laying on of hands, as a token of the highest faculty of medicine in the church, just as we find in 1 Corinthians, 6. 2, the church's highest judicial function. Now that the miraculous gift of healing has been withdrawn for the most part, to use the sign where the reality is wanting would be unmeaning superstition. Cf. other apostolic usages now discontinued rightly, 1 Corinthians, 11. 4-15; 16. 20. "Let them use oil who can by their prayers obtain recovery for the sick: let those who cannot do this, abstain from using the empty sign." [WHITAKER.] Romish extreme unction is administered to those *whose life is despaired of*, to heal the *soul*, whereas St. James' unction was to heal the body. Cardinal Cajetan (*Commentary*) admits that St. James cannot refer to extreme unction. Oil in the East, and especially among the Jews (see the Talmud, *Jerusalem* and *Babylon*), was much used as a curative agent. It was also a sign of the Divine grace. Hence it was an appropriate sign in performing miraculous cures. **In the name of the Lord**—by whom alone the miracle was performed: men were but the instruments. **15. prayer**—He does not say *the oil* shall save: it is but the symbol. **save**—plainly not as Rome says, "save" *the soul*, but *heal* "the sick:" as the words, "the Lord shall raise him up," prove. So the same *Greek* is *translated*, "made (thee) whole," Matthew, 9. 21, 22. **and if . . . sins**—for not all who are sick, are so because of some special sins. Here a case is supposed of one visited with sickness for special sins. **have committed—lit., be** in a state of *having committed* sins, *i.e.*, be under the consequences of sins committed. **they**—rather, *it: his having committed sins* shall be forgiven him. The connection of sin and sickness is implied in Isaiah, 33. 24; Matthew, 9. 2-5; John, 5. 14. The absolution of the sick, retained in the Church of England, refers to the sins which the sick man confesses (*v.* 16) and repents of, whereby outward scandal has been given to the church and the cause of religion; not to sins in their relation to God, the only Judge. **16.** The oldest authorities read,

"Confess, **THEREFORE**," etc. Not only in the particular case of sickness, but universally confess. **faults**—your *falls and offences*, in relation to one another. The word is not the same as *sins*. Matthew, 5, 23, 24; Luke, 17, 4, illustrate the precept here. **one to another**—not to the priests, as Rome insists. The Church of England *recommends* in certain cases. Rome *compels* confession in all cases. Confession is desirable in the case of (1.) *wrong* done to a neighbor; (2.) when under a troubled conscience we ask *counsel* of a godly minister or friend, as to how we may obtain God's forgiveness and strength to sin no more, or when we desire their intercessory prayers for us ("Pray one for another"): "Confession may be made to any one who can pray" [BENGEL]; (3.) *open* confession of sin before the church and the world, in token of penitence. Not *auricular* confession. **that ye may be healed**—of your bodily sicknesses. Also that, if your sickness be the punishment of sin, the latter being forgiven on intercessory prayer, "ye may be healed" of the former. Also, that ye may be healed spiritually. **effectual**—intense and fervent, not "wavering" (ch. 1, 6). [BEZA]. "When *energised*" by the Spirit, as those were who performed miracles. [HAMMOND.] This suits the collocation of the Greek words and the sense well. A righteous man's prayer is always heard generally, but his particular request for the *healing* of another was then likely to be granted when he was one *possessing a special charism of the spirit*. ALFORD translates, "A vaileth much *in its working*." The "righteous" is one himself careful to avoid "faults," and showing his faith by works (ch. 2, 24). 17. **Elias . . . like passions as we**—therefore it cannot be said that he was so raised above us as to afford no example applicable to common mortals like ourselves. **prayed earnestly**—*lit.*, *prayed with prayer*: Hebraism for *prayed intensely*. Cf. Luke, 22, 15, "With desire I have desired," *i.e.*, earnestly desired. ALFORD is wrong in saying, Elias' prayer that it might not rain "is not even hinted at in the Old Testament history." In 1 Kings, 17, 1, it is plainly implied, "As the Lord God of Israel liveth, *before whom I stand*, there shall not be dew nor rain these years, but *according to my word*." His prophecy of the fact was according to a divine intimation given to him in answer to prayer. In jealousy for God's honor (1 Kings, 19, 10), and being of one mind with God in his abhorrence of apostasy, he prayed that the national idolatry should be punished with a national judgment, drought; and on Israel's profession of repentance he prayed for the removal of the visitation as is implied in 1 Kings, 18, 39-42; cf. Luke, 4, 25. **three years, etc.**—Cf. 1 Kings, 18, 1, "The third year," *viz.*, from Elijah's going to Zarephath; the prophecy (*v. 1*) was probably about five or six months previously. 18. **prayed . . . and**—*i.e.*, *and so*. Mark the connection between the prayer and its accomplishment. **her fruit**—her usual and due fruit, heretofore withheld on account of sin. Three and a half years is the time also that the two witnesses prophecy who "have power to shut and open heaven that it rain not." 19. The blessing of reclaiming an erring sinner by the mutual counsel and intercessory prayer just recommended. **do err**—more *lit.*, "be led astray." **the truth**—the gospel doctrine and precepts. **one**—*lit.*, *any*; as "any" before. *Every one* ought to seek the salvation of *every one*. [BENGEL.] 20. **Let him** [the converted] **know**—for his comfort, and the encouragement of others to do likewise. **shall save**—Future. The salvation of the one so converted shall be manifested hereafter. **shall hide a multi-**

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tude of sins—not his own but the sins of the converted. The Greek verb in the middle voice requires this. Proverbs, 10. 12, refers to charity “covering” the sins of others *before men*; St. James to one’s effecting by the conversion of another that that other’s sins be covered *before God*, *vis.*, with Christ’s atonement. He effects this by making the convert partaker in the Christian covenant for the remission of all sins. Though this hiding of sins was included in the previous “shall save,” St. James expresses it to mark in detail the greatness of the blessing conferred on the penitent through the converter’s instrumentality, and to incite others to the same good deed.

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THE FIRST EPISTLE GENERAL OF

PETER.

ITS GENUINENESS is attested by 2 Pe. 3. 1: on the authority of 2 Pe. see the *Introd.* Also by Polycarp (in *Euseb.* 4. 14), who, in writing to the Philippians, quotes many passages: in ch. 1, he quotes 1 Pe. 1. 13, 21, and 3. 9; in ch. 5., 1 Pe. 2. 11. Eusebius says of Papias, *H. E.* 3. 39, that he, too, quotes Peter’s first epistle. Irenæus (*Har.* 4. 9, 2) expressly mentions it (1 Pe. 1. 8); and in 4. 16, 5. 1 Pe. 2. 16. Clement of Alexandria, *Strom.* 1. 3, p. 544, quotes 1 Pe. 2. 11, 12, 15, 16; and p. 562, 1 Pe. 1. 21, 22; and 4. p. 584, 1 Pe. 3. 14-17; and p. 585, 1 Pe. 4. 12-14. Origen, in *Euseb.* *H. E.* 6. 25, mentions this epistle; in *Homil.* 7 on Josh., vol. ii, p. 63, he mentions both epistles: and *Comment.* on Ps. 3, and on J. he mentions 1 Pe. 3. 18-21. Tertullian, *Scorp.* c. 12, quotes expressly 1 Pe. 2. 20, 21; and ch. 14., 1 Pe. 2. 13, 17. Eusebius states it as the opinion of those before him, that this was among the *universally acknowledged* epistles. The *Peshito Syriac Version* contains it. The fragment of the canon called Muratori’s, omits it. Excepting this and the Paulician heretics who rejected it, all ancient testimony is on its side. The *internal evidence* is equally strong. The author calls himself the apostle Peter, ch. 1. 1, and “a witness of Christ’s sufferings,” and an “elder,” ch. 5. 1. The energy of the style harmonizes with the warmth of Peter’s character; and, as Erasmus says, this epistle is full of apostolical dignity and authority, and is worthy of the leader among the apostles.

PETER’S PERSONAL HISTORY.—Simon or Simeon (A. 15. 14; 2 Pe. 1. 1, *Marg.*, meaning *hearing*), was a native of Bethsaida on the sea of Galilee (J. 1. 42, 44), son of Jonas or John. With his father and his brother Andrew, he carried on trade as a fisherman at Capernaum, his subsequent place of abode (M. 8. 5, 14). He was a married man (1 Co. 9. 5), and tradition represents his wife’s name as *Concordia* or *Perpetua*. Clemens Alex., *Strom.* 7. 318, says that she suffered martyrdom, her husband encouraging her to be faithful unto death. “Remember, dear, our Lord.” His wife’s mother was restored from a fever by Christ. He was brought to Jesus by his brother Andrew, who had been a disciple of John the Baptist, but was pointed to the Savior as “the Lamb of God” by his master (J. 1. 35-42). Jesus, on first beholding him, gave him the name by which chiefly he is known, indicative of his subsequent character and work in the church, “Peter” (*Gr.*) or “Cephas” (Aramaic), *a stone*. He did not join our Lord finally until a subsequent period (L. 5. 1, &c.; Cf. M. 4. 18-20). The leading incidents in his apostolic life are well known: his walking on the troubled waters to meet Jesus, but sinking through doubting (M. 14. 22-31); his bold and clear acknowledgment of the Divine person and office of Jesus, notwithstanding the difficulties in the way of such belief, whence he was then also designated as *the stone* or *rock* (M. 16. 23-20); but his rebuke of his Lord when announcing what was so unpalatable to carnal prejudices, Christ’s coming passion and death (M. 16. 21-23); his passing from one extreme to the

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opposite, in reference to Christ's offer to wash his feet (J. 13. 4-10); his self-confident assertion that *he* would never forsake his Lord, whatever others might do, followed by his base denial of Christ thrice with curses (Mk. 14. 29, 30; J. 13. 36, 37); his deep penitence (M. 26. 75; L. 22. 61, 62); Christ's full forgiveness and prophecy of his faithfulness unto death, after he had received from him a profession of "love" as often repeated as his previous denial (J. 21. 15-19). These incidents illustrate his character as zealous, pious, and ardently attached to the Lord, but at the same time impulsive in feeling, rather than calmly and continuously steadfast. Prompt in action, and ready to avow his convictions boldly, he was hasty in judgment, precipitate, and too self-confident in the assertion of his own steadfastness; the result was that, though he abounded in animal courage, his moral courage was too easily overcome by fear of man's opinion. A wonderful change was wrought in him by his restoration after his fall, through the grace of his risen Lord. His zeal and ardour became sanctified, being chastened by a spirit of unaffected humility (ch. 5. 5, 6). His love to the Lord (ch. 1. 8; 2. 7) was, if possible, increased, whilst his mode of manifesting it now was in doing and suffering for His name, rather than in loud protestations (ch. 8. 19-25). Thus, when imprisoned and tried before the Sanhedrim, for preaching Christ, he boldly avowed his determination to continue to do so (A. 4. 1-20; 5. 26-29, 32). He is well called "the mouth of the apostles." His faithfulness led to his apprehensions by Herod Agrippa, with a view to his execution, from which, however, he was delivered by the angel of the Lord (A. 12).

After the ascension he took the lead in the church (A. 1. 15, &c.); and on the descent of the Holy Spirit at Pentecost, he exercised the designed power of "the keys" of Christ's kingdom, by opening the door of the church, in preaching, for the admission of thousands of Israelites (A. 2. 14-41; 4. 4); and still more so in opening (in obedience to a special revelation) an entrance to the "*devout*" (*i. e.*, Jewish proselyte from heathendom) *Gentile*, Cornelius (A. 10); the forerunner of the harvest gathered in from *idolatrous* Gentiles at Antioch (A. 11. 20-26). This explains in what sense Christ used as to him the words, "Upon this rock I will build my church," *vis.*, on his preaching of Christ the true "Rock" by connection with whom only he was given the designation: a title shared in common on the same grounds by the rest of the apostles, as the first founders of the church on Christ, "the chief corner stone" (Eph. 2. 20; Re. 21. 14). A name is often given in Hebrew, not that the person is actually the thing itself, but has some special relation to it, as Elijah means *Mighty Jehovah*: so Simon is called Peter "the rock," not that he is to save by connection with Jesus, the only true Rock (Gen. 49. 24; Isa. 28. 16; 1 Co. 3. 11; Eph. 2. 20). As subsequently he identified himself with "Satan," and is therefore called so, in the same way, by his clear confession of Christ, the Rock, he became identified with Him, and is accordingly so called (M. 16. 16-23). It is certain that there is no instance on record of Peter's having ever claimed or exercised supremacy; on the contrary, he is represented as *sent* by the apostles at Jerusalem to confirm the Samaritans baptized by Philip the deacon (A. 8. 14); again at the council of Jerusalem, not he, but James the president, or leading bishop in the church of that city, pronounced the authoritative decision: A. 15. 19. "*My sentence is.*" &c. A kind of pre-eminence, doubtless (though certainly not supremacy), was given him on the ground of his age, and prominent earnestness, and boldness in taking the lead on many important occasions. Hence he is called "first" in enumerating the apostles (M. 10. 2). Hence, too, arise the phrases, "Peter and the eleven," "Peter and the rest of the apostles;" and Paul, in going up to Jerusalem after his conversion, went to see Peter in particular (Ga. 1. 18).

Once only he again betrayed the same spirit of vacillation through fear of man's reproach, which had caused his denial of his Lord. Though at the Jerusalem council (A. 15. 6-11) he advocated the exemption of Gentile converts from the ceremonial observances of the law, yet (Ga. 2. 9-15) he, after having associated in closest intercourse with the Gentiles at Antioch, withdrew from them, through dread of the prejudices of his Jewish brethren who came from James, and timidly dissembled his conviction of the religious equality of Jew and Gentile; for this, Paul openly withstood and rebuked him: a plain refutation of his alleged *supremacy* and *infallibility* (except where specially inspired as in writing his epistles). In all other cases he showed himself to be, indeed, as Paul calls him, "a pillar" (Ga. 2. 9). Subsequently we find him in "Babylon," whence he wrote this first epistle to the Israelite believers of the dispersion, and the Gentile Christians united in Christ, in Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Pe. 5. 13).

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JEROME (*De Scriptorum Ecclesiasticorum*, 1.) states that "Peter, after having been bishop of Antioch, and after having preached to the believers of the circumcision in Pontus, &c. (plainly inferred from ch. 1. 1), in the second year of Claudius went to Rome to refute Simon Magus, and for twenty-five years there held the episcopal chair, down to the last year of Nero, *i. e.*, the 14th, by whom he was crucified with his head downwards, declaring himself unworthy to be crucified as his Lord, and was buried in the Vatican, near the triumphal way." EUSEBIUS, *Chron. Ann.* 2, also asserts his episcopate at Antioch; his assertion that Peter founded that Church contradicts Acts 11. 19-22. His journey to Rome to oppose Simon Magus arose from JUSTIN's story of the statue found at Rome (really the statue of the Sabine god, *Semo Sancus*, or Hercules, mistaken as if Simon Magus were worshipped by that name, "*Simoni Deo Sancto*;" found in the Tiber in 1574, or on an island in the Tiber in 1662), combined with the account, Acts 8. 9-24. The twenty-five years' bishopric is chronologically impossible, as it would make Peter, at the interview with Paul at Antioch, to have been then for some years bishop of Rome! His crucifixion is certain from Christ's prophecy, John 21. 18, 19. DIONYSIUS OF CORINTH (in EUSEBIUS, *Ecclesiastical History*, 2. 25) asserted in an epistle to the Romans that Paul and Peter planted both the Roman and Corinthian churches, and endured martyrdom in Italy at the same time. So TERTULLIAN, *Contra Marcion*, 4. 5, and *Præscriptio Hæreticorum*, c. 36, 38. Also CAIUS, the presbyter of Rome, in EUSEBIUS, *Ecclesiastical History*, 2. 25, asserts that some memorials of their martyrdom were to be seen at Rome on the road to Ostia. So EUSEBIUS, *Ecclesiastical History*, 2. 25, and *Demonstratio Evangelica*, 3. 116. So LACTANTIUS, *De Mortibus Persecutorum*, c. 2. Many of the details are palpably false; whether the whole be so or not is dubious, considering the tendency to concentrate at Rome events of interest. [ALFORD.] What is certain is, that Peter was not there before the writing of the Epistle to the Romans (58 A. D.), otherwise he must have been mentioned in it; nor during Paul's first imprisonment at Rome, otherwise he would have been mentioned in some one of Paul's many other Epistles written from Rome; nor during Paul's second imprisonment, at least when he was writing the Second Epistle to Timothy, just before his martyrdom. He may have gone to Rome after Paul's death, and as common tradition represents, been imprisoned in the Mamertine dungeon, and crucified on the Janiculum, on the eminence of St. Pietro in Montorio, and his remains deposited under the great altar in the centre of the famous basilica of St. Peter. AMBROSE, *Ep.* 33, *Ed. Paris*, 1586, p. 10, 22, relates that St. Peter, not long before his death, being overcome by the solicitations of his fellow-Christians to save himself, was flying from Rome when he was met by our Lord, and on asking, "Lord, whither goest thou?" received the answer, "I go to be crucified afresh." On this he returned and joyfully went to martyrdom. The church called "Domine quo vadis," on the Appian Way, commemorates the legend. It is not unlikely that the whole tradition is built on the connection which existed between Paul and Peter. As Paul, "the apostle of the uncircumcision," wrote Epistles to Galatia, Ephesus, and Colosse, and to Philemon at Colosse, making the Gentile Christians the persons prominently addressed, and the Jewish Christians subordinately so; so, *vice versa*, Peter, "the apostle of the circumcision," addressed the same churches, the Jewish Christians in them primarily, and the Gentile Christians also, secondarily.

TO WHOM HE ADDRESSES THIS EPISTLE.—The heading, ch. 1. 1, "to the elect strangers (spiritually pilgrims) of the dispersion" (*Greek*), clearly marks the Christians of the Jewish dispersion as prominently addressed, but still including also Gentile Christians as grafted into the Christian Jewish stock by adoption and faith, and so being part of the true Israel, ch. 1. 14; 2. 9, 10; 3. 6; and 4. 3, clearly prove this. Thus he, the apostle of the circumcision, sought to unite in one Christ Jew and Gentile, promoting them by the same work and doctrine as Paul the apostle of the uncircumcision. The provinces are named by Peter in the heading in the order proceeding from north-east to south and west. Pontus was the country of the Christian Jew Aquila. To Galatia Paul paid two visits, founding and confirming churches. Crescens, his companion, went there about the time of Paul's last imprisonment, just before his martyrdom. Ancyræ was subsequently its ecclesiastical metropolis. Men of Cappadocia, as well as of "Pontus" and "Asia," were among the hearers of Peter's effective sermon on the Pentecost whereon the Spirit descended on the Church; these probably brought home to their native land the first tidings of the Gospel. Proconsular "Asia" included Mysia, Lydia, Caria, Phrygia, Pisidia, and Lycæonia. In Lycæonia were the churches of Iconium, founded by Paul and Barnabas; of Lystra, Timothy's birth-place, where Paul was stoned at the instigation of the Jews; and of Derbe, the birth-place of Gaius, or Caius. In Pisidia was Antioch, where Paul was the instrument of converting many, but was driven out by the Jews. In

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Caria was Miletus, containing doubtless a Christian Church. In Phrygia, Paul preached both times when visiting Galatia in its neighborhood, and in it were the churches of Laodicea, Hierapolis, and Colosse, of which last Church Philemon and Onesimus were members, and Archippus and Epaphras leaders. In Lydia was the Philadelphia Church, favorably noticed Revelation 3, 7, &c.; that of Sardis, the capital, and of Thyatira, as of Ephesus, founded by Paul, and a scene of the labors of Aquila and Priscilla and Apollus, and subsequently of more than two whole years' labor of Paul again, and subsequently censured for falling from its first love in Revelation 2, 4. Smyrna of Ionia was in the same quarter, and as one of the seven churches receives unqualified praise. In Mysia was Pergamos. Troas, too, is known as the scene of Paul's preaching and raising Eutychus to life, and of his subsequently staying for a time with Carpus. Of "Bithynia," no Church is expressly named in Scripture elsewhere. When Paul at an earlier period "assayed to go into Bithynia," the Spirit suffered him not. But afterwards, we infer from ch. 1, 1, the Spirit did impart the Gospel to that country, possibly by Peter's ministry. In government, these several churches, it appears from this Epistle (ch. 5, 1, 2, "feed," &c.), were much in the same state as when Paul addressed the Ephesian "elders" at Miletus (Acts 20, 17, 28, "feed") in very similar language; elders or presbyter-bishops ruled, whilst the apostles exercised the general superintendence. They were exposed to persecutions, though apparently not systematic, but rather annoyances and reproach arising from their not joining their heathen neighbors in riotous living, into which, however, some of them were in danger of falling. The evils which existed among themselves, and which are therefore reprov'd, were ambition and lucre-seeking on the part of the presbyters (ch. 5, 2, 3), evil thoughts and words among the members in general, and a want of sympathy and generosity towards one another.

HIS OBJECT seems to be, by the prospect of their heavenly portion and by Christ's example, to afford consolation to the persecuted, and prepare them for a greater approaching ordeal, and to exhort all, husbands, wives, servants, presbyters, and people, to a due discharge of relative duties, so as to give no handle to the enemy to reproach Christianity, but rather to win them to it, and so to establish them in "the true grace of God wherein they stand" (ch. 5, 12). See, however, *note* there, on the oldest reading. ALFORD rightly argues, that "exhorting and testifying" there, refer to Peter's *exhortations* throughout the Epistle grounded on *testimony* which he bears to *the Gospel truth, already well known to his readers by the teaching of Paul in those churches*. They were already introduced *into* (so the Greek, ch. 5, 12) *this grace of God as their safe standing-ground*. Cf. 1 Corinthians 15, 1, "I declare unto you the Gospel wherein ye stand." Therefore he does not, in this Epistle, set forth a complete statement of this Gospel doctrine of grace, but falls back on it as already known. Cf. ch. 1, 8, 18, "Ye know;" 2, 15; 2 Peter 3, 1. Not that Peter servilely copies the style and mode of teaching of Paul, but as an independent witness in his own style attests the same truths. We may divide the Epistle into (I.) The inscription (ch. 1, 1, 2). (II.) The stirring-up of a pure feeling in believers as born again of God. By the motive of *hope* to which God has regenerated us (v. 3-12); bringing forth the fruit of *faith*, considering the costly price paid for our redemption from sin (v. 14-21). Being purified by the Spirit unto *love* of the brethren as begotten of God's eternal word, as spiritual priest-kings, to whom alone Christ is precious (v. 22, ch. 2, 10); after Christ's example in suffering, maintaining a good *conversation* in every relation (v. 20, ch. 3, 14), and a good *profession* of faith as *having* in view Christ's once-offered sacrifice, and His future coming to judgment (v. 15, ch. 4, 12); and exhibiting *patience in adversity*, as looking for future glorification with Christ, (1.) in general as Christians, v. 12-19; (2.) each in his own sphere, ch. 5, 1-11. "The title 'Beloved' marks the separation of the second part from the first, ch. 2, 11; and of the third part from the second," ch. 4, 12. [BENGEL.] (III.) The conclusion.

TIME AND PLACE OF WRITING.—It was plainly before the open and systematic persecution of the later years of Nero had begun. That this Epistle was written after Paul's Epistles, even those written during his imprisonment at Rome, ending in A. D. 63, appears from the acquaintance which Peter in this Epistle shows he has with them. Cf. ch. 2, 13 with 1 Timothy 2, 2-4; 2, 18 with Ephesians 6, 5; 1, 2 with Ephesians 1, 4-7; 1, 3 with Ephesians 1, 3; 1, 14 with Romans 12, 2; 2, 6-10 with Romans 9, 32, 33; 2, 13 with Romans 13, 1-4; 2, 16 with Galatians 3, 13; 2, 18 with Ephesians 6, 5; 3, 1 with Ephesians 5, 22; 3, 9 with Romans 12, 17; 4, 9 with Philippians 2, 14 and Romans 12, 13 and Hebrews 13, 2; 4, 10 with Romans 12, 6-8; 5, 1 with Romans 8, 28; 5, 3 with Ephesians 5, 21; Philippians 2, 3, 5-8; 5, 8 with 1 Thessalonians 5, 6; 5, 14 with 1 Corinthians 16, 20. Moreover, in ch. 5, 13, Mark is mentioned as with Peter in Babylonia. This

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must have been after Colossians 4. 10 (A. D. 61-63), when Mark was with Paul at Rome, but intending to go to Asia Minor. Again, in 1 Timothy 4. 12 (A. D. 67 or 68), Mark was in or near Ephesus, in Asia Minor, and Timothy is told to bring him to Rome. So that it is likely it was after this, *viz.*, after Paul's martyrdom, that Mark joined Peter, and consequently that this Epistle was written. It is not likely that Peter would have entrenched on Paul's field of labor, the churches of Asia Minor, *during Paul's lifetime*. The death of the apostle of the uncircumcision, and the consequent need of some one to follow up his teachings, probably gave occasion to the testimony given by Peter to the same churches, collectively addressed, in behalf of the same truth. The relation in which the Pauline Gentile churches stood towards the apostles at Jerusalem favors this view. Even the Gentile Christians would naturally look to the spiritual fathers of the Church at Jerusalem, the centre whence the Gospel had emanated to them, for counsel wherewith to meet the pretensions of Judaizing Christians and heretics; and Peter, always prominent among the apostles in Jerusalem, would even when elsewhere feel a deep interest in them, especially when they were by death bereft of Paul's guidance. BIRKS, *Hours Evangelical*, suggests that false teachers may have appealed from Paul's doctrine to that of James and Peter. Peter then would naturally write to confirm the doctrines of grace, and tacitly show there was no difference between his teaching and Paul's. BIRKS prefers dating the Epistle A. D. 58, after Paul's second visit to Galatia, when Silvanus was with him, and so could not have been with Peter (A. D. 54), and before his imprisonment at Rome, when Mark was with him, and so could not have been with Peter (A. D. 64); perhaps when Paul was detained at Caesarea, and so debarred from personal intercourse with those churches. I prefer the view previously stated. This sets aside the tradition that Paul and Peter suffered martyrdom together at Rome. ORIGEN and EUSEBIUS' statement that Peter visited the churches of Asia in person seems very probable.

The PLACE of writing was doubtless Babylon on the Euphrates (ch. 5. 13). It is most improbable that in the midst of writing matter-of-fact communications and salutations in a remarkably plain Epistle, the symbolical language of prophecy (*viz.*, "Babylon" for Rome) should be used. JOSEPHUS, *Antiquities*, 15. 2, 3; 3. 1, states that there was a *great multitude of Jews* in the Chaldean Babylon; it is therefore likely that "the apostle of the circumcision" would at some time or other visit them. Some have maintained that the Babylon meant was in Egypt, for that Mark preached in and around Alexandria after Peter's death, and therefore it is likely he did so along with that apostle in the same region previously. But no mention elsewhere in *Scripture* is made of this Egyptian Babylon, but only of the Chaldean one. And though towards the close of Caligula's reign a persecution drove the Jews thence to Seleucia, and a plague five years after still further thinned their numbers, yet this does not preclude their return and multiplication during the twenty years that elapsed between the plague and the writing of the Epistle. Moreover, the order in which the countries are enumerated, from north-east to south and west, is such as would be adopted by one writing from the Oriental Babylon on the Euphrates, not from Egypt or Rome. Indeed, COSMAS INDIKOPLEUSTES, in the sixth century, understood the Babylon meant to be *outside* the Roman empire. *Silvanus*, Paul's companion, became subsequently Peter's, and was the carrier of this Epistle.

STYLE.—Fervor and practical truth, rather than logical reasoning, are the characteristics of this Epistle, as they were of its energetic, warm-hearted writer. His familiarity with Paul's Epistles shown in the language accords with what we should expect from the fact of Paul's having "communicated the Gospel which he preached among the Gentiles" (as revealed specially to him) to Peter among others "of reputation." Individualities occur, such as baptism, "the answer of a good conscience toward God" (ch. 4. 21); "consciousness of God" (*Greek*, ch. 2. 19, as a motive for enduring sufferings; "living hope" (ch. 1. 3); "an inheritance incorruptible, undefiled, and that fadeth not away" (ch. 1. 4); "kiss of charity" (ch. 5. 14). Christ is viewed less in relation to His past sufferings than as at present exalted and hereafter to be manifested in all His majesty. *Glory* and *hope* are prominent features in this Epistle (ch. 1. 8), so much so that WRISS entitles him "the apostle of hope." The realization of future bliss as near causes him to regard believers as but "strangers" and "sojourners" here. Chastened fervor, deep humility, and ardent love appear, just as we should expect from one who had been so graciously restored after his grievous fall. "Being converted," he truly does "strengthen his brethren." His fervor shows itself in often repeating the same thought in similar words.

In some passages he shows familiarity with the Epistle of James, the apostle of especial weight with the Jewish legalizing party, whose inspiration he thus confirms (cf. ch. 1. 6, 7 with James 2. 2, 3; 2. 24 with James 2. 10; 2. 1 with James

2. 27; 4. 8 with James 5. 20, both quoting Proverbs 10. 28; 5. 5 with James 4. 6, both quoting Proverbs 3. 34). In most of these cases Old Testament quotations are the common ground of both. "Strong susceptibility to outward impressions, liveliness of feeling, dexterity in handling subjects, dispose natures like that of Peter to repeat afresh the thoughts of others." [STRIGER.]

The diction of this Epistle and of his speeches in Acts is very similar: an undesignated coincidence, and so a mark of genuineness (cf. sch. 2. 7 with Acts 4. 11; 1. 12 with Acts 5. 32; 2. 24 with Acts 5. 30; 10. 39; 5. 1 with Acts 2. 32; 3. 15; 2. 20 with Acts 3. 18; 10. 43; 1. 21 with Acts 3. 15; 10. 40; 4. 5 with Acts 10. 42; 2. 24 with Acts 3. 19, 26).

There is, too, a recurrence to the language of the Lord at the last interview after His resurrection, recorded in John 21. Cf. "the Shepherd . . . of . . . souls," ch. 2. 25; "Feed the flock of God," "the chief Shepherd," ch. 5. 2, 4; with John 21. 15-17; "Feed my sheep . . . lambs;" also "Whom . . . ye love," ch. 1. 8; 2. 7, with John 21. 15-17; "Lovest thou me?" and 2 Peter 1. 14, with John 21. 18, 19. WIESINGER well says, "He who in loving impatience cast himself into the sea to meet the Lord, is also the man who most earnestly testifies to the hope of his return; he who dated his own faith from the sufferings of his Master, is never weary in holding up the suffering form of the Lord before his readers to comfort and stimulate them; he before whom the death of a martyr is in assured expectation, is the man who, in the greatest variety of aspects, sets forth the duty, as well as the consolation, of suffering for Christ; as a rock of the Church he grounds his readers against the storm of present tribulation on the true Rock of ages."

PETER.

CHAPTER I.

Ver. 1-25. ADDRESS TO THE ELECTED OF THE GODHEAD: THANKS-GIVING FOR THE LIVING HOPE TO WHICH WE ARE BEGOTTEN, PRODUCING JOY AMIDST SUFFERINGS: THIS SALVATION AN OBJECT OF DEEPEST INTEREST TO PROPHETS AND TO ANGELS: ITS COSTLY PRICE A MOTIVE TO HOLINESS AND LOVE, AS WE ARE BORN AGAIN OF THE EVER-ABIDING WORD OF GOD. 1. **Peter**—*Greek* form of *Cephas*, *man of rock*. an apostle of Jesus Christ—"He who preaches otherwise than as a messenger of Christ, is not to be heard: if he preach as such, then it is all one as if thou didst hear Christ speaking in thy presence." [LUTHER.] to the strangers scattered—*lit.*, "sojourners of the dispersion;" only in John, 7. 35, and James, 1. 1, in New Testament, and LXX., Psalm 147. 2, "the outcasts of Israel;" the designation peculiarly given to the *Jews* in their dispersed state throughout the world ever since the Babylonian captivity. These he, as the apostle of the circumcision, primarily addresses, but not in the limited temporal sense only: he regards their temporal condition as a shadow of their spiritual calling to be *strangers* and pilgrims on earth, looking for the heavenly Jerusalem as their home. So the *Gentile* Christians, as the spiritual Israel, are included secondarily, as having the same high calling. He (ch. 1. 14; 2. 10; 4. 3) plainly refers to Christian *Gentiles* (cf. v. 17; ch. 2. 11). Christians, if they rightly consider their calling, must never settle themselves here, but feel themselves *travellers*. As the Jews in their *dispersion* diffused through the nations the knowledge of the one God, preparatory to Christ's first advent, so Christians, by their dispersion among the unconverted, diffuse the knowledge of Christ, preparatory to His second advent. "The children of God scattered abroad" constitute one whole in Christ, who "gathers them together in one," now partially

and in Spirit, hereafter perfectly and visibly. "Elect," in the *Greek* order, comes before "strangers;" *elect*, in relation to heaven, *strangers*, in relation to the earth. The *election* here is that of individuals to eternal life by the sovereign grace of God, as the sequel shows. "While each is certified of his own election by the Spirit, he receives no assurance concerning others, nor are we to be too inquisitive [John, 21. 21, 22]: Peter numbers them among the *elect*, as they carried the appearance of having been regenerated." [CALVIN.] He calls the whole church by the designation strictly belonging only to the better portion of them. [CALVIN.] The election to *hearing*, and that to *eternal life*, are distinct. Realization of our election is a strong motive to holiness. The minister invites all, yet does not hide the truth that in none but the elect will the preaching effect eternal blessing. As the chief fruit of exhortations, and even of threatenings, redounds to "the elect;" therefore, at the outset, Peter addresses *them*. STEIGER translates, To "the elect pilgrims who form the dispersion in Pontus," etc. The order of the provinces is that in which they would be viewed by one writing from the East from *Babylon* (ch. 5. 13); from North-East southwards to Galatia, South-East to Cappadocia, then Asia, and back to Bithynia, West of Pontus. Contrast the order, Acts, 2. 9. He now was ministering to those same peoples as he preached to on Pentecost: "Partians, Medes, Elamites, dwellers in Mesopotamia and Judea," *i.e.*, the Jews now subject to the Partians, whose capital was *Babylon*, where he labored in person; "dwellers in Cappadocia, Pontus, Asia, Phrygia, Bithynia," the Asiatic dispersion derived from Babylon, whom he ministers to by letter. 2. *foreknowledge*—*foreordaining* love (v. 20) inseparable from God's *foreknowledge*, the origin from which, and pattern *according* to which election takes place. Acts, 2. 23, and Romans, 11. 2, prove "foreknowledge" to be *foreordination*. God's *foreknowledge* is not the perception of any ground of action out of himself; still, in it liberty is comprehended, and all absolute constraint debarred. [ANSELM in STEIGER.] For so the Son of God was "foreknown" (so the *Greek* for "foreordained," v. 20) to be the sacrificial Lamb, not against, or without His will, but His will rested in the will of the Father: this includes self-conscious action: nay, even cheerful acquiescence. The *Hebrew* and *Greek* "know" include *approval* and *acknowledging* as one's own. The *Hebrew* marks the oneness of *loving* and *choosing*, by having one word for both, *Bachar* (LXX., *Greek*, *hoiretiao*). Peter descends from the eternal "election" of God through the *new birth*, to the believer's "sanctification," that from this he might again raise them through the consideration of their *new birth* to a "living hope" of the heavenly "inheritance." [HEIDEGGER.] The Divine three are introduced in their respective functions in redemption. *through—Greek*, "in:" the element in which we are elected. The "election" of God realized and manifested itself "IN" their sanctification. Believers are "sanctified through the offering of Christ once for all" (Hebrews, 10. 10). "Thou must believe and know that thou art holy; not, however, through thine own piety, but through the blood of Christ." [LUTHER.] This is the true sanctification of the Spirit, to obey the gospel, to trust in Christ. [BULLINGER.] *sanctification*—the Spirit's setting apart of the saint as consecrated to God. The execution of God's *choice* (Galatians, 1. 4). God the Father gives us salvation by gratuitous election: the Son earns it by His blood-shedding: the Holy Spirit applies

the merits of the Son to the soul by the gospel word. [CALVIN.] Cf. Numbers, 6. 24-26, the Old Testament triple blessing. **unto obedience**—the result or *end* aimed at by God as respects us, the *obedience* which consists in faith, and that which flows from faith: "obeying the truth through the Spirit" (v. 22). Romans, 1. 5, "obedience to the faith," and obedience the fruit of faith. **sprinkling, etc.**—not in justification through the atonement once for all, which is expressed in the previous clauses, but (as the order proves) *the daily being sprinkled by Christ's blood, and so cleansed from all sin*, which is the privilege of one already justified and "walking in the light." **Grace**—the source of "peace." **be multiplied**—still further than already. Daniel, 4. 1, "Ye have now peace and grace, but still not in perfection; therefore, ye must go on increasing until the old Adam be dead." [LUTHER.] 3. He begins, like Paul, in opening his epistles with giving thanks to God for the greatness of the salvation: herein he looks forward (1.) into the future (v. 3-9); (2.) backward into the past (v. 10-12). [ALFORD.] **Blessed**—A distinct Greek word (*eulogetos*, "Blessed BE") is used of God, from that used of man (*eulogemenos*, "Blessed IS"). **Father**—This whole epistle accords with the Lord's prayer: "Father," ch. 1. 3, 14, 17, 23; 2. 2; "Our," ch. 1. 4, end; "In heaven," ch. 1. 4; "Hallowed be thy name," ch. 1. 15, 16; 3. 15; "Thy kingdom come," ch. 2. 9; "Thy will be done," ch. 2. 15; 3. 17; 4. 2, 19; "daily bread," ch. 5. 7; "forgiveness of sins," ch. 4. 8, 1; "temptation," ch. 4. 12; "deliverance," ch. 4. 18 [BENGEL]: cf. ch. 3. 7 and 4. 7, for allusions to *prayer*. *Barak*, Hebrew "bless," is *lit.* to *knelt*. God, as the original source of blessing, must be blessed through all His works. **abundant**—Greek, "much," "full." That God's "mercy" should reach *us*, guilty and enemies, proves its fullness. "Mercy" met our *misery*; "grace," our *guilt*. **begotten us again**—of the *Spirit* by the word (v. 23); whereas we were children of wrath naturally, and dead in sins. **unto**—so that we have. **lively**—Greek, "living." It has life in itself, gives life, and looks for life as its object. [DE WETTE.] *Living* is a favorite expression of St. Peter (v. 23; ch. 2. 4, 5). He delights in contemplating *life* overcoming death in the believer. *Faith* and *love* follow *hope* (v. 8, 21, 22). "(Unto) a lively hope" is further explained by "(To) an inheritance incorruptible... fadeth not away," and "(unto) salvation... ready to be revealed in the last time." I prefer with BENGEL and STEIGER to join as in Greek, "Unto a hope *living* (possessing life and vitality) *through* the resurrection of Jesus Christ." Faith, the subjective means of the spiritual resurrection of the soul, is wrought by the same power whereby Christ was raised from the dead. Baptism is an objective means (ch. 3. 21). Its moral fruit is a new life. The connexion of our sonship with the resurrection appears also in Luke, 20. 36; Acts, 13. 33. Christ's resurrection is the cause of ours, (1.) as an efficient cause (1 Corinthians, 15. 22); (2.) as an exemplary cause, all the saints being about to rise after the similitude of His resurrection. Our "hope" is, Christ rising from the dead hath ordained the power, and is become the pattern of the believer's resurrection. The soul, born again from its natural state into the life of grace, is after that born again unto the life of glory. Matthew, 19. 28, "The regeneration, when the Son of man shall sit in the throne of His glory:" the resurrection of our bodies is a kind of coming out of the womb of the earth and entering upon immortality, a nativity into another life.

[BISHOP PEARSON.] The four causes of our salvation are, (1.) the primary cause, God's mercy; (2.) the proximate cause, Christ's death and resurrection; (3.) the formal cause, our regeneration; (4.) the final cause, our eternal bliss. As John is the disciple of *love*, so Paul of *faith*, and Peter of *hope*. Hence, Peter, most of all the apostles, urges the resurrection of Christ: an undesigned coincidence between the history and the epistle, and so a proof of genuineness. Christ's resurrection was the occasion of his own restoration by Christ, after his fall. 4. To an *inheritance*—the object of our "hope" (v. 3), which is therefore not a *dead*, but a "*living*" hope. The inheritance is the believer's already by title, being actually assigned to him; the entrance on its possession is future, and hoped for as a certainty. Being "begotten again" as a "son," he is an "heir," as earthly fathers *beget* children who shall *inherit* their goods. The inheritance is "salvation" (v. 5. 9); "the grace to be brought at the revelation of Christ" (v. 13); "a crown of glory that fadeth not away." *Incorruptible*—not having within the germs of death. Negations of the imperfections which meet us on every side here are the chief means of conveying to our minds a conception of the heavenly things which "have not entered into the heart of man," and which we have not faculties now capable of fully knowing. Peter, sanguine, impulsive, and highly susceptible of outward impressions, was the more likely to feel painfully the deep-seated *corruption* which, lurking under the outward splendor of the loveliest of earthly things, dooms them soon to rottenness and decay. *undefiled*—not stained as earthly goods by sin, either in the acquiring, or in the using of them; unsusceptible of any stain. "The rich man is either a dishonest man himself, or the heir of a dishonest man." [JEROME.] Even Israel's inheritance was *defiled* by the people's sins. Defilement intrudes even on our holy things now, whereas God's service ought to be undefiled. *that fadeth not away*—Contrast v. 24. Even the most delicate part of the heavenly inheritance, its bloom, continues *unfading*. "In *substance* incorruptible; in *purity* undefiled; in *beauty* unfading." [ALFORD.] *reserved*—*kept up* (Colossians, 1. 5, "*laid up* for you in heaven," 2 Timothy, 4. 8); *Greek* Perfect, expressing a *fixed and abiding state*, "which has been and is reserved." The inheritance is in security, beyond risk, out of the reach of Satan, though we for whom it is reserved are still in the midst of dangers. Still, if we be believers, we too, as well as the inheritance, are "*kept*" (the same *Greek*, John, 17. 12) by Jesus safely (v. 5). *In heaven*—*Greek*, "in the heavens," where it can neither be destroyed nor plundered. It does not follow that, because it is *now* laid up in *heaven*, it shall not *hereafter* be on *earth* also. *for you*—It is secure not only in itself from all misfortune, but also from all alienation, so that no other can receive it in your stead. He had said *US* (v. 3), he now turns his address direct to the elect, in order to encourage and exhort them. 5. *kept*—*Greek*, "who are being guarded." He answers the objection, Of what use is it that salvation is "*reserved*" for us in heaven, as in a calm secure haven, when we are tossed in the world as on a troubled sea in the midst of a thousand wrecks? [CALVIN.] As the inheritance is "*kept*" (v. 4) safely for the far distant "*heirs*," so must they be "*guarded*" in their persons so as to be sure of reaching it. Neither shall it be wanting to them, nor they to it. "We are *guarded in the world* as our inheritance is *kept in heaven*." This defines the "*you*" of v. 4. The inheritance, remember, belongs only to those who

"endure unto the end," being "guarded" by, or IN "the power of God, through *faith*." Contrast Luke, 8. 13. God himself is our sole *guarding power*. "It is His *power* which saves us from our enemies. It is His *long-suffering* which saves us from ourselves." [BENGEL.] Jude, 1, "preserved in Christ Jesus;" Philippians, 1. 6; 4. 7, "keep," *Greek*, "guard," as here. This guarding is effected, on the part of God, by His "power," the efficient cause; on the part of man, "through *faith*," the effective means. *by—Greek*, "IN." The believer lives spiritually in God and in virtue of His power, and God lives in him. "In" marks that the cause is inherent in the means, working organically through them with living influence, so that the means, in so far as the cause works organically through them, exist also in the cause. The power of God which guards the believer is no external force working upon him from without with mechanical necessity, but the spiritual power of God in which he lives, and with whose Spirit he is clothed. It comes down on, and then dwells in him, even as he is in it. [STEIGER.] Let none flatter himself he is being guarded by the power of God unto salvation, if he be not walking by faith. Neither speculative knowledge and reason, nor works of seeming charity will avail, severed from *faith*. It is through faith that salvation is both received and kept. *unto salvation*—the final end of the new birth. "Salvation," not merely accomplished for us in title by Christ, and made over to us on our believing, but *actually manifested, and finally completed. ready to be revealed*—When Christ shall be revealed, it shall be revealed. The preparations for it are being made now, and began when Christ came: "All things are now *ready*," the salvation is already accomplished, and only waits the Lord's time to be manifested: He "is ready to judge." *last time*—the last day, closing the day of grace: the day of judgment, of redemption, of the restitution of all things, and of perdition of the ungodly. 6. *Wherein*—In which prospect of final salvation. *greatly rejoice*—"exult with joy;" "are exuberantly glad." *Salvation* is realized by faith (v. 9) as a thing so actually present as to cause exulting joy in spite of existing afflictions. *for a season—Greek*, "for a little time." *If need be*—"if it be God's will that it should be so" [ALFORD], for not all believers are afflicted. One need not invite or lay a cross on himself, but only "take up" the cross which God imposes ("his cross"). 2 Timothy, 3. 12, is not to be pressed too far. Not every believer, nor every sinner, is tried with afflictions. [THEOPHYLACT.] Some falsely think that notwithstanding our forgiveness in Christ, a kind of atonement, or expiation by suffering, is needed. *ye are in heaviness—Greek*, "ye were grieved." The "grieved" is regarded as *past*, the "exulting joy" present. Because the realized joy of the coming salvation makes the *present grief* seem as a thing of the *past*. At the first shock of affliction *ye were grieved*, but now by *anticipation ye rejoice* regarding the present grief as past. *through—Greek*, "IN:" the element in which the grief has place. *manifold*—many and of various kinds (ch. 4. 12, 13). *temptations*—"trials" testing your faith. 7. Aim of the "temptations." *trial—testing, proving*. That your *faith so proved* "may be found (aorist: *once for all*, as the result of its being proved on the judgment-day) unto (eventuating in) praise," etc., *viz.*, the praise to be bestowed by the Judge. *than that of gold*—rather "than gold." *though*—"which perisheth, YET is tried with fire." If gold, though

perishing (v. 18), is yet tried with fire in order to remove dross and test its genuineness, how much more does your faith, which shall never perish, need to pass through a fiery trial to remove whatever is defective, and to test its genuineness and full value? **glory**—"Honor" is not so strong as "glory." As "praise" is in *words*, so "honor" is in deeds: *honorary reward*. **appearing**—Translate as in v. 13, "revelation." At Christ's revelation shall take place also the revelation of the sons of God (Romans, 8. 19, "manifestation," *Greek*, "revelation;" 1 John, 3. 2, *Greek*, "manifested...manifested," for "appear...appear"). 8. **not having seen, ye love**—though in other cases it is *knowledge* of the person that produces *love* to him. "They are more "blessed that have not seen and yet have believed," than they who believed because they have seen. On Peter's own love to Jesus, cf. John, 21. 15-17. Though the apostles had seen Him, they now ceased to know Him merely after the flesh. **In whom**—connected with "believing," the result of which is "ye rejoice" (*Greek*, *exult*). **now**—*in the present state*, as contrasted with the *future state* when believers "shall see His face." **unspeakable**—(1 Corinthians, 2. 9.) **full of glory**—*Greek*, "glorified." A joy now already *encompassed with glory*. The "glory" is partly in present possession, through the presence of Christ, "the Lord of glory," in the soul; partly in assured anticipation. "The Christian's joy is bound up with *love* to Jesus: its ground is *faith*; it is not therefore either self-seeking nor self-sufficient." [STEIGER.] 9. **Receiving**—in sure anticipation; "the end of your faith," *i.e.*, its crowning consummation, finally-completed "salvation" (Peter here confirms Paul's teaching as to *justification by faith*); also receiving *now* the title to it and the first-fruits of it. In the next verse (v. 10) the "salvation" is represented as *already present*, whereas "the prophets" had it not as yet present. It must, therefore, in this verse, refer to the present: *Deliverance now from a state of wrath*: believers even now "receive salvation," though its full "revelation" is future. **of...souls**—The immortal *soul* was what was lost, so "salvation" primarily concerns the soul; the *body* shall share in redemption hereafter; the *soul* of the believer is saved already: an additional proof that "receiving...salvation" is here a thing present. 10. The magnitude of this "salvation" is proved by the earnestness with which "prophets" and even "angels" searched into it. Even from the beginning of the world this salvation has been testified to by the Holy Spirit. **prophets**—Though there is no *Greek* article, yet *English Version* is right, "*the prophets*" generally (including all the Old Testament inspired authors), as "*the angels*" similarly refer to them in general. **enquired**—perseveringly: so the *Greek*. Much more is manifested to us than by diligent enquiry and search the prophets attained. Still it is not said, they searched *after* it, but "*concerning*" (so the *Greek* for "of") it. They were already certain of the redemption being about to come. They did not like us fully *see*, but they *desired* to see the one and the same Christ whom we fully see in spirit. "As Simeon was anxiously desiring previously, and tranquil in peace only when he had seen Christ, so all the Old Testament saints saw Christ only hidden, and as it were absent—absent not in power and grace, but inasmuch as He was not yet manifested in the flesh." [CALVIN.] The prophets, as *private individuals*, had to reflect on the hidden and far reaching sense of their own prophecies; because their words, as *prophets, in their public function*,

were not so much their own as the Spirit's, speaking by and in them: thus Caiaphas. A striking testimony to verbal inspiration: the *words* which the inspired authors wrote are God's words expressing the mind of the Spirit, which the writers themselves searched into, to fathom the deep and precious meaning, even as the believing readers did. "Searched" implies that they had determinate marks to go by in their search. **the grace that should come unto you**—*viz.*, the grace of the New Testament: an earnest of "the grace" of perfected "salvation" "to be brought at the (second) revelation of Christ." Old Testament believers also possessed the grace of God: they were children of God, but it was as children in their nonage, so as to be like servants; whereas we enjoy the full privileges of adult sons. II. **what**—*Greek*, "*In reference to what, or what manner of time.*" *What* expresses the *time* absolutely: what was to be the era of Messiah's coming; "*what manner of time,*" what events and features should characterise the time of His coming. The "or" implies that some of the prophets, if they could not as individuals discover the exact *time*, searched into its characteristic features and events. The *Greek* for "time" is *the season*, the epoch, the fit time in God's purposes. **Spirit of Christ...In them**—(Acts, 16. 7, in oldest MSS., "the Spirit of Jesus;" Revelation, 19. 10.) So JUSTIN MARTYR says, "Jesus was He who appeared and communed with Moses, Abraham, and the other patriarchs." CLEMENS ALEXANDRINUS calls Him "the Prophet of prophets, and Lord of all the prophetic spirit." **did signify**—"did give intimation." *of*—*Greek*, "the sufferings (appointed) unto Christ," or *foretold in regard to Christ*. "Christ" *the anointed* Mediator whose *sufferings* are the price of our "salvation" (*v.* 9, 10), and who is the channel of "the grace that should come unto you." **the glory**—*Greek*, "glories," *viz.*, of His resurrection, of His ascension, of His judgment and coming kingdom, the necessary consequence of the sufferings. **that should follow**—*Greek*, "after these (sufferings)," ch. 3. 18-22; 5. 1. Since "the Spirit of Christ" is the *Spirit* of God, Christ is God. It is only because the Son of God was to become our Christ that He manifested Himself and the Father through Him in the Old Testament, and by the Holy Spirit eternally proceeding from the Father and Himself, spake in the prophets. 12. Not only was the future revealed to them, but this also, but these revelations of the future were given them not for themselves, but for our good in gospel times. This so far from disheartening, only quickened them in unselfishly testifying in the Spirit for the partial good of their own generation (only of believers), and for the full benefit of posterity. Contrast in gospel times, Revelation, 22. 10. Not that their prophecies were unattended with spiritual instruction as to the Redeemer to their own generation, but the full light was not to be given till Messiah should come: it was well they should have this "revealed" to them, lest they should be disheartened in not clearly discovering with all their *enquiry and search* the full particulars of the coming "salvation." To Daniel (Daniel, 9. 25, 26) the "time" was revealed. Our immense privileges are thus brought forth by contrast with theirs, notwithstanding that they had the great honor of Christ's Spirit speaking in them; and this, as an incentive to still greater earnestness on our part than even they manifested (*v.* 13, etc.). 13.—The oldest MSS. read "you," as in *v.* 10. This *verse* implies that *we*, Christians, may understand the prophecies by the

Spirit's aid in their most important part, *via.*, so far as they have been already fulfilled. **with the Holy Ghost sent down**—on Pentecost. The oldest MSS. omit the *Greek* preposition *en*, *i.e.*, "in;" then *translate*, "by." The evangelists speaking by the Holy Spirit were infallible witnesses. "The Spirit of Christ" was in the prophets also (*v. 11*), but not manifestly, as in the case of the Christian church and its first preachers, "SENT down from heaven." How favored are we in being ministered to, as to "salvation," by prophets and apostles alike, the latter now announcing the same things as actually fulfilled which the former foretold. **which things**—"the things now reported unto you" by the evangelistic preachers, "Christ's sufferings and the glory that should follow" (*v. 11, 12*). **angels**—still higher than "the prophets" (*v. 10*). Angels do not any more than our ourselves possess an INTUITIVE knowledge of redemption. "To look into" in *Greek* is *lit.*, *to bend over so as to look deeply into and see to the bottom of a thing*. See note on the same word, James, I. 25. As the cherubim stood bending over the mercyseat, the emblem of redemption, in the holiest place, so the angels intently gaze upon and desire to fathom the depths of "the great mystery of godliness, God manifest in the flesh, justified in the Spirit, *seen of angels*." Their "ministry to the heirs of salvation" naturally disposes them to wish to penetrate this mystery as reflecting such glory on the love, justice, wisdom, and power of their and our God and Lord. They can know it only through its manifestation in the church, as they personally have not the direct share in it that we have. "Angels have only the contrast between good and evil, without the power of conversion from sin to righteousness: witnessing such conversion in the church they long to penetrate the knowledge of the means whereby it is brought about." [HOFMAN *in* ALFORD.] 13. **Wherefore**—Seeing that the prophets ministered unto you in these high gospel privileges which they did not themselves fully share in though "searching" into them, and seeing that even angels "desire to look into" them, how earnest you ought to be and watchful in respect to them. **gird up...loins**—referring to Christ's own words, Luke, 12. 35; an image taken from the way in which the Israelites ate the passover with the loose outer robe girded up about the waist with a girdle, as ready for a journey. Workmen, pilgrims, runners, wrestlers, and warriors (all of whom are types of the Christian), so gird themselves up, both to shorten the garment so as not to impede motion, and to gird up the body itself so as to be braced for action. The believer is to have his mind (mental powers) collected and always ready for Christ's coming. "Gather in the strength of your spirit." [HENSLEY.] *Sobriety*, *i.e.*, *spiritual self-restraint*, lest one be overcome by the allurements of the world and of sense, and patient *hopeful* waiting for Christ's revelation, are the true ways of "girding up the loins of the mind." **to the end**—rather, "perfectly," so that there may be nothing deficient in your hope, no *casting away of your confidence*. Still there may be an allusion to the "end" mentioned *v. 9*. Hope so perfectly (*Greek teleios*) as to reach unto the end (*telos*) of your faith and hope, *via.*, "the grace that is being brought unto you in (so the *Greek*) the revelation of Christ." As *grace* shall then be *perfected*, so you ought to *hope perfectly*. "Hope" is repeated from *v. 3*. The two appearances are but different stages of the ONE great revelation of Christ, comprising the New Testament from the beginning to the end. 14.

From *sobriety of spirit* and *endurance of hope* he passes to *obedience, holiness, and reverential fear*. **As**—Marking their present actual character as “born again” (v. 3, 22). **obedient**—*Greek*, “children of obedience:” children to whom *obedience* is their characteristic and ruling nature, as a child is of the same nature as the mother and father. Contrast Ephesians, 5, 6, “the children of disobedience.” Cf. v. 17, “obeying the Father” whose “children” ye are. Having the obedience of *faith* (cf. v. 22) and so of *practice* (cf. v. 16, 18). “Faith is the highest obedience, because discharged to the highest command.” [LUTHER.] **fashioning**—The outward *fashion* (*Greek schema*) is fleeting, and merely on the surface. The “form,” or *conformation* in the New Testament, is something deeper and more perfect and essential. **the former lusts in**—which were characteristic of your state of ignorance of God: true of both Jews and Gentiles. The sanctification is first described negatively (v. 14, “not fashioning yourselves,” etc.; the putting off the old man, even in the outward *fashion*, as well as in the inward *conformation*), then positively (v. 15, putting on the new man, cf. Ephesians, 4, 22, 24). “Lusts” flow from the original birth-sin (inherited from our first parents, who by self-willed desire brought sin into the world), the *lust* which, ever since man has been alienated from God, seeks to fill up with earthly things the emptiness of his being; the manifold forms which the mother-lust assumes are called in the plural *lusts*. In the regenerate, as far as the *new man* is concerned, which constitutes his truest self, “sin” no longer exists; but in the flesh or old man it does. Hence arises the conflict, uninterruptedly maintained through life, wherein the new man in the main prevails, and at last completely. But the natural man knows only the combat of his lusts with one another, or with the law, without power to conquer them. 15. *Lit.*, “But (rather) after the pattern of Him who hath called you (whose characteristic is that He is) holy, be (*Greek, become*) ye yourselves also holy.” God is our grand model. God’s *calling* is a frequently-urged motive in Peter’s epistle. Every one that begets, begets an offspring resembling himself. [EPIPHANUS.] “Let the acts of the offspring indicate similarity to the Father.” [AUGUSTINE.] **conversation**—deportment, course of life: one’s way of going about, as distinguished from one’s internal nature, to which it must outwardly correspond. Christians are already holy unto God by consecration: they must be so also in their *outward walk and behavior in all respects*. The outward must correspond to the inward man. 16. *Scripture* is the true source of all authority in questions of doctrine and practice. **Be ye... for I am**—It is me you have to do with. Ye are mine. Therefore abstain from Gentile pollutions. We are too prone to have respect unto men. [CALVIN.] As I am the fountain of holiness, being holy in my *essence*, be ye therefore zealous to be *partakers* of holiness, that ye may be as I also am. [DIDYMUS.] God is essentially holy: the creature is holy in so far as it is sanctified by God. God, in giving the command, is willing to give also the power to obey it, *viz.*, through the sanctifying of the Spirit (v. 2). 17. *If—i.e.*, “seeing that ye call on,” for all the regenerate pray as *children* of God, “Our *Father* who art in heaven.” **the Father**—rather, “Call upon as *Father* Him who without acceptance of persons (Acts, 10, 34; Romans, 2, 11; James, 2, 1, not accepting the Jew above the Gentile, 2 Chronicles, 19, 7; Luke, 20, 21; properly said of a judge

not biased in judgment by respect of persons) judgeth," etc. The Father judgeth by His Son, His Representative, exercising His delegated authority (John, 5. 22). This marks the harmonious and complete unity of the Trinity. **work**—Each man's *work* is *one* complete whole, whether good or bad. The particular works of each are manifestations of the general character of his life-work, whether it was of faith and love whereby alone we can please God and escape condemnation. **pass**—*Greek*, "conduct yourselves during," **sojourning**—the outward state of the Jews in their *dispersion* is an emblem of the *sojourner-like* state of all believers in this world, away from our true Fatherland. **fear**—reverential, not slavish. He who is your Father, is also your Judge—a thought which may well inspire reverential fear. THEOPHYLACT observes, A double fear is mentioned in Scripture: (1.) *elementary*, causing one to become serious; (2.) *perfective*: the latter is here the motive by which Peter urges them as sons of God to be obedient. *Fear* is not here opposed to *assurance*, but to carnal *security*: fear producing vigilant caution lest we offend God and backslide. "*Fear and hope* flow from the same fountain: *fear* prevents us from falling away from *hope*." [BENGEL.] Though *love* has no *fear* in it, yet in our present state of imperfect love, it needs to have fear going ALONG WITH it as a subordinate principle. This fear drowns all other fears. The believer fears God and so has none else to fear. Not to fear God is the greatest baseness and folly. The martyrs' more than mere human courage flowed from this. 18. Another motive to reverential vigilant *fear* (v. 17) of displeasing God, the consideration of the costly price of our redemption from sin. Observe, it is *we* who are bought by the blood of Christ, not heaven. The blood of Christ is not in Scripture said to buy heaven for us; heaven is the "inheritance" (v. 4) given to us as sons, by the promise of God. **corruptible**—Cf. v. 7, "gold that perisheth," 23. **silver and gold**—*Greek*, "or." Cf. Peter's own words, Acts, 3. 6: an undesigned coincidence. **redeemed**—Gold and silver being liable to corruption themselves can free no one from spiritual and bodily death; they are therefore of too little value. Contrast v. 19, Christ's "*precious* blood." The Israelites were ransomed with half a shekel each, which went towards purchasing the *lamb* for the daily sacrifice (Exodus, 30. 12-16; cf. Numbers, 3. 44-51). But the Lamb who redeems the spiritual Israelites does so "without money or price." Devoted by sin to the justice of God, the church of the firstborn is redeemed from sin and the curse with Christ's precious blood (Matthew, 20. 28; 1 Timothy, 2. 6; Titus, 2. 14; Revelation, 5. 9). In all these passages there is the idea of *substitution*, the giving of one for another by way of a ransom or equivalent. Man is "sold under sin" as a slave; shut up under condemnation and the curse. The ransom was, therefore, paid to the righteously-incensed Judge, and was accepted as a vicarious satisfaction for our sin by God, inasmuch as it was His own love as well as righteousness which appointed it. An Israelite sold as a bond-servant for debt might be redeemed by one of his brethren. As therefore, we could not redeem ourselves, Christ assumed our nature in order to become our nearest of kin and brother, and so our God or Redeemer. Holiness is the natural fruit of redemption "from our vain conversation:" for He *by* whom we are redeemed is also He *for* whom we are redeemed. "Without the righteous abolition of the curse, either there could be found no deliverance, or, what is im-

possible, the grace and righteousness of God must have come in collision" [STEIGER]; but now, Christ having borne the curse of our sin, frees from it those who are made God's children by His Spirit. **vain**—self-deceiving, unreal, and unprofitable: promising good which it does not perform. Cf. as to the Gentiles, Acts, 14. 15; Romans, 1. 21; Ephesians, 4. 17; as to human philosophers, 1 Corinthians, 3. 20; as to the disobedient Jews, Jeremiah, 4. 14. **conversation**—course of life. To know what our sin is we must know what it cost. **received by tradition from your fathers**—The Jews' traditions. "Human piety is a vain blasphemy, and the greatest sin that a man can commit" [LUTHER]. There is only one father to be imitated, *v. 17*; cf. Matthew, 23. 9, the same antithesis. [BENGEL.] 19. **precious**—of inestimable value. The Greek order is, "With precious blood, as of a lamb without blemish (*in itself*) and without spot (*contracted by contact with others*), [even the blood] of Christ." Though very man, He remained pure *in Himself* ("without blemish"), and uninfected by any impression of sin *from without* ("without spot"), which would have unfitted Him for being our atoning Redeemer: so the passover-lamb, and every sacrificial victim; so too, the church, the Bride, by her union with Him. As Israel's redemption from Egypt required the blood of the Paschal Lamb, so our redemption from sin and the curse required the blood of Christ; "foreordained" (*v. 20*) from eternity, as the passover-lamb was taken up on the tenth day of the month. 20. God's eternal foreordination of Christ's redeeming sacrifice, and completion of it *in these last times for us*, are an additional obligation on us to our maintaining a holy walk, considering how great things have been thus done for us. Peter's language in the history corresponds with this here: an undesigned coincidence and mark of genuineness. Redemption was no afterthought, or remedy of an unforeseen evil, devised at the time of its arising. God's *foreordaining* of the Redeemer refutes the slander that, on the Christian theory, there is a period of 4000 years of nothing but an incensed God. God *chose us in Christ before the foundation of the world*. **manifest**—in His incarnation in the fulness of the time. He existed from eternity before He was *manifested*. **In these last times**—1 Corinthians, 10. 11, "the ends of the world." This last dispensation, made up of "times" marked by great changes, but still retaining a general unity, stretches from Christ's ascension to His coming to judgment. 21. **by him**—Cf. "the faith which is *by Him*," Acts, 3. 16. *Through Christ*; His Spirit, obtained for us in His resurrection and ascension, enabling us to believe. This verse excludes all who do not "by Him believe in God," and includes all of every age and clime that do. *Lit.*, "are believers in God." *To believe in* (*Greek eis*) God expresses an internal trust: "by believing to love God, going INTO Him, and cleaving to Him, incorporated into His members. By this faith the ungodly is justified, so that *thenceforth* faith itself begins to work by love." [P. LOMBARD.] *To believe on* (*Greek epi*, or dative case) God, expresses the confidence which grounds itself on God, reposing ON Him. "Faith *in* (*Greek en*) His blood" (Romans, 3. 25) implies that His blood is the element IN which faith has its proper and abiding place. Cf. with this verse, Acts, 20. 21. "Repentance toward (*Greek eis*, 'into', turning towards and going into) God and faith toward (*Greek eis*, 'into') Christ:" where, as there is but one article to both "repentance" and "faith," the two are inseparably joined

as together forming one truth; where *repentance* is, there *faith* is; when one knows God the Father spiritually, then he must know the Son by whom alone we can come to the Father. In Christ we have life: if we have not the doctrine of Christ, we have not God. The only living way to God is through Christ and His sacrifice. **that raised him**—The raising of Jesus by God is the special ground of our "believing:" (1.) because by it God declared openly His acceptance of Him as our righteous substitute; (2.) because by it and His glorification He received power, *vis.*, the Holy Spirit, to impart to His elect "faith;" the same power enabling us to believe as raised Him from the dead. Our faith must not only be **IN** Christ, but **BY** and **THROUGH** Christ. "Since in Christ's resurrection and consequent dominion our safety is grounded, *there* 'faith' and 'hope' find their stay." [CALVIN.] **that your faith and hope might be in God**—the object and effect of *God's raising Christ*. He states what was the actual result and fact, not an exhortation, except *indirectly*. Your *faith* flows from His *resurrection*; your *hope* from God's having "given Him glory" (cf. v. 11, "glories"). Remember God's having raised and glorified Jesus as the anchor of your faith and hope in God, and so keep alive these graces. Apart from Christ we could have only feared, not *believed* and *hoped* in God. Cf. v. 3, 7-9, 13, on *hope* in connexion with *faith*; *love* is introduced in v. 22. **purified...in obeying the truth**—Greek, "in *your* (or *the*) obedience of (*i.e.*, *to*) the truth" (the gospel way of salvation), *i.e.*, in the fact of your *believing*. *Faith* purifies the heart as giving it the only pure motive, love to God (Acts, 15. 9; Romans, 1. 5, "obedience to the faith"). **through the Spirit**—Omitted in the oldest MSS. The Holy Spirit is the purifier by bestowing the obedience of faith (v. 2; 1 Corinthians, 12. 3). **unto—with a view to:** the proper result of the *purifying* of your hearts by faith. "For what end must we lead a chaste life? That we may thereby be saved! No: but for this, that we may serve our neighbor." [LUTHER.] **unfeigned**—ch. 2. 1, 2, "laying aside...*hypocrisies*... sincere." **love of the brethren**—*i.e.*, of Christians. *Brotherly love* is distinct from common *love*. "The Christian loves primarily those in Christ; secondarily, all who might be in Christ, *vis.*, all men, as Christ as man died for all, and as he hopes that they, too, may become his Christian brethren." [STEIGER.] BENIGEL remarks that as here, so in 2 Peter, 1. 5-7, "brotherly love" is preceded by the purifying graces, "*faith*, knowledge, and godliness," etc. Love to the brethren is the evidence of our regeneration and justification by faith. **love one another**—When the *purifying by faith into love of the brethren* has formed the *habit*, then the *act* follows, so that the "love" is at once *habit* and *act*. **with a pure heart**—The oldest MSS. read, "(love) from the heart." **forverntly**—Greek, "intensely:" with all the powers *on the stretch* (ch. 4. 8). "Instantly" (Acts, 26. 7). 23. Christian brotherhood flows from our new birth of an imperishable seed, the abiding word of God. This is the consideration urged here to lead us to exercise *brotherly love*. As natural relationship gives rise to natural affection, so spiritual relationship gives rise to spiritual, and therefore abiding love, even as the *seed* from which it springs is abiding, not transitory as earthly things. **of...of...by**—"The word of God" is not the material of the spiritual new birth, but its mean or medium. By means of the *word* the man receives the incorruptible *seed of the Holy Spirit*, and

so becomes one "born again." John, 3. 3-5, "Born of water and the Spirit:" where there being but one *Greek* article to the two nouns, the close connexion of the sign and the grace, or new birth signified, is implied. The word is the remote and anterior instrument; baptism, the proximate and sacramental instrument. The word is the instrument in relation to the individual; baptism, in relation to the church as a society (James, 1. 18). We are born again of the Spirit, yet not without the use of means, but by the word of God. The word is not the begetting principle itself, but only that by which it works: the vehicle of the mysterious germinating power. [ALFOLD.] **which liveth and abideth for ever**—It is because the Spirit of God accompanies it that the word carries in it the germ of life. They who are so born again *live and abide for ever*, in contrast to those who sow to the flesh. "The gospel bears incorruptible fruits, not dead works, because it is itself incorruptible." [BENGEL.] The word is an eternal divine power. For though the voice or speech vanishes, there still remains the kernel, the truth comprehended in the voice. This sinks into the heart and is living; yea, it is God Himself. So God to Moses, Exodus, 4. 12, "I will be with thy mouth." [LUTHER.] The life is in God, yet it is communicated to us through the word. "The gospel shall never cease, though its ministry shall." [CALOV.] The abiding *resurrection-glory* is always connected with our *regeneration* by the Spirit. Regeneration beginning with renewing man's soul at the resurrection passes on to the body, then to the whole world of nature. 24. Scripture proof that the word of God lives for ever, in contrast to man's natural frailty. If ye were born again of flesh, corruptible seed, ye must also perish again as the grass; but now that from which you have derived life remains eternally, and so also will render you eternal. **flesh**—man in his mere earthly nature. **as**—Omitted in some of the oldest MSS. **of man**—The oldest MSS. read, "of it" (*i.e.*, of the flesh). "The glory" is the wisdom, strength, riches, learning, honor, beauty, art, virtue, and righteousness of the NATURAL man (expressed by "flesh"), which are all transitory (John, 3. 6), not OF MAN (as *English Version* reads) absolutely, for the glory of man, in his true ideal realized in the believer, is eternal. **witheroth**—*Greek* aorist: *lit.*, "withered," *i.e.*, is withered as a thing of the past. So also the *Greek* for "falleth" is "fell away," *i.e.*, is fallen away: it no sooner is than it is gone. **thereof**—Omitted in the best MSS. and versions. "The grass" is the *flesh*: "the flower" its *glory*. 25. (Psalm 119. 89.) **this is the word . . . preached unto you**—That is eternal which is born of incorruptible seed (*v.* 24): but ye have received the incorruptible seed, the word (*v.* 25); therefore ye are born for eternity, and so are bound now to live for eternity (*v.* 22, 23). Ye have not far to look for the word; it is among you, even the joyful gospel message which we preach. Doubt not that the gospel *preached to you* by our brother, Paul, and which ye have embraced, is the eternal truth. Thus the *oneness* of Paul and Peter's creed appears. See my *Introduction*, showing Peter addresses some of the same churches as Paul labored among and wrote to.

CHAPTER II.

Ver. 1-25. EXHORTATIONS: To guileless feeding on the word by the sense of their privileges as new-born babes, living stones in the spiritual

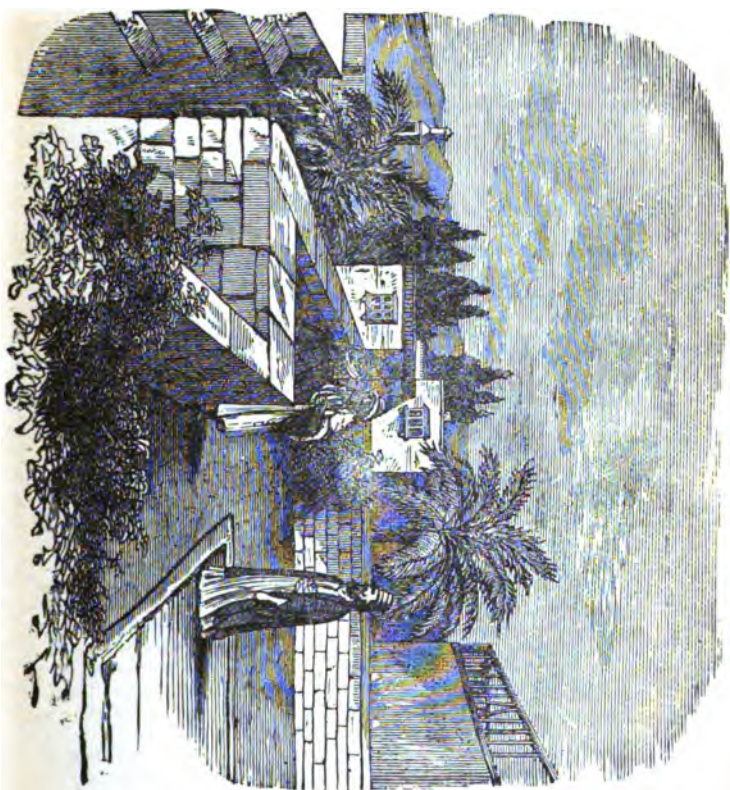
temple built on Christ the chief corner stone, and royal priests, in contrast to their former state: also to abstinence from fleshly lusts, and to walk worthily in all relations of life, so that the world without which opposes them may be constrained to glorify God in seeing their good works. Christ, the grand pattern to follow in patience under suffering for well-doing. 1. **laying aside**—once for all: so the *Greek* aorist expresses, as a garment *put off*. The exhortation applies to Christians alone, for in none else is the new nature existing which, as "the inward man" (Ephesians, 3. 16), can cast off the old as an outward thing, so that the Christian, through the continual renewal of his inward man, can also exhibit himself externally as a new man. But to unbelievers the demand is addressed, that *inwardly*, in regard to the *nous* (mind), they must become changed. *meta-noeisthai* (*repent*). [STEIGER.] The "therefore" resumes the exhortation begun in ch. 1. 22. Seeing that ye are born again of an incorruptible seed, be not again entangled in evil, which "has no substantial being, but is an acting in contrariety to the being formed in us." [THEOPHYLACT.] "Malice," etc., are utterly inconsistent with the "love of the brethren," unto which ye have "purified your souls" (ch. 1. 22). The vices here are those which offend against the BROTHERLY LOVE inculcated above. Each succeeding one springs out of that which immediately precedes, so as to form a *genealogy* of the sins against love. Out of *malice* springs *guile*; out of *guile*, *hypocrisies* (pretending to be what we are not, and not showing what we really are: the opposite of "love unfeigned," and "without dissimulation"); out of *hypocrisies*, *envies* of those to whom we think ourselves obliged to play the hypocrite; out of *envies*, *evil speaking*, malicious, envious detraction of others. *Guile* is the permanent disposition; *hypocrisies* the acts flowing from it. The guileless knows no envy. Cf. v. 2, "sincere," *Greek*, "guileless." "Malice delights in another's hurt; envy pines at another's good; guile imparts duplicity to the heart; hypocrisy (flattery) imparts duplicity to the tongue; evil speakings wound the character of another." [AUGUSTINE.] 2. **new-born babes**—altogether without "guile" (v. 1). As long as we are here we are "babes," in a specially tender relation to God (Isaiah, 40. 11). The childlike spirit is indispensable if we would enter heaven. "Milk" is here not elementary truths in contradistinction to more advanced Christian truths, as in 1 Corinthians, 3. 2; Hebrews, 5. 12. 13; but in contrast to "guile, hypocrisies," etc. (v. 1); the simplicity of *Christian doctrine in general* to the childlike spirit. The same "word of grace" which is the instrument in regeneration, is the instrument also of *building up*. "The mother of the child is also its natural nurse." [STEIGER.] The babe, instead of chemically analysing, instinctively desires and feeds on the milk; so our part is not self-sufficient, rationalizing, and questionings, but simply receiving the truth in the love of it (Matthew, 11. 25). **desire**—*Greek*, "have a yearning desire for," or "longing after," a natural impulse to the regenerate, "for as no one needs to teach new-born babes what food to take, knowing instinctively that a table is provided for them in their mother's breast," so the believer of himself thirsts after the word of God (Psalm 119). Cf. Tatius' language as to Achilles. **of the word**—Not as ALFORD, "spiritual," nor "reasonable," as *English Version* in Romans, 12. 1. The *Greek logos* in Scripture is not used of the *reason*, or *mind*, but of the *WORD*; the preceding context requires that *the word* should be meant here; the adjective

logikos follows the meaning of the noun *logos*, "word." James, 1. 21, "*Lay apart* all filthiness, etc., and receive with meekness *the engrafted word*," is exactly parallel, and confirms *English Version* here. **sincere**—*Greek*, "guileless." Cf. v. 1, "*laying aside guile*." IRENEUS says of heretics, They mix chalk with the milk. The article "the," implies that besides *the well known pure milk*, the gospel, there is no other pure unadulterated doctrine: it alone can make us *guileless* (v. 1). **grow**—The oldest MSS. and versions read, "*grow unto salvation*." Being BORN again unto salvation, we are also to *grow unto salvation*. The end to which growth leads is perfected *salvation*. "Growth is the measure of the fulness of that, not only rescue from destruction, but positive blessedness, which is implied in *salvation*." [ALFORD.] **thereby**—*Greek*, "IN it," fed on it: *in its strength* (Acts, 11. 14). "The word is to be desired with appetite as the cause of life, to be swallowed in the hearing, to be chewed as cud is by rumination with the understanding, and to be digested by faith." [TERTULLIAN.] 3. Peter alludes to Psalm 34. 8. The first *tastes* of God's goodness are afterwards followed by fuller and happier experiences. A taste whets the appetite. [BENGEL.] **gracious**—*Greek*, "good," benignant, kind; as God is revealed to us in Christ, "the Lord" (v. 4), we who are born again ought so to be *good* and *kind* to the brethren (ch. 1. 22). "Whosoever has not tasted the word to him it is not sweet: it has not reached the heart; but to them who have experienced it, who with the heart believe, 'Christ has been sent for me and is become my own: my miseries are His, and His life mine,' it tastes sweet." [LUTHER.] 4. **coming**—*drawing near* (same *Greek* as here, Hebrews, 10. 23) by faith continually; present tense: not having come once for all at conversion. **stone**—*Peter*, (i.e., a stone, named so by Christ) desires that all similarly should be *living stones* BUILT ON CHRIST, THE TRUE FOUNDATION-STONE; cf. his speech in Acts, 4. 11. An undesigned coincidence and mark of genuineness. The Spirit foreseeing the Romanist perversion of Matthew, 16. 18 (cf. 16, "Son of the LIVING God," which coincides with his language here, "the LIVING stone"), presciently makes Peter himself refute it. He herein confirms Paul's teaching. Omit the *as unto* of *English Version*. Christ is positively termed the "living stone:" *living*, as having life in Himself from the beginning, and as raised from the dead to live evermore (Revelation, 1. 18) after His rejection by men, and so the source of life to us. Like no earthly *rock*, He lives and gives life. Cf. 1 Corinthians, 10. 4, and the type, Exodus, 17. 6; Numbers, 20. 11. **disallowed**—rejected, reprobated; referred to also by Christ himself; also by Paul: cf. the kindred prophecies, Isaiah, 8. 14; Luke, 2. 34. **chosen of God**—*lit.*, "*with (or in) the presence and judgment of*" God elect" or *chosen out* (v. 6). Many are alienated from the gospel, because it is not everywhere in favor, but is on the contrary rejected by most men. Peter answers that, though rejected by men, Christ is peculiarly the *stone* of salvation honored by God, first so designated by Jacob in his deathbed prophecy. 5. **Ye also, as living stones**—partaking of the name and life which is in "THE LIVING STONE" (v. 4; 1 Corinthians, 3. 11). Many names which belong to Christ in the singular are assigned to Christians in the plural. He is "THE Son," "High Priest," "King," "Lamb:" they, "sons," "priests," "kings," "sheep," "lambs." So the Shulamite called from Solomon. [BENGEL.] **are built up**—*Greek*, "are being built up," as in Ephesians, 2. 22. Not as ALFORD, "Be ye built

up." Peter grounds his exhortations, *v. 2*, *11*, etc., on their conscious sense of their high privileges as *living stones in the course of being built up into a spiritual house* (i.e., "the habitation of the Spirit"). **priesthood**—Christians are at once the spiritual temple and the priests of the temple: There are two Greek words for "temple:" *hieron* (the sacred place), the whole building, including the courts wherein the sacrifice was killed: and *naos* (the dwelling, viz., of God), the inner shrine wherein God peculiarly manifested Himself, and where, in the Holiest place, the blood of the slain sacrifice was presented before Him. All believers alike, and not merely ministers, are now the dwelling of God (and are called the *naos* Greek, not the *hieron*) and priests unto God (Revelation, *1. 6*). The minister is not, like the Jewish priest (Greek *hierous*), admitted nearer to God than the people, but merely for order's sake leads the spiritual services of the people. *Priest* is the abbreviation of *presbyter* in the *Church of England Prayer Book*, not corresponding to the Aaronic priest (*hierous*, who offered literal sacrifices). Christ is the only literal *Hierous-Priest* in the New Testament through whom alone we may always draw near to God. Cf. *v. 9*, "a royal priesthood," i.e., a body of priest-kings, such as was Melchisedec. The Spirit never, in New Testament gives the name *hierous*, or sacerdotal priest, to ministers of the gospel. **holy**—consecrated to God. **spiritual sacrifices**—not the literal one of the mass, as the Romish self-styled disciples of Peter teach. Cf. Isaiah, *56. 7*, which cf. with "acceptable to God" here; *19. 21*; Psalm *4. 5*; *50. 14*; *51. 17, 19*; Hosea, *14. 2*; Philipians, *4. 18*. "Among spiritual sacrifices the first place belongs to the general oblation of ourselves. For never can we offer anything to God until we have offered ourselves [*2 Corinthians, 8. 5*] in sacrifice to Him. There follow afterwards prayers, giving of thanks, alms-deeds, and all the exercises of piety" [CALVIN.] Christian houses of worship are never called temples, because the temple was a place for sacrifice, which has no place in the Christian dispensation; the Christian temple is the congregation of spiritual worshippers. The synagogue (where reading of Scripture and prayer constituted the worship) was the model of the Christian house of worship (cf. *Note*, James, *2. 2*, Greek, "synagogue;" Acts, *15. 21*). Our sacrifices are those of prayer, praise, and self-denying services in the cause of Christ (*v. 9*, end). **by Jesus Christ**—as our mediating High Priest before God. Connect these words with "offer up." Christ is both precious Himself and makes us accepted. [BENGEL.] As the temple, so also the priesthood, is built on Christ (*v. 4. 5*). [BEZA.] Imperfect as are our services we are not with unbelieving timidity, which is close akin to refined self-righteousness, to doubt their acceptance THROUGH CHRIST. After extolling the dignity of Christians he goes back to CHRIST as the sole source of it. **6. Wherefore also**—The oldest MSS. read, "Because that." The statement above is so "because it is contained in Scripture." **Behold**—Calling universal attention to the glorious announcement of His eternal counsel. **elect**—So also believers (*v. 9*, "chosen," Greek, "elect generation"). **precious**—In Hebrew, Isaiah, *28. 16*, "a corner stone of preciousness." See all my *Note* there. So in *v. 7*, Christ is said to be, to believers, "precious," Greek, "PRECIOUSNESS." **confounded**—Same Greek as in Romans, *9. 33* (Peter here as elsewhere confirming Paul's teaching. See *Introduction*, also Romans, *10. 11*), "ashamed." In Isaiah, *28. 16*, "make haste," i.e., flee in sudden panic,

covered with the *shame* of confounded hopes. 7. Application of the Scripture just quoted first to the believer, then to the unbeliever. On the opposite effects of the same gospel on different classes, cf. John, 9. 39; 2 Corinthians, 2. 15, 16. **precious**—*Greek*, "THE preciousness" (*v.* 6). To you believers belongs the *preciousness* of Christ just mentioned. **disobedient**—to the faith, and so disobedient in practice. **the stone which, etc., head of... corner**—(Psalm, 118. 22.) Those who rejected the STONE were all the while in spite of themselves unconsciously contributing to its becoming Head of the corner. The same magnet has two poles, the one repulsive, the other attractive; so the gospel has opposite effects on believers and unbelievers respectively. 8. **stone of stumbling, etc.**—Quoted from Isaiah, 8. 14. Not merely they *stumbled*, in that their prejudices were offended; but their stumbling implies the *judicial punishment* of their reception of Messiah: they hurt themselves in stumbling over the corner stone, as "stumble" means in Jeremiah, 13. 16; Daniel, 11. 19. **at the word**—rather join "being disobedient to the word:" so ch. 3. 1; 4. 17. **whereunto**—to penal *stumbling*: to the judicial punishment of their unbelief. See above. **also**—an additional thought: God's ordination; not that God ordains or *appoints* them to sin, but they are given up to "the fruit of *their own ways*" according to the eternal counsel of God. The moral ordering of the world is altogether of God. God appoints the ungodly to be *given up unto sin*, and a *reprobate mind* and its necessary penalty. "Were appointed," *Greek*, "set," answers to "I lay," *Greek*, "set," *v.* 6. God, in the active, is said to *appoint* Christ and the elect [directly]. Unbelievers, in the passive, are said to be *appointed* [God acting less directly in the appointment of the sinner's awful course]. [BENGEL.] God ordains the wicked to punishment, not to crime. [J. CAPPEL.] "Appointed" or "set" (not here "FORE-ordained") refers, not to the eternal counsel so directly, as to the penal justice of God. Through the same Christ whom sinners rejected, they shall be rejected; unlike believers, they are by God *appointed unto wrath* as FITTED for it. The lost shall lay all the blame of their ruin on their own sinful perversity, not on God's decree; the saved shall ascribe all the merit of their salvation to God's electing love and grace. 9. Contrast in the privileges and destinies of believers. Cf. the similar contrast with the preceding context. **chosen**—"elect" of God, even as Christ your Lord is. **generation**—Implying the unity of spiritual origin and kindred of believers as a class distinct from the world. **royal**—kingly. Believers, like Christ, the antitypical Melchisedec, are at once *kings* and *priests*. Israel, in a spiritual sense, was designed to be the same among the nations of the earth. The full realization on earth of this, both to the literal and the spiritual Israel, is as yet future. **holy nation**—antitypical to Israel. **peculiar people**—*lit.*, "a people *for an acquisition*," *i.e.*, whom God chose to be *peculiarly His*: Acts, 20. 28, "purchased," *lit.*, *acquired*. God's "*peculiar treasure*" above others. **show forth—publish abroad**. Not *their own* praises but *His*. They have no reason to magnify themselves above others, for once they had been in the same darkness, and only through God's grace had been brought to the light which they must henceforth *show forth* to others. **praises**—*Greek*, "virtues," "excellencies." His glory, *mercy* (*v.* 10), *goodness* (*Greek*, *v.* 3; Numbers, 14. 17, 18; Isaiah, 63. 7). The same term is applied to believers 2 Peter, 1. 5. **of him who hath called you**—(2 Peter, 1. 3.) **out**

of darkness—of heathen and even Jewish ignorance, error, sin, and misery, and so out of the dominion of the prince of darkness. **marvellous**—Peter still has in mind Psalm 118. 23. **light**—It is called "His," *i.e.*, God's. Only the (spiritual) *light* is created by God, not *darkness*. In Isaiah, 45. 7, it is physical darkness and evil, not moral, that God is said to *create*: the punishment of sin, not sin itself. Peter, with characteristic boldness, brands as *darkness* what all the world calls *light*; reason, without the Holy Spirit, in spite of its vaunted power, is spiritual darkness. "It cannot apprehend what faith is: there it is stark blind; it gropes as one that is without eye-sight, stumbling from one thing to another, and knows not what it does." [LUTHER.] 10. Adapted from Hosea, 1. 9, 10; 2. 23. Peter plainly confirms Paul, who quotes the passage as implying the call of the Gentiles to become spiritually that which Israel had been literally, "the people of God." Primarily, the prophecy refers to literal Israel, hereafter to be fully that which in their best days they were only partially, God's people. **not obtained mercy**—*lit.*, "who were men not compassionated." Implying that it was God's pure *mercy*, not their merits, which made the blessed change in their state: a thought which ought to kindle their lively *gratitude*, to be shown with their life, as well as their lips. 11. As heretofore he exhorted them to walk worthily of their calling, in contradistinction to their own former walk, so now he exhorts them to glorify God before unbelievers. **Dear** **beloved**—he gains their attention to his exhortation by assuring them of his love. **strangers and pilgrims**—(ch. 1. 17.) *Sojourners, lit.*, settlers having a *house* in a city without being *citizens* in respect to the rights of citizenship: a picture of the Christian's position on earth: **and pilgrims**, staying for a time in a foreign land. FLACIUS thus analyses the exhortation: 1. Purify your souls (a) as *strangers* on earth who must not allow yourselves to be kept back by earthly lusts, and (b) because these lusts war against the soul's salvation. 2. Walk piously among unbelievers (a) so that they may cease to calumniate Christians, and (b) may themselves be converted to Christ. **fleshly lusts**—Enumerated in Galatians, 5. 19, etc. Not only the gross appetites which we have in common with the brutes, but all the thoughts of the unrenowned mind. **which**—Greek, "*the which*," *i.e.*, inasmuch as being such as "war," etc. Not only do they impede, but they assail. [BENGEL.] **the soul**—*i.e.*, against the regenerated soul: such as were those now addressed. The regenerated soul is besieged by sinful lusts. Like Sampson in the lap of Delilah, the believer, the moment that he gives way to fleshly lusts, has the locks of his strength shorn, and ceases to maintain that spiritual separation from the world and the flesh, of which the Nazarene vow was the type. 12. **conversation**—"behavior;" "conduct." There are two things in which "strangers and pilgrims" ought to bear themselves well: (1.) The *conversation* or conduct, as subjects (v. 13), servants (v. 18), wives (ch. 3. 1), husbands (ch. 3. 7), all persons under all circumstances (v. 8); (2.) *confession* of the faith (ch. 3. 15, 16). Each of the two is derived from *the will of God*. Our conversation should correspond to our Saviour's condition: this is in heaven, so ought that to be. **honest**—honorable, becoming proper (ch. 3. 16). Contrast "vain conversation," ch. 1. 18. A good walk does not make us pious, but we must first be pious and believe before we attempt to lead a good course. Faith first receives from God, then love gives to our neighbor. [LUTHER.]



EASTERN HOUSE-TOP AND BATTLEMENT.



whereas they speak against you—now (v. 15), that they may, nevertheless, at some time or other *hereafter* glorify God. The *Greek* may be rendered, “*Wherein* they speak against you, etc. that (*therein*) they may, by your good works, which *on a closer inspection they shall behold*, glorify God.” The very works “which, on more careful consideration, must move the heathen to praise God, are at first the object of hatred and raillery.” [STEIGER.] **evil doers**—Because as Christians they could not conform to heathenish customs, they were accused of disobedience to all legal authority; in order to rebut this charge, they are told to *submit to every ordinance of man* (not sinful in itself.) **by**—owing to. **they shall behold**—*Greek*, “they shall be *eye-witnesses of*,” “shall behold *on close inspection*,” as opposed to their “ignorance” (v. 15) of the true character of Christians and Christianity, by judging on mere hearsay. The same *Greek* verb occurs in a similar sense in ch. 3. 2. “Other men *narrowly look at* (so the *Greek* implies) the actions of the righteous.” [BENGEL.] TERTULLIAN contrasts the early Christians and the heathen: These delighted in the bloody gladiatorial spectacles of the amphitheatre, whereas a Christian was excommunicated if he went to it at all. No Christian was found in prison for crime, but only for the faith. The heathen excluded slaves from some of their religious services, whereas Christians had some of their presbyters of the class of slaves. Slavery silently and gradually disappeared by the power of the Christian law of love, “Whatsoever ye would that men should do to you, do ye even so to them.” When the pagans deserted their nearest relatives in a plague, Christians ministered to the sick and dying. When the Gentiles left their dead unburied after a battle, and cast their wounded into the streets, the disciples hastened to relieve the suffering. **glorify**—forming a high estimate of the God whom Christians worship, from the exemplary conduct of Christians themselves. We must do good, not with a view to *our own* glory but to the glory of God. **the day of visitation**—of God’s grace: when God shall *visit* them in *mercy*. 13. **every ordinance of man**—“every human institution” [ALFORD], *lit.*, “every human *creation*.” For though of divine appointment, yet in the mode of nomination and in the exercise of their authority, earthly governors are but human institutions being of *men*, and *in relation to men*. The apostle speaks as one raised above all human things. But lest they should think themselves so ennobled by faith as to be raised above subordination to human authorities, he tells them to *submit themselves for the sake of Christ*, who desires you to be subject, and who once was subject to earthly rulers Himself, though having all things subject to Him, and whose honor is at stake in you as His earthly representatives. Cf. Romans, 13. 5, “Be subject for conscience sake.” **king**—the Roman Emperor was “supreme” in the Roman provinces to which this epistle was addressed. The Jewish zealous refused obedience. The distinction between “the king as supreme,” and “governors sent by him,” implies that “if the king command one thing, and the subordinate magistrate another, we ought rather to obey the superior.” [AUGUSTINE *in* GROTIUS.] Scripture prescribes nothing upon the form of government, but simply subjects Christians to that everywhere subsisting, without entering into the question of the *right* of the rulers (thus the Roman emperors had by force seized supreme authority, and Rome had, by unjustifiable means, made herself mistress of Asia), because the *de facto* governors have not been made by chance,

but by the providence of God. 14. **governors**—subordinate to the emperor, "sent," or delegated by Cæsar to preside over the provinces. **for the punishment**—No tyranny ever has been so unprincipled as that some appearance of equity was not maintained in it: however corrupt a government be, God never suffers it to be so much so as not to be better than anarchy. [CALVIN.] Although bad kings often oppress the good, yet that is scarcely ever done by public authority (and it is of what is done by public authority that Peter speaks), save under the mask of right. Tyranny harasses many, but anarchy overwhelms the whole state. [HORNEIUS.] The only justifiable exception is in cases where obedience to the earthly king plainly involves disobedience to the express command of the King of kings. **praise of them that do well**—every government recognises the excellence of truly Christian subjects. Thus PLINY, in his letter to the emperor Trajan, acknowledges "I have found in them nothing else save a perverse and extravagant superstition." This recognition in the long run mitigates persecution (ch. 3. 13). 15. Ground of his directing them to *submit themselves* (v. 13). **put to silence**—*lit.*, "to muzzle," "to stop the mouth." **Ignorance**—spiritual: not having "the knowledge of God," and therefore ignorant of the children of God, and misconstruing their acts: influenced by mere appearances, and ever ready to open their mouths, rather than their eyes and ears. Their *ignorance* should move the believer's pity, not his anger. They judge of things which they are incapable of judging through unbelief (cf. v. 12). Maintain such a walk that they shall have no charge against you, except touching your faith; and so their minds shall be favorably disposed towards Christianity. 16. **as free**—as "the Lord's freemen," connected with v. 15, *Doing well as being free*. "Well-doing" (v. 15) is the natural fruit of being *freemen* of Christ, made free by "the truth" from the bondage of sin. Duty is enforced on us to guard against licentiousness, but the *way* in which it is to be fulfilled, is by love and the holy instincts of Christian liberty. We are given *principles*, not *details*. **not using**—*Greek*, "not as having your liberty for a veil (cloke) of badness, but as the servant of God," and therefore bound to *submit to every ordinance of man* (v. 13) which is of God's appointment. 17. **Honor all men**—*according to whatever honor is due in each case*. Equals have a respect due to them. Christ has dignified our humanity by assuming it; therefore we should not dishonor, but be considerate to, and honor our common humanity, even in the very humblest. The first "honor" is in the *Greek aorist* imperative, implying, "*In every case render promptly every man's due*." [ALFORD.] The second is in the *present*, implying, *Habitually and continually honor the king*. Thus the first is the general precept; the three following are its three great divisions. **Love**—*present* *Habitually love* with the special and congenial affection that you ought to feel to brethren, besides the general *love* to all men. **Fear God... the king**—The king is to be *honored*; but God alone, in the highest sense, *feared*. 18. **Servants**—*Greek*, "household servants:" not here the *Greek* for "slaves." Probably including *freedmen* still remaining in their master's house. *Masters* were not commonly Christians: he therefore mentions only the duties of the *servants*. These were then often persecuted by their unbelieving masters. Peter's special object seems to be to teach them *submission*, whatever the character of the master might be. Paul not having this as his prominent design, includes *masters* in his monitions.

be subject—*Greek, being subject*: the participle expresses a particular instance of the general exhortation to good conduct, v. 11, 12, of which the first particular precept is given v. 13, "Submit yourselves to every ordinance of man for the Lord's sake." The general exhortation is taken up again in v. 16: and so the participle, v. 18, "being subject," is joined to the hortatory imperative going before, *viz.*, "abstain," "submit yourselves," "honor all men." **with**—*Greek, "IN,"* **all**—all possible: under all circumstances, such as are presently detailed. **fear**—the awe of one subject: God, however, is the ultimate object of the "fear:" *fear* "for the Lord's sake" (v. 13) not merely slavish fear of masters. **good**—kind. **gentle**—indulgent towards errors: considerate: yielding, not exacting all which justice might demand. **froward**—perverse: harsh. Those bound to obey must not make the disposition and behaviour of the superior the measure of the fulfilment of their obligations. 19. Reason for subjection even to froward masters. **thankworthy**—(Luke, 8. 33.) A course out of the common, and especially *praiseworthy* in the eyes of God: not as Rome interprets, earning merit, and so a works of supererogation (cf. v. 20). **for conscience toward God**—*lit.*, "consciousness of God:" from a conscientious regard to God, more than to men. **endure**—*Greek, patiently bear up under*: "as a superimposed burden." [ALFORD.] **grief**—*Greek, "griefs."* 20. **what**—*Greek, "what kind of."* **glory**—what peculiar *merit*. **buffeted**—the punishment of slaves, and suddenly inflicted. [BENGEL.] **this is**—Some oldest MSS. read, "for." Then the *translation* is, "But if when...ye take it patiently (it is a glory), *for* this is," etc. **acceptable**—*Greek, "thankworthy,"* as in v. 19. 21. Christ's example a proof that patient endurance under undeserved sufferings is acceptable with God. **hereunto**—to the patient endurance of unmerited suffering (ch. 3. 9). Christ is an example to servants, even as He was once in "the form of a servant." **called**—with a heavenly calling, though slaves. **for us**—*His dying for us* is the highest exemplification of "doing well" (v. 20). Ye must patiently suffer, being innocent, as Christ also innocently suffered (not for Himself, but *for us*). The oldest MSS. for "us...us," read, "you...for you." Christ's sufferings, whilst they are for an example, were also primarily sufferings "*for us*," a consideration which imposes an everlasting obligation on us to please Him. **leaving—behind**: so the *Greek*: on His departure to the Father, to His glory.. **an example**—*Greek, "a copy," lit., a writing copy* set by masters for their pupils. Christ's precepts and sermons were the *transcript* of His life. Peter *graphically* sets before servants those features especially suited to their case. **follow**—*close upon*: so the *Greek*. **his steps**—*footsteps, viz., of His patience* combined with *innocence*. 22. Illustrating Christ's *well-doing* (v. 20) though suffering. **did**—*Greek aorist*, "Never in a single instance did." [ALFORD.] Quoted from Isaiah, 53. 9, end, LXX. **neither**—nor yet: not even. [ALFORD.] Sinlessness as to the *mouth* is a mark of *perfection*. *Guile* is a common fault of servants. "If any boast of his innocency, Christ surely did not suffer as an evil-doer" [CALVIN], yet He took it patiently (v. 20). On Christ's sinlessness, cf. 2 Corinthians, 5. 21; Hebrews, 7. 26. 23. Servants are apt to "answer again" (Titus, 2. 9). *Threats* of Divine judgment against oppressors are often used by those who have no other arms, as for instance slaves. Christ, who as Lord, could have threatened with truth, never did so. **committed himself**—or *His cause*, as man in his

suffering. Cf. the type, Jeremiah, 11. 20. In his Peter seems to have before his mind Isaiah, 53. 8. Cf. Romans, 12. 19, on our corresponding duty. Leave your case in His hands, not desiring to make Him executioner of your revenge, but rather praying for enemies. God's *righteous judgment* gives tranquility and consolation to the oppressed. 24. **his own self**—there being *none other* but *Himself* who could have done it. His *voluntary* undertaking of the work of redemption is implied. The *Greek* puts in antithetical juxtaposition, OUR, and HIS OWN SELF, to mark the idea of *His substitution for us*. His "well-doing" in His sufferings is set forth here as an example to servants and to us all (v. 20). **bare**—to sacrifice: *carried and offered up*: a sacrificial term. Isaiah, 53. 11, 12, "He *bare* the sin of many: where the idea of *bearing* on *Himself* is the prominent one; here the *offering in sacrifice* is combined with that idea. So the same *Greek* means, ch. 2. 5. **our sins**—In *offering or presenting in sacrifice* (as the *Greek* for "bare" implies) His body, Christ offered in it the *guilt* of our sins upon the cross, as upon the altar of God, that it might be expiated in Him, and so taken away from us. Cf. Isaiah, 53. 10, "Thou shalt make His soul an offering for sin." Peter thus means by "bare" what the Syriac takes two words to express, *to bear and to offer*: (1.) He hath *borne* our sins laid upon Him [*vis.*, their guilt, curse, and punishment]; (2.) He hath so borne them that He *offered* them along with Himself on the altar. He refers to the animals upon which sins were first laid, and which were then *offered* thus laden. [VITRINGA.] Sin or guilt among the Semitic nations is considered as a burden lying heavily upon the sinner. [GESENIUS.] **on the tree**—the cross, the proper place for One on whom the *curse* was laid: this curse stuck to Him until it was legally (through His death as the guilt-bearer) destroyed in His body; thus the hand-writing of the bond against us is cancelled by His death. **that we, being dead to sins**—the effect of His death to "sin" in the aggregate, and to all particular "sins," *vis.*, that we should be as entirely *delivered from* them, as a slave that is *dead* is delivered from service to his master. This is our spiritual *standing* through faith by virtue of Christ's death: our actual mortification of particular *sins* is in proportion to the degree of our effectually being made conformable to His death. "That we should *die to the sins* whose collected guilt Christ carried away in His death, and so LIVE TO THE RIGHTEOUSNESS (cf. Isaiah, 53. 11. 'My *righteous* servant shall *justify* many), the gracious relation to God which He has brought in." [STEIGER.] **by whose stripes** [*Greek*, *stripe*] **ye were healed**—A paradox, yet true. "Ye servants cf. 'buffeted,' 'the tree,' v. 20, 24) often bear *the stripe*; but it is not more than your Lord Himself bore; learn from Him patience in wrongful sufferings." 25. (Isaiah, 53. 6.) **For**—Assigning their natural need of *healing* (v. 24). **now**—now that the atonement for all has been made, the foundation is laid for *individual conversion*; so "*ye are returned*," or "*have become converted* to," etc. **Shepherd and Bishop**—The designation of the *pastors* and *elders* of the church belongs in its fullest sense to the great Head of the church, "the good Shepherd." As the "*bishop*" *oversees* (as the *Greek* term means), so "*the eyes of the Lord are over the righteous*" (ch. 3. 12). He gives us His spirit, and feeds and guides us by His word. "Shepherd," *Hebrew*, *Parnas*, is often applied to *kings*, and enters into the composition of names, as *Pharnabazus*.

CHAPTER III.

Ver. 1-22. RELATIVE DUTIES OF HUSBANDS AND WIVES: EXHORTATIONS TO LOVE AND FORBEARANCE: RIGHT CONDUCT UNDER PERSECUTIONS FOR RIGHTEOUSNESS' SAKE, AFTER CHRIST'S EXAMPLE, WHOSE DEATH RESULTED IN QUICKENING TO US THROUGH HIS BEING QUICKENED AGAIN, OF WHICH BAPTISM IS THE SACRAMENTAL SEAL.

1. **Likewise**—*Greek*, "In like manner," as "servants" in their sphere; cf. the reason of the woman's subjection, 1 Corinthians, II. 8-10; 1 Timothy, 2. 11-14. **your own**—enforcing the obligation: it is not strangers ye are required to *be subject to*. Every time that obedience is enjoined upon women to their husbands, the *Greek idios*, "one's own peculiarly," is used, whilst the wives of men are designated only by *heauton*, "of themselves." Feeling the need of leaning on one stronger than herself, the wife (especially if joined to an *unbeliever*) might be tempted, though only spiritually, to enter into that relation with another, in which she ought to stand to *her own* spouse (1 Corinthians, 14. 34, 35, "Let them ask *their own* [*idios*] husbands at home"); an attachment to the person of the teacher might thus spring up, which, without being in the common sense spiritual adultery, would still weaken in its spiritual basis the married relation. [STEIGER.] **that, if**—*Greek*, "that even if." *Even if* you have a husband that obeys not the word (*i.e.*, is an unbeliever). **without the word**—*independently of hearing the word preached*, the usual way of *faith* coming. But BENGEL, "without word," *i.e.*, *without direct gospel discourse* of the wives, "they may (*lit.*, in oldest MSS., SHALL, which marks the almost objective *certainly* of the result) be won" indirectly. "Unspoken acting is more powerful than unperformed speaking." [CECUMENIUS.] "A soul converted is *gained* to itself, to the pastor, wife, or husband, who sought it, and to Jesus Christ; added to His treasury who thought not His own precious blood too dear to lay out for this gain." [LEIGHTON.] "The discreet wife would choose first of all to persuade her husband to share with her in the things which lead to blessedness; but if this be impossible, let her then alone diligently press after virtue, in all things obeying him so as to do nothing at any time against his will, except in such things as are essential to virtue and salvation." [CLEMENS ALEXANDRINUS.] 2. **behold**—on narrowly looking into it, *lit.*, "having closely observed." **chaste**—pure, spotless, free from all impurity. **fear**—*reverential*, towards your husbands. Scrupulously pure, as opposed to the noisy ambitious character of worldly women. 3. *Lit.*, "To whom let there belong [*viz.*, as their peculiar ornament] not the outward adornment [usual in the sex which first, by the fall, brought in the need of covering, *Note*, ch. 5. 5] of, etc., but," etc. **plaiting**—artificial braiding, in order to attract admiration. **wearing**—*lit.*, "putting round," *viz.*, the head, as a diadem,—the arm, as a bracelet,—the finger, as rings. **apparel**—showy and costly. "Have the blush of modesty on thy face instead of paint, and moral worth and discretion instead of gold and emeralds." [MELISSA.] 4. **But**—rather. The "outward adornment" of jewelry, etc., is forbidden, in so far as a woman loves such things, not in so far as she uses them from a sense of propriety, and does not *abuse* them. Singularity mostly comes from pride, and throws needless hindrances to religion in the way of others. Under costly attire there may

be a humble mind. "Great is he who uses his earthenware as if it were plate; not less great is he who uses his silver as if it were earthenware." [SENECA in ALFORD.] **hidden**—inner man, which the Christian instinctively *hides* from public view. **of the heart**—*consisting in the heart* regenerated and adorned by the Spirit. This "inner man of the heart" is the subject of the verb "be," *v. 3, Greek*: "Of whom let the inner man be," *viz.*, the distinction or adornment. **In that**—consisting, or standing *in that* as its element. **not corruptible**—not transitory, not tainted with corruption, as all earthly adornments. **meek and quiet**—*meek*, not creating disturbances; *quiet*, bearing with tranquillity the disturbances caused by others. *Meek* in affections and feelings; *quiet* in words, countenance, and actions. [BENGEL.] **In the sight of God**—who looks to inward, not merely outward things. **of great price**—the results of redemption should correspond to its costly price (ch. i. 19). **5. after this manner**—with the *ornament of a meek and quiet spirit* (cf. the portrait of the godly wife, Proverbs, 31. 10-31). **trusted**—*Greek*, "hoped." "Holy" is explained by "hoped in (so as to be united to, *Greek*) God." Hope in God is the spring of true holiness. [BENGEL.] **In subjection**—their ornament consisted in their subordination. Vanity was forbidden (*v. 3*) as being contrary to female *subjection*. **6. Sara**—an example of *faith*. **calling him lord**—(Genesis, 18. 12.) **ye are**—*Greek*, "ye have become:" "children" of Abraham and Sara by *faith*, whereas ye were Gentile aliens from the covenant. **afraid with any amazement**—*Greek*, "fluttering alarm," "consternation." *Act well, and be not thrown into sudden panic*, as weak females are apt to be, by any opposition from without. BENGEL translates, "Not afraid of any *fluttering terror* coming from without" (*v. 13-16*). So LXX., Proverbs, 3. 25, uses the same *Greek* word, which Peter probably refers to. Anger assails men, *fear*, women. You need fear no man in doing what is right: not thrown into fluttering agitation by any sudden outbreak of temper on the part of your unbelieving husbands, whilst you *do well*. **7. dwell**—*Greek*, "dwelling:" connected with the verb, ch. 2. 17. "Honor all." **knowledge**—Christian knowledge: appreciating the due relation of the sexes in the design of God, and acting with tenderness and forbearance accordingly: *wisely: with wise consideration. them...* **giving honor to the wife**—translate and punctuate the *Greek* rather, "Dwelling according to knowledge with the female (*Greek adjective*, qualifying 'vessel:' not as *English Version*, a noun) as with the weaker vessel (*Note*, 1 Thessalonians, 4. 4. Both husband and wife are vessels in God's hand, and of God's making, to fulfil His gracious purposes. Both weak, the woman *weaker*. The sense of his own weakness, and that she, like himself, is God's *vessel* and fabric, ought to lead him to act with tender and wise consideration towards her who is the *weaker fabric*), giving (*lit.*, *assigning*, *apportioning*) honor as being also (besides being man and wife) heirs together," etc.; or as the Vatican MS. reads, "as to those who are also (besides being your wives) fellow-heirs." (The reason why the man should *give honor* to the woman is, because *God gives honor to both* as fellow-heirs, cf. the same argument, *v. 9*). He does not take into account the case of an *unbelieving* wife, as she might yet believe. **grace of life**—God's *gracious* gift of *life* (ch. i. 4. 13). **that your prayers be not hindered**—by dissensions, which prevent *united* prayer, on which depends the blessing. **8. General summary of relative**

duty, after having detailed *particular* duties from ch. 2. 18. of one mind—as to the faith. **having compassion one of another**—*Greek*, “sympathizing” in the joy and sorrow of others. **love as brethren**—*Greek*, “loving the brethren.” **pitiful**—towards the afflicted. **courteous**—genuine Christian politeness: not the tinsel of the world’s politeness: stamped with *unfeigned love* on one side, and *humility* on the other. But the oldest MSS. read, “humble-minded.” It is slightly different from “humble,” in that it marks a *conscious effort* to be truly *humble*. 9. **evil**—in deed. **railing**—in word. **blessing**—your revilers: principle, not a noun after “rendering.” **knowing that**—The oldest MSS. read merely, “because.” **are**—*Greek*, “were called.” **inherit a blessing**—not only passive, but also active; receiving spiritual blessing from God by faith, and in your turn blessing others from love. [GERHARD in ALFORD.] “It is not in order to inherit a blessing that we must bless, but because our portion is blessing.” No *railing* can injure you (v. 13). Imitate God who *blesses* you. The first fruits of His *blessing* for eternity are enjoyed by the righteous even now (v. 10). [BENGEL.] 10. **will love**—*Greek*, “wishes to love.” He who *loves life* (present and eternal), and *desires to continue to do so*, not involving himself in troubles which will make this life a burden, and cause him to forfeit eternal life. Peter confirms his exhortation, v. 9, by Psalm 34. 12-16. **refrain**—curb, *lit.*, “cause to cease;” implying that our natural inclination and custom is to speak evil. “Men commonly think that they would be exposed to the wantonness of their enemies if they did not strenuously vindicate their rights. But the Spirit promises a life of blessedness to none but those who are gentle and patient of evils.” [CALVIN.] **evil...guile**—First he warns against sins of the *tongue*, evil speaking and deceitful, double-tongued speaking; next, against *acts* of injury to one’s neighbor. 11. In oldest MSS., *Greek*, “Moreover (besides his words, in acts) let him.” **eschew**—“turn from.” **ensue**—*pursue* as a thing hard to attain, and that flees from one in this troublesome world. 12. Ground of the promised present and eternal life of blessedness to the meek (v. 10). The Lord’s eyes are ever over them for good. **ears...unto their prayers**—(1 John, 5. 14, 15.) **face...against**—The eyes imply *favorable* regard; the face of the Lord *upon* (not as *English Version*, “against”) them that do evil, implies that he narrowly observes them, so as not to let them really and lastingly hurt His people (cf. v. 13). 13. **who...will harm you**—This fearless confidence in God’s protection from harm, Christ, the Head, in His sufferings realized; so His members. **if ye be**—*Greek*, “if ye have become.” **followers**—The oldest MSS. read “emulous,” “zealous of” (Titus, 2. 14). **good**—The contrast in *Greek* is, “Who will do you evil, if ye be zealous of good?” 14. **But and if**—“But if even.” “The promises of *this* life extend only so far as it is expedient for us that they should be fulfilled.” [CALVIN.] So he proceeds to state the exceptions to the promise (v. 10), and how the truly wise will behave in such exceptional cases. “If ye should *suffer*,” if it should so happen; “suffer,” a milder word than *harm*. **for righteousness**—“not the suffering, but the cause for which one suffers, makes the martyr” [AUGUSTINE]. **happy**—Not even can *suffering* take away your *blessedness*, but rather promotes it. **and**—*Greek*, “but.” Do not impair your blessing (v. 9) by *fearing* man’s terror in your times of adversity. *Lit.*, “Be not terrified with their terror,” *i.e.*, with that

which they try to strike into you, and which strikes themselves when in adversity. This verse and *v. 15*, is quoted from Isaiah, 8, 12, 13. God alone is to be feared: he that fears God has none else to fear. **neither be troubled**—the threat of the law, Leviticus, 26, 36; Deuteronomy, 28, 65, 66; in contrast to which the gospel gives the believer a heart assured of God's favor, and therefore unruffled, amidst all adversities. Not only be not afraid, but be not even agitated. 15. **sanctify**—hallow; honor as holy, enshrining Him in your hearts. So in the Lord's prayer, Matthew, 6, 9. God's holiness is thus glorified in our hearts as the dwelling place of His Spirit. **the Lord God**—The oldest MSS. read Christ. Translate, "Sanctify Christ as Lord." and—Greek, "but," or "more-over." Besides this inward sanctification of God in the heart, be also ready always to give, etc. **answer**—an apologetic answer defending your faith. **to every man that asketh you**—The last words limit the universality of the "always:" not to a railer. But to every one among the heathen who enquires honestly. **a reason**—a reasonable account. This refutes Rome's dogma, "I believe it, because the church believes it." Credulity is believing without evidence; faith is believing on evidence. There is no repose for reason itself but in faith. This verse does not impose an obligation to bring forward a learned proof and logical defence of revelation. But as believers deny themselves, crucify the world, and brave persecution, they must be buoyed up by some strong "hope:" men of the world, having no such hope themselves, are moved by curiosity to ask the secret of this hope; the believer must be ready to give an *experimental account* "how this hope arose in him, what it contains, and on what it rests" [STEIGER]. **with**—The oldest MSS. read, "but with." Be ready, but with "meekness." Not pertly and arrogantly. **meekness**—(*v. 4*.) The most effective way; not self-sufficient impetuosity. **fear**—due respect towards man, and reverence towards God, remembering His cause does not need man's bad temper to uphold it. 16. **Having a good conscience**—the secret spring of readiness to give account of our hope. So hope and good conscience go together in Acts, 24, 15, 16. Profession without practice has no weight. But those who have a good conscience can afford to give an account of their hope "with meekness." **whereas**—(ch. 2, 12.) **they speak evil of you, as of evil doers**—One of the oldest MSS. reads, "ye are spoken against," omitting the rest. **falsely accuse**—"calumniate:" the Greek expresses malice shown in deeds as well as in words. It is translated, "despitefully use," Matthew, 5, 44; Luke, 6, 28. **conversation**—life, conduct. **In Christ**—who is the very element of your life as Christians. "In Christ" defines "good." It is your good walk as Christians, not as citizens, that calls forth malice (ch. 4, 4, 5, 14). 17. **better**—one may object, I would not bear it so ill if I had deserved it. Peter replies, It is better that you did not deserve it, in order that doing well and yet being spoken against, you may prove yourself a true Christian. [GERHARD.] **If the will of God be so**—rather as the optative is in the oldest MSS., "if the will of God should will it so." Those who honor God's will as their highest law (ch. 2, 15) have the comfort to know that suffering is God's appointment (ch. 4, 19). So Christ Himself: our inclination does not wish it. 18. Confirmation of *v. 17*, by the glorious results of Christ's suffering innocently. **For**—"Because." That is "better," *v. 17*, by means of which we are rendered more like to Christ

in death and in life: for His death brought the best issue to Himself and to us. [BENGEL.] **Christ**—the Anointed *Holy* One of God: the *Holy* suffered for *sins*, the *Just* for the *unjust*. **also**—as well as yourselves (*v.* 17). Cf. ch. 2. 21; there His suffering was brought forward as an example to us; here, as a proof of the blessedness of suffering for well-doing. **once**—for all: never again to suffer. It is "better" for us also once to suffer with Christ, than for ever without Christ. [BENGEL.] We now are suffering our "once;" it will soon be a thing of the past: a bright consolation to be tried. **for sine**—as though He had Himself committed them. He exposed Himself to death by His "confession," even as we are called on to "give an answer to him that asketh a reason of our hope." This was "well-doing" in its highest manifestation. As He suffered, "The Just," so we ought willingly suffer "for righteousness' sake" (*v.* 14; cf. *v.* 12, 17). **that he might bring us to God**—together with Himself in His ascension to the right hand of God (*v.* 22). He brings us, "the unjust," justified together with Him into heaven. So the result of Christ's death is His *drawing men to Him*; spiritually now, in our having *access into the Holiest*, opened by Christ's ascension, literally hereafter. "Bring us," moreover, by the same steps of humiliation and exaltation through which Himself passed. The several steps of Christ's progress from lowliness to glory are trodden over again by His people in virtue of their oneness with Him (ch. 4. 1-3). "To God," is *Greek* dative (not the preposition and case), implying that *God wishes it*. [BENGEL.] **put to death**—the means of His *bringing us to God*. **in the flesh**—*i.e.*, in respect to the life of *flesh* and blood. **quickened by the Spirit**—The oldest MSS. omit the *Greek* article. Translate with the preposition "in," as the antithesis to the previous "*in the flesh*" requires, "*IN SPIRIT*," *i.e.*, in respect to His Spirit. "Put to death" in the former mode of *life*, "quickened" in the other. Not that His Spirit ever died and was *quickened*, or made alive again, but whereas He had lived after the manner of mortal men in the flesh, He *began to live a spiritual* "resurrection" (*v.* 21) *life*, thereby he has the power to bring us to God. Two ways of explaining *v.* 18, 19, are open to us: I. "Quickened in Spirit," *i.e.*, immediately on His release from the "flesh," the energy of His undying spirit-life was "quickened" by God the Father, into new modes of action, *viz.*, in the Spirit He *went* down (as subsequently He *went* up to heaven, *v.* 22, the same *Greek* verb) and heralded [not *salvation*, as ALFORD, contrary to Scripture, which every where represents man's state, whether saved or lost, after death irreversible. Nor is any mention made of the *conversion* of the spirits in prison. See *Note*, *v.* 20. Nor is the phrase here 'preached the gospel' (euangelizo), but *heralded* (*cheruxe*) or 'preached:' but simply made the *announcement* of His finished work; so the same *Greek* in Mark, 1. 45; 'publish,' confirming Enoch and Noah's testimony, and thereby declaring the virtual condemnation of their unbelief, and the salvation of Noah and believers; a sample of the similar opposite effects of the same work on *all* unbelievers, and believers, respectively; also a consolation to those whom Peter addresses, in their sufferings at the hands of unbelievers; specially selected for the sake of 'baptism,' its 'antitype' (*v.* 21), which, as a seal, marks believers as separated from the rest of the doomed world] to the spirits (His *Spirit* speaking to the *spirits*) in prison (in Hades or Sheol, awaiting the judgment, 2 Peter, 2. 4), which were of

old disobedient when," etc. II. The strongest point in favor of I. is the position of "sometime," *i.e.*, of *old*, connected with "disobedient;" whereas if the *preaching* or announcing were a thing long past, we should expect "sometime," or of *old*, to be joined to "went and preached." But this transposition may express that *their disobedience preceded his preaching*. The Greek participle expresses the reason of His *preaching*, "*inasmuch as* they were sometime disobedient" (cf. ch. 4. 6). Also "went" seems to mean a *personal* going, as in v. 22, not merely *in spirit*. But see the answer below. The objections are, "quicken" must refer to Christ's *body* (cf. v. 21, end), for as His *Spirit* never ceased to live, it cannot be said to be "quicken." Cf. John, 5. 21; Romans, 8. 11, and other passages, where "quicken" is used of the *bodily* resurrection. Also, not His *Spirit*, but His *soul*, went to Hades. His Spirit was commended by Him at death to His Father, and was thereupon "in Paradise." The theory I. would thus require that His descent to the spirits in prison should be *after* His resurrection! Cf. Ephesians, 4. 9, 10, which makes the *descent* precede the *ascend*. Also Scripture elsewhere is silent about such a heralding, though possibly Christ's death had immediate effects on the state of both the godly and the ungodly in Hades: the souls of the godly, heretofore in comparative confinement, perhaps then having been, as some fathers thought, translated to God's immediate and heavenly presence; but this cannot be *proved* from Scripture. Cf. however, John, 3. 13; Colossians, 1. 18. *Prison* is always used in a *bad* sense in Scripture. "Paradise," and "Abraham's bosom," the abode of good spirits in Old Testament times, are separated by a wide gulf from Hell or Hades, and cannot be called "prison." Cf. 2 Corinthians, 12. 2, 4, where "paradise" and the "third heavens" correspond. Also, why should the antediluvian unbelievers in particular be selected as the objects of His preaching in Hades? Therefore explain: Quicken in spirit, in which (as distinguished from *in person*; the words "in which," *i.e.*, *in spirit*, expressly obviating the objection that "went" implies a *personal going*) He went (in the person of Noah, "a preacher of righteousness," 2 Peter, 2. 5; ALFORD's own note, Ephesians, 2. 17, is the best reply to his argument from "went" that a *local* going to Hades *in person* is meant. As "He came and preached peace" by His Spirit in the apostles and ministers after His death and ascension: so before His incarnation He preached in Spirit through Noah to the antediluvians, John, 14. 18, 28; Acts, 26. 23. "Christ should show," *lit.*, "announce light to the Gentiles") and preached unto the spirits in prison, *i.e.*, the antediluvians, whose bodies indeed seemed free, but their spirits were in prison, shut up in the earth as one great condemned cell (exactly parallel to Isaiah, 24. 22, 23, "upon the earth... they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison," etc. [just as the fallen angels are judicially regarded as "in chains of darkness," though for a time now at large on the earth, 1 Peter, 2. 4], where v. 18 has a plain allusion to the flood, "the windows from on high are open," cf. Genesis, 7. 11); from this prison the only way of escape was that preached by Christ in Noah. Christ, who in our times came in the flesh, in the days of Noah preached *in Spirit* by Noah to the spirits then in prison (Isaiah, 61. 1, end, "The Spirit of the Lord God hath sent me to proclaim the opening of the prison to them that are bound"). So in ch. 1. 11, "the Spirit of

Christ" is said to have testified in the prophets. As Christ suffered even to death by enemies, and was afterwards quickened in virtue of His "Spirit" (or Divine nature, Romans, I. 3, 4; I Corinthians, 15. 45), which henceforth acted in its full energy, the first result of which was the raising of His body (*v.* 21, end) from the prison of the grave and His soul from Hades; so the same Spirit of Christ enabled Noah, amidst reproach and trials, to preach to the disobedient spirits fastbound in wrath. That Spirit in you can enable you also to suffer patiently now, looking for the resurrection deliverance. 20. **once**—Not in the oldest MSS. **when... the long-suffering of God waited in the days of Noah**—Oldest MSS. *Greek*, "*was continuing to wait on*" (if haply men in the 120 years of grace would repent) until the end of His waiting came in their death by the flood. This refutes ALFORD's idea of a second day of grace having been given in Hades. Noah's days are selected, as the ark and the destroying flood answer respectively to "baptism" and the coming destruction of unbelievers by fire. **while the ark was a-preparing**—(Hebrews, 11. 7.) A long period of God's "long-suffering and waiting," as Noah had few to help him, which rendered the world's unbelief the more inexcusable. **where**—*lit.*, "(by having entered) *into* which." **eight**—seven (the sacred number) with ungodly Ham. **few**—So now. **souls**—As this term is here used of *living* persons, why should not "spirits" also? Noah preached to their ears, but Christ in *spirit*, to their *spirits*, or spiritual natures. **saved by water**—The same water which drowned the unbelieving, buoyed up the ark in which the **eight** were saved. Not as some *translate*, "were brought safe *through* the water." However, the sense of the preposition may be as in I Corinthians, 3. 15, "they were safely preserved through the water," though having to be *in the water*. 21. **whereunto**—The oldest MSS. read "which" *lit.*, "which (*viz.*, *water*, in general; being) the antitype (of the water of the flood) is now saving (the salvation being not yet fully realized by us, cf. I Corinthians, 10. 1, 2, 5; Jude, 5; *puts into a state of salvation*) us also (two oldest MSS. read '*you*' for '*us*.' *You also*, as well as Noah and his party), to wit baptism." Water saved Noah not of itself, but by sustaining the ark built in *faith* resting on God's word: it was to him the sign and means of a kind of *regeneration* of the earth. The flood was for Noah a baptism, as the passage through the Red sea was for the Israelites; by baptism in the flood he and his family were transferred from the old world to the new; from immediate destruction to lengthened probation; from the companionship of the wicked to communion with God; from the severing of all bonds between the creature and the Creator to the privileges of the covenant: so we by spiritual baptism. As there was a Ham who forfeited the privileges of the covenant, so many now. The antitypical water, *viz.*, baptism, saves you also, not of itself, nor the mere material water, but the spiritual thing conjoined with it, repentance and faith, of which it is the sign and seal, as Peter proceeds to explain. Cf. the union of the sign and thing signified, John, 3. 5; Ephesians, 5. 26; Titus, 3. 5; Hebrews, 10. 22; cf. I John, 5. 6. **not the, etc.**—"flesh" bears the emphasis. "Not the putting away of the filth of the *flesh*" (as is done by a mere water-baptism, unaccompanied with the Spirit's baptism, cf. Ephesians, 2. 11), but of the soul. It is the ark (Christ and His Spirit-filled church), not the water, which is the instrument of salvation: the water only flowed

round the ark; so not the mere water-baptism, but the water when accompanied with the Spirit. **answer—Greek**, "interrogation:" referring to the *questions* asked of candidates for baptism; eliciting a confession of faith "toward God," and a renunciation of 'Satan [AUGUSTINE, *ad Catechumenos*, B. 4, c. 1.; CYPRIAN, *Ep. 7, ad Rogatian*], which, when flowing from "a good conscience," assure one of being "saved." *Lit.*, "a good conscience's interrogation (including the satisfactory *answer*) toward God." I prefer this to the *translation* of WAHL, ALFORD, etc., "*enquiry of a good conscience after God*:" not one of the parallels alleged, not even 2 Samuel, 11. 7, in the LXX., is strictly in point. Recent Byzantine *Greek* idiom (whereby the term meant (1.) the question; (2.) the stipulation; (3.) the engagement), easily flowing from the usage of the word as Peter has it, confirms the former *translation*. **by the resurrection of Jesus**—joined with "saves you." In so far as baptism applies to us the power of Christ's resurrection. As Christ's death unto sin is the source of the believer's death unto, and so deliverance from, sin's penalty and power; so His resurrection life is the source of the believer's new spiritual life. 22. (Psalm 110. 1; Romans, 8. 34, 38; 1 Corinthians, 15. 24; Ephesians, 1. 21; 3. 10; Colossians, 1. 16; 2. 10-15.) The fruit of His patience in His voluntarily-endured and undeserved sufferings: a pattern to us, v. 17, 18. **gone**—(Luke, 24. 51.) Proving against rationalists an actual material ascension. *Lit.*, "Is on the right hand of God, *having gone* into heaven." The oldest MS. of the *Vulgate* and the *Latin* fathers, add what expresses the benefit to us of Christ's sitting on God's right hand, "Who is on the right hand of God, *having swallowed up death that we may become heirs of everlasting life*;" involving for us A STATE OF LIFE, saved, glorious, and eternal. The GREEK MSS. however, reject the words. Cf. with this verse Peter's speeches, Acts. 2. 32-35; 3. 21, 26. 10. 40, 42.

CHAPTER IV.

Ver. 1-19. LIKE THE RISEN CHRIST, BELIEVERS HENCEFORTH OUGHT TO HAVE NO MORE TO DO WITH SIN. *As the end is near, cultivate self-restraint, watchful prayerfulness, charity, hospitality, Scriptural speech, ministering to one another according to your several gifts to the glory of God: Rejoicing patience under suffering.* 1. **for us**—Supported by some oldest MSS. and versions, omitted by others. **In the flesh**—in His mortal body of humiliation. **arm**—(Ephesians, 6. 11. 13.) **the same mind**—of suffering with patient willingness what God *wills* you to suffer. **he that hath suffered**—for instance, Christ first, and in His person the believer: a general proposition. **hath ceased**—*lit.*, "has been made to cease," *i.e.*, *has obtained* by the very fact of his having suffered once for all, a *cessation from sin*, which had heretofore lain on him (Romans, 6. 6-11, especially 7). The Christian is by faith one with Christ: as *then* Christ by death is judicially freed from sin; so the Christian who has in the person of Christ died, has no more to do with it judicially, and ought to have no more to do with it actually. "The flesh" is the sphere in which sin has place. 2. **That he, etc.**—"That he (the believer, who has once for all obtained cessation from sin by suffering, in the person of

Christ, *viz.*, in virtue of his union with the crucified Christ) should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God" as his rule. "*Rest of his time in the flesh*" (the *Greek* has the proposition "in" here, not in *v. 1* as to Christ) proves that the reference is here not to Christ, but to the believer, whose remaining time for glorifying God is short (*v. 3*). "Live" in the truest sense, for heretofore he was *dead*. Not as ALFORD, "*Arm yourselves... with a view no longer to live the rest of your time.*" 3. *may suffice*—*Greek*, "is sufficient." Peter takes the lowest ground: for not even the past time ought to have been wasted in lust: but since you cannot recall it, at least lay out the future to better account. *us*—Omitted in oldest MSS. *wrought*—*Greek*, "wrought out." *Gentiles*—heathen: which many of you were. *when, etc.*—"walking as ye have done [ALFORD] in *lasciviousness*;" the *Greek* means *petulant, immodest, wantonness*, unbridled conduct: not so much filthy lust. *excess of wine*—"wine-bibblings." [ALFORD.] *abominable*—"nefarious," "lawless idolatries," violating God's most sacred law: not that *all* Peter's readers (*Note*, ch. i. 1) *walked* in these, but many, *viz.*, the Gentile portion of them. 4. *Wherein*—In respect to which abandonment of your former *walk* (*v. 3*). *run not with them*—eagerly, in troops. [BENGEL.] *excess*—*lit.*, *profusion*; a sink: stagnant water remaining after an inundation. *riot*—profligacy. *speaking evil*—charging you with pride, singularity, hypocrisy, and secret crimes (*v. 14*; 2 Peter, 2. 2). However, there is no "of you" in the *Greek*, but simply "blaspheming." It seems to me always to be used, either directly or indirectly, in the sense of *impious reviling against God, Christ, or the Holy Spirit*, and the Christian religion, not merely against men as such; *Greek*, *v. 14*, below. 5. They who now call you to account falsely, shall have to give account themselves for this very evil-speaking (Jude, 15), and be condemned justly. *ready*—very speedily (*v. 7*; 2 Peter, 3. 10). Christ's coming is to the believer always near. 6. *For*—Giving the reason for *v. 5*, "judge the *dead*." *gospel preached also to... dead*—as well as to them now living, and to them that shall be found alive at the coming of the Judge. "Dead" must be taken in the same literal sense as in *v. 5*, which refutes the explanation "dead" *in sins*. Moreover, the absence of the *Greek* article does not necessarily restrict the sense of "dead" to particular dead persons, for there is no *Greek* article in *v. 5* also, where "the dead" is universal in meaning. The sense seems to be, Peter, as representing the true attitude of the church in every age, expecting Christ at any moment, says, The Judge is ready to judge the quick and dead—the *dead*, I say, for they, too, in their lifetime, have had the gospel preached to them, that so they might be judged at last in the same way as those living now (and those who shall be so when Christ shall come), *viz.*, "men in the flesh," and that they might, having escaped condemnation by embracing the gospel so preached, live unto God in the spirit (though death has passed over their flesh), Luke, 20. 38, thus being made like Christ in death and in life (*Note*, ch. 3. 18). He says, "live," not "made alive" or quickened: for they are supposed to have been already "quickened together with Christ" (Ephesians, 2. 5). This verse is parallel to ch. 3. 19; cf. *Note* there. The gospel, substantially, was "preached" to the Old Testament church; though not so fully as to the New Testament church. It is no valid objection, that the gospel has not been preached to *all* that shall

be found dead at Christ's coming. For Peter is plainly referring only to those within reach of the gospel, or who might have known God through His ministers in Old and New Testament times. Peter, like Paul, argues that those found *living* at Christ's coming shall have no advantage above the *dead* who shall then be raised, inasmuch as the latter *live unto*, or "according to," *God*, even already in His purpose. ALFORD's explanation is wrong, "that they might be judged according to men as regards the flesh," *i.e.*, *be in the state of the completed sentence on sin*, which death, *death after the flesh*. For "judged" cannot have a different meaning in this verse from what "judge" bears in *v. 5*. "Live according to God" means, live a life with God, *such as God lives*, divine: as contrasted with "according to men in the flesh," *i.e.*, a life such as men live in the flesh. 7. Resuming the idea in *v. 5*. **the end of all things**—and therefore also of the wantonness (*v. 3, 4*) of the wicked, and of the sufferings of the righteous. [BENGEL.] The nearness meant is not that of mere *time*, but that *before the Lord*: as he explains to guard against misapprehension, and defends God from the charge of procrastination; We live in the last dispensation, not like the Jews under the Old Testament. The Lord will come as a thief: He is "ready" (*v. 5*) to judge the world at any moment: it is only God's long-suffering and His will that the gospel should be preached as a witness to all nations, that induces him to lengthen out the time which is with Him still as nothing. **sober**—"self-restrained." The opposite duties to the sins in *v. 3* are here inculcated. Thus "sober" is the opposite of "lasciviousness" (*v. 3*). **watch**—*Greek*, "be soberly vigilant:" not intoxicated with worldly cares and pleasures. Temperance promotes *wakefulness* or watchfulness, and both promote prayer. Drink makes drowsy, and drowsiness prevents prayer. **prayer**—*Greek*, "prayers;" the end for which we should exercise vigilance. 8. **above all things**—not that "charity" or *love* is placed above "prayer," but because *love* is the animating spirit, without which all other duties are dead. *Translate as Greek*, "Having your mutual (*lit.*, *towards yourselves*) charity intense." He presupposes its existence among them: he urges them to make it more fervent. **charity shall cover the multitude, etc.**—The oldest MSS. have "covereth." Quoted from Proverbs, 10. 9; cf. 17. 12. "Covereth" so as not harshly to condemn or expose faults; but forbearingly to bear the other's burdens, forgiving and forgetting past offences. Perhaps the *additional* idea is included. By prayer for them, *love tries to have them covered by God*; and so being the instrument of converting the sinner from his error, "covereth a (not 'the,' as *English Version*) multitude of sins;" but the former idea from Proverbs is the *prominent* one. It is not as Rome teaches, "covereth" *his own* sins; for then the *Greek* middle voice would be used; and, Proverbs, 10. 12, and 17. 9, support the Protestant view. "As God with His love covers my sins if I believe, so must I also *cover the sins of my neighbor*." [LUTHER.] Cf. the conduct of Shem and Japheth to Noah (Genesis, 9. 23), in contrast to Ham's exposure of his father's shame. We ought to cover other's sins only where love itself does not require the contrary. 9. (Romans, 12. 13; Hebrews, 13. 2.) Not the spurious hospitality which passes current in the world, but the entertaining of those *needing* it, especially those exiled for the faith, as the representatives of Christ, and all the hospitality to whomsoever exercised from genuine Christian love. **without grudging**—*Greek*,

"murmuring." "He that giveth, let him do it with simplicity," *i.e.*, open-hearted sincerity: with cordiality. Not secretly speaking against the person whom we entertain, or upbraiding him with the favor we have conferred on him. 10. **every**—"Even as each man hath received," in whatever degree, and of whatever kind. The Spirit's *gifts* (*lit.*, "gift of grace," *i.e.*, *gratuitously* bestowed) are the common property of the Christian community, each Christian being but a steward for the edifying of the whole, not receiving the gift merely for his own use. **minister the same**—not discontentedly envying or disparaging the gift of another. **one to another**—*Greek* as in *v.* 8, "towards yourselves:" implying that all form but one body, and in seeking the good of other members they are promoting the good of themselves. **stewards**—Referring to Matthew, 25. 15, etc.; Luke, 19. 13-26. 11. **If any... speak**—*vis.*, as a prophet, or divinely-taught teacher in the church assembly. **the**—the *Greek* has no article: "as oracles of God." This may be due to the *Greek*, "God," having no article, it being a principle when a governed noun omits the *Greek* article, that the governing noun should omit it too. In Acts, 7. 38, also, the *Greek* article is wanting: thus *English Version*, "as the oracles of God," *vis.*, the *Old Testament*, would be right, and the precept be similar to Romans, 12. 6, "prophecy according to the analogy of the faith." But the context suits better thus, "Let him speak as (becomes one speaking) oracles of God." His divinely-inspired words are *not his own*, but *God's*, and as a steward (*v.* 10) having them committed to him, he ought so to speak them. Jesus was the pattern in this respect (Matthew, 7. 29; John, 12. 49; 14. 10; cf. Paul, 2 Corinthians, 2. 17). *Note*, the very same term as is applied, in the only other passages where it occurs (Acts, 7. 38; Romans, 3. 2; Hebrews, 5. 12), to the *Old Testament* inspired writings, is here predicated of the inspired words (the substance of which was afterwards committed to writing) of the *New Testament* prophets. **minister**—in *acts*: the other sphere of spiritual activity besides *speaking*. **as of**—"out of" the store of his "strength" (*Greek*, *physical power* in relation to outward service, rather than moral and intellectual "ability:" so in Mark, 12. 30). **giveth**—*Greek*, "supplieth:" originally said of a *Choragus*, who supplied the chorus with all necessities for performing their several parts. **that God in all things may be glorified**—the final end of all a Christian's acts. **through Jesus Christ**—the Mediator through whom all our blessings come down to us, and also through whom all our praises ascend to God. Through Christ alone can God be glorified in us and our sayings and doings. **to whom**—Christ. **be**—*Greek*, "is." **for ever and ever**—*Greek*, "unto the ages of the ages." 12. **strange**—they might think it strange that God should allow His chosen children to be sore tried. **fiery trial**—like the fire by which metals are tested and their dross removed. The *Greek* adds "in your case." **which is to try you**—*Greek*, "which is taking place for a trial to you." Instead of its "*happening* to you" as some strange and untoward chance, it "is taking place" with the gracious design of trying you: God has a wise design in it—a consolatory reflection. 13. **Inasmuch as**—The oldest MSS. read, "in proportion as;" "in as far as" ye by suffering are partakers of Christ's sufferings, *i.e.*, by faith enter into realizing fellowship with them: willingly for His sake suffering as He suffered. **with exceeding joy**—*Greek*, "*exulting joy*:" now ye rejoice amidst sufferings: then ye shall EXULT forever free from

sufferings (ch. i. 6, 8). If we will not bear sufferings for Christ now, we must bear eternal sufferings hereafter. 14. **for**—*Greek*, "IN the name of Christ," *vis.*, as *Christians* (v. 16; ch. 3. 14), above: "in my name, because ye belong to Christ." The emphasis lies on this: v. 15, "as a murderer, thief" etc., stands in contrast. Let your suffering be on account of Christ, not on account of evil-doing (ch. 2. 20). **reproached**—*reproach* affects noble minds more than loss of goods, or even bodily sufferings. **the Spirit... upon you**—the same Spirit as rested on Christ (Luke, 4. 18). "The Spirit of glory" is *His* Spirit, for He is the "Lord of glory" (James. 2. 1). Believers may well overcome the "*reproach*" (cf. Hebrews, 11. 26), seeing that "the Spirit of glory" rests upon them, as upon Him. It cannot prevent the happiness of the righteous, if they are reproached for Christ, because they retain before God their *glory* entire, as having the Spirit, with whom *glory* is inseparably joined. [CALVIN.] **and of God**—*Greek*, "and the (Spirit) of God," implying that the Spirit of glory (which is Christ's Spirit) is at the same time also the Spirit of God. **on their part he is evil spoken of, but on your part he is glorified**—Omitted in the two oldest *Greek* MSS. and *Syriac* and *Coptic* versions, but supported by one very old MS., *Vulgate*, *Sahidic*, *Cyprian*, etc. "Evil spoken of," *lit.*, "blasphemed:" not merely do they "*speak against you*," as in ch. 3. 16, but *blasphemously mock Christ* and Christianity itself. 15. **But**—*Greek*, "For." "Reproached in the name of Christ" I say (v. 14). "FOR let none," etc. **as... as... as**—the *as* twice in italics is not in the *Greek*. The second *Greek* "*as*" distinguishes the class "busybody in other men's matters," from the previous class of delinquents. Christians, from mistaken zeal, under the plea of faithfulness, might readily step out of their own calling and make themselves judges of the acts of unbelievers. *Lit.*, "a bishop in what is (not his own, but) another's" province: an allusion to the existing *bishops* or overseers of the church: a self-constituted bishop in other's concerns. 16. **a Christian**—the name given in contempt first at Antioch, Acts, 11, 26; 26. 27, 28; the only three places where the term occurs. At first believers had no distinctive name, but were called among themselves "brethren," Acts, 6. 3; "disciples," Acts, 6. 1; "those of the way," Acts, 9. 2; "saints," Romans, 1. 7: by the Jews (who denied that Jesus was the CHRIST, and so would never originate the name *Christian*) in contempt "Nazarenes." At Antioch, where first *idolatrous* Gentiles (Cornelius, Acts, 10, was not an idolater, but a proselyte) were converted, and wide missionary work began, they could be no longer looked on as a *Jewish* sect, and so the *Gentiles* designated them by the new name "Christians." The rise of the new name marked a new epoch in the church's life, a new stage of its development, *vis.*, its missions to the Gentiles. The idle and witty people of Antioch, we know from heathen writers, were famous for inventing nicknames. The date of this epistle must have been when this had become the generally recognized designation among *Gentiles* (it is never applied by Christians to each other, as it was in after ages—an undesigned proof that the New Testament was composed when it professes), and when the name exposed one to reproach and suffering, though not seemingly as yet to systematic persecution. **let him not be ashamed**—though the world is ashamed of shame. To suffer for one's own faults is no honor (v. 15; ch. 2. 10),—for Christ, is no *shame* (v. 14; ch. 3. 14). **but let him glorify God**—not merely glory in persecution: Peter, might

have said as the contrast, "but let him esteem it an honor to himself;" but the honor is to be given *to God*, who counts him worthy of such an honor, involving exemption from the coming judgments on the ungodly. **on this behalf**—The oldest MSS. and *Vulgate* read, "in this name." *i.e.*, in respect of suffering for such a name. 17. Another ground of consolation to Christians. All must pass under the judgment of God: God's own household first, their chastisement being here, for which they should glorify Him as a proof of their membership in His family, and a pledge of their escape from the end of those whom the last judgment shall find disobedient to the gospel. **the time**—*Greek*, "season," "fit time." **judgment must begin at the house of God**—the church of living believers. Peter has in mind Ezekiel, 9. 6; cf. Amos, 3. 2; Jeremiah, 25. 29. Judgment is already begun, the gospel word, as a "two-edged sword," having the double effect of saving some and condemning others, and shall be consummated at the last judgment. "When power is given to the destroyer, he observes no distinction between the righteous and the wicked; not only so, but he begins first at the righteous." [WETSTEIN from *Rabbins*.] But God limits the destroyer's power over His people. **if...at us, what shall be the end of them, etc.**—If even the godly have chastening judgments now, how much more shall the ungodly be doomed to damnable judgment at last. **gospel of God**—the very God who is to judge them. 18. **scarcely**—Cf. "so as by fire," 1 Corinthians, 3. 15; having to pass through trying chastisements, as David did for his sin. "The righteous" man has always more or less of trial, but the issue is certain, and the entrance into the kingdom *abundant* at last. The "scarcely" marks the severity of the ordeal, and the unlikelihood (in a mere human point of view) of the righteous sustaining it; but the righteousness of Christ and God's everlasting covenant make it all sure. **ungodly**—having no regard for God: negative description. **sinner**—loving sin: positive: the same man is at once God-forgetting and sin-loving. **appear**—in judgment. 19. General conclusion from v. 17, 18. Seeing that the godly know that their sufferings are *by God's will*, to chasten them that they may not perish with the world, they have good reason to trust God cheerfully amidst sufferings, persevering in *well-doing*. **let them**—*Greek*, "let them also," "let even them," as well as those not suffering. Not only under ordinary circumstances, but *also* in time of *suffering*, let believers commit, etc. (cf. *Note*, ch. 3. 14). **according to the will of God**—(*Note*, ch. 3. 17.) God's will that the believer should suffer (v. 17), is for his good. One oldest MS. and *Vulgate* read, "In *well-doings*:" contrast ill-doings, v. 15. Our committing of ourselves to God is to be, not in indolent and passive quietism, but accompanied with active *well-doings*. **faithful**—to His covenant promises. **Creator**—who is therefore also our Almighty Preserver. He, not we, must keep our souls. Sin destroyed the original spiritual relation between creature and Creator, leaving that only of government. Faith restores it: so that the believer, living to *the will of God* (ch. 4. 2), rests implicitly on his *Creator's* faithfulness.

CHAPTER V.

Ver. 1-14. EXHORTATIONS TO ELDERS, JUNIORS, AND ALL IN GENERAL. PARTING PRAYER. CONCLUSION. 1. **elders**—alike in office and

age (v. 5). **I...also an elder**—To put one's self on a level with those whom we exhort, gives weight to one's exhortations (cf. 2 John, 1). Peter, in true humility for the gospel's sake, does not put forward his *apostleship* here, wherein he *presided over the elders*. In the apostleship the apostles have no successors, for "the signs of an apostle" have not been transmitted. The presidents over the presbyters and deacons, by whatever name designated, *angel*, *bishop*, or *moderator*, etc., though of the same order as the *presbyters*, yet have virtually succeeded to a superintendency of the church analogous to that exercised by the apostles (this superintendency and priority existed from the earliest times after the apostles [TERTULLIAN]); just as the Jewish synagogue (the model which the church followed) was governed by a council of presbyters, presided over by one of themselves, "the chief ruler of the synagogue." Cf. VITRINGA, *Synagogue*, Part II., ch. 3. and 7. **witness**—an *eye-witness* of Christ's sufferings, and so qualified to exhort you to believing patience in *suffering for well-doing* after His example (ch. 4. 19; 2. 20). This explains the "therefore" inserted in the oldest MSS., "I therefore exhort," resuming the exhortation, ch. 4. 19. His higher dignity as an *apostle* is herein delicately implied, as *eye-witnessing* was a necessary qualification for apostleship: cf. Peter's own speeches, Acts, 1. 21, 22; 2. 32; 10. 39. **also**—Implying the righteous recompense corresponding to the sufferings. **partaker of the glory**—according to Christ's promise; an earnest of which was given in the transfiguration. 2. **Feed**—*Greek*, "Tend as a shepherd," by discipline and doctrine. Lead, feed, heed; by prayer, exhortation, government, and example. The *dignity* is marked by the term "*elder*;" the *duties* of the office, to *tend* or *oversee*, by "*bishop*." Peter has in mind Christ's injunction to him, "Feed (*tend*) my sheep... Feed (*pasture*) my lambs" (John, 21. 16). He invites the elders to share with him the same duty (cf. Acts, 20. 28). The flock is Christ's. **which is among you**—Whilst having a concern for *all* the church, your special duty is to feed that portion of it *which is among you*. **oversight**—*Greek*, "bishopric," or duty of bishops, *i.e.*, overseer. **not by constraint**—necessity is laid upon them, but willingness prevents its being felt, both in undertaking and in fulfilling the duty. [BENGEL.] "He is a true presbyter and minister of the counsel of God who doeth and teacheth the things of the Lord, being not accounted righteous merely because he is a presbyter, but, because righteous, chosen into the presbytery." [CLEMENS ALEXANDRINUS.] **willingly**—One oldest MS., *Vulgate*, *Syriac*, and *Coptic*, add, "as God would have it to be done" (Romans, 8. 27). **not for filthy lucre**—(Isaiah, 56. 11; Titus, 1. 7.) **of a ready mind**—promptly and heartily, without selfish motive of gain-seeking, as the Israelites gave their services *willingly-heartedly* to the sanctuary. 3. **being lords**—*Greek*, "lording it," implying pride and oppression. "Not that we have dominion over your faith." **God's heritage**—*Greek*, "the inheritances," *i.e.*, the *portions* of the church committed severally to your pastoral charge. [BENGEL.] It is explained by "the flock" in the next clause. However, in v. 2, "*flock of God* which is among you," answering to "(God's) heritages" (plural to express *the sheep* who are God's portion and inheritance, Deuteronomy, 32. 9) committed to you, favors *English Version*. The flock, *as one whole*, is God's heritage, or *flock* in the singular. Regarded in relation to its *component sheep*, divided among several pastors, it is in the plural "heritages." Cf. Acts, 1. 17,

25, "Part" (the same *Greek*). Bernard of Clairvaux, wrote to Pope Eugene, "Peter could not give thee what he had not; what he had he gave: the care over the church, not *dominion*." *being—Greek*, "becoming," *ensamples*—the most effective recommendation of precept (I Timothy, 4. 12). Titus, 2. 7, "patterns." So Jesus. "A monstrosity it is to see the highest rank joined with the meanest mind, the first seat with the lowest life, a grandiloquent tongue with a lazy life, much talking with no fruit." [BERNARD.] 4. *And—And so*: as the result of "being ensamples" (v. 3). *chief Shepherd*—The title peculiarly Christ's own, not Peter's or the pope's. *when...shall appear—Greek*, "be manifested" (Colossians, 3. 4). Faith serves the Lord while still unseen. *that fadeth not away—Greek*, "amarantine" (cf. ch. 1. 4). *crown—Greek*, *stephanos*, a garland of victory, the prize in the Grecian games, woven of ivy, parsley, myrtle, olive, or oak. Our crown is distinguished from theirs in that it is "incorruptible" and "fadeth not away," as the leaves of theirs soon did. "The crown of life." Not a *kingly* "crown" (a different *Greek* word, *diadema*): the prerogative of the Lord Jesus (Revelation, 19. 12). *glory—Greek*, "the glory," viz., to be then revealed (v. 1; ch. 4. 13). 5. *ye younger*—The *deacons* were originally the younger men, the *presbyters* older; but subsequently as *presbyter* expressed the office of church-ruler or teacher, so *Greek neoteros* means not (as *lit.*) *young men* in age, but *subordinate ministers* and servants of the church. So Christ uses the term "younger." For He explains it by "he that doth serve," *lit.*, *he that ministereth as a deacon*; just as He explains "the greatest" by "he that is chief," *lit.*, "he that ruleth," the very word applied to the *bishops* or *presbyters*. So "the young men" are undoubtedly the deacons of the church of Jerusalem, of whom, as being all *Hebrews*, the Hellenistic Christians subsequently complained as neglecting their *Grecian* widows, whence arose the appointment of the seven others, *Hellenistic* deacons. So here, Peter, having exhorted the *presbyters*, or elders, not to lord it over those committed to them, adds, Likewise ye *neoteros* or younger, i.e., subordinate ministers and deacons, submit cheerfully to the commands of the elders. [MOSHEIM.] There is no Scripture sanction for "younger" meaning *laymen* in general (as ALFORD explains): its use in this sense is probably of later date. The "all of you" that follows, refers to the *congregation* generally; and it is likely that, like Paul, Peter should notice, previous to the general congregation, the *subordinate ministers* as well as the *presbyters*, writing as he did to the same region (Ephesus), and to confirm the teaching of the apostle of the Gentiles. *Yea*—To sum up all my exhortations in one. *be subject*—Omitted in the oldest MSS. and Versions, but TISCHENDORF quotes the *Vatican* MS. for it. Then translate, "Gird (ch. 1. 13; 4. 1) fast on humility (lowliness of mind) to one another." The verb is *lit.*, "tie on with a fast knot." [WAHL.] Or, "gird on humility as the slave dress (encomboma)." as the Lord girded himself with a towel to perform a servile office of humility and love, washing his disciples' feet, a scene in which Peter had played an important part, so that he would naturally have it before his mind. Cf. similarly v. 2, with John, 21. 15-17. Clothing was the original badge of man's sin and shame. Pride caused the need of man's clothing, and pride still reigns in dress; the Christian therefore clothes himself in humility (ch. 3. 3, 4). God provides him with the robe of Christ's righteousness, in order to receive which man

must be stripped of pride. **God resisteth the proud**—Quoted, as James, 4. 6, from Proverbs, 3. 34. Peter had James before his mind, and gives his epistle inspired sanction. Cf. v. 9, with James, 4. 7, *lit.*, "*arrayeth Himself against.*" Other sins flee from God: pride alone opposeth itself to God; therefore, God also in turn *opposes Himself to the proud*. [GERHARD in ALFORD.] Humility is the vessel of all graces. [AUGUSTINE.] 6. **under the mighty hand**—afflicting you (ch. 3. 15): "accept" His chastisements, and turn to Him that smiteth you. He depresses the proud and exalts the humble. **In due time**—wait humbly and patiently for His own fit time. One oldest MS. and *Vulgate* read, "In the season of visitation," *vis.*, His visitation in mercy. 7. **Casting—once for all:** so the *Greek* aorist. **care**—"anxiety." The advantage flowing from *humbling ourselves under God's hand* (v. 6) is confident reliance on His goodness. Exemption from care goes along with humble submission to God. **careth for you**—*lit.*, "*respecting you.*" Care is a burden which faith casts off the man on his God. Cf. Psalm 22. 10; 37. 5; 55. 22, to which Peter alludes; Luke, 12. 22, 37; Philippians, 4. 6. **careth**—not so strong a *Greek* word as the previous *Greek* "anxiety." 8. Peter has in mind Christ's warning to himself to *watch* against *Satan*, from forgetting which he fell. **Be sober... vigilant**—"Care," *i.e.*, *anxiety*, will intoxicate the soul; therefore be sober, *i.e.*, self-restrained. Yet, lest this freedom from *care* should lead any to false security, he adds, "Be vigilant" against "your adversary." Let this be your "care." God provides, therefore do not be anxious. The Devil seeks, therefore watch. [BENGEL.] **because**—Omitted in the oldest MSS. The broken and disjointed sentences are more fervid and forcible. LUCIFER of Cagliari reads as *English Version*. **adversary**—*lit.*, *opponent in a court of justice* (Zechariah, 3. 1). "Satan" means *opponent*. "Devil," *accuser* or slanderer (Revelation, 12. 10). "The enemy" (Matthew, 13. 39). "A murderer from the beginning" (John, 8. 44). He counteracts the gospel and its agents. "The tempter." **roaring lion**—Implying his violent and insatiable thirst for prey as a hungry lion. Through man's sin he got God's justice on his side against us; but Christ, our Advocate, by fulfilling all the demands of justice for us, has made our redemption altogether consistent with justice. **walketh about**—(Job, 1. 7; 2. 2.) So the children of the wicked one *cannot rest*. Evil spirits are in 2 Peter, 2. 4; Jude, 6, said to be already in chains of darkness and in hell. This probably means that this is their doom *finally*: a doom already begun in part; though for a time they are permitted to roam in the world (of which Satan is prince), especially in the dark air that surrounds the earth. Hence perhaps arises the miasma of the air at times, as physical and moral evil are closely connected. **devour**—entangle in worldly "care" (v. 7) and other snares, so as finally to destroy. Cf. Revelation, 12. 15, 16. 9. (Luke, 4. 13; Ephesians, 6. 11-17; James, 4. 7.) **stedfast**—Cf. "established in the truth," 2 Peter, 1. 12. Satan's power exists only in respect to the unbelieving: the faithful he cannot hurt (1 John, 5. 18). Faith gives strength to prayer, the great instrument against the foe (James, 1. 6, etc.). **knowing, etc.**—"encouragement not to faint in afflictions:" your brethren suffer the same; nothing beyond the common lot of Christians befalls you (1 Corinthians, 10. 13). It is a sign of God's favor rather than displeasure, that Satan is allowed to harass you, as he did Job. Your fellow-Christ-

tians have the same battle of faith and prayer against Satan. **In the world**—lying in the wicked one, and therefore necessarily the scene of "tribulation" (John, 16. 33). ~~are~~—*are being accomplished* according to the appointment of God. 10. Comforting assurance that God will finally "perfect" His work of "grace" in them, after they have undergone the necessary previous suffering. **But**—Only do you watch and resist the foe: God will perform the rest. [BENGEL.] **of all grace**—(Cf. ch. 4. 10.) The God to whom as its source all grace is to be referred: who in grace completes what in grace He began. He from the first "called YOU (so the oldest MSS. read for 'us') unto (with a view to) glory." He will not let His purpose fall short of completion. If He does so in punishing, much more in grace. The three are fitly conjoined: the *call*, the *glory* to which we are called, and the way (*suffering*); the fourth is the ground of the calling, *viz., the grace of God in Christ*. **by**—*Greek*, "in." Christ is He *in virtue* of whom, and *in union with* whom, believers are called to glory. The opposite is "in the world" (v. 9; John, 16. 33). **after that ye have suffered**—Join to "called you:" *suffering*, as a necessary preliminary to *glory*, was contemplated in God's *calling*. **a while**—short and inconsiderable, as compared with the *glory*. **perfect, etc.**—The two oldest MSS., and *Vulgate* and *Coptic* versions, read, "*Shall* perfect (so that there shall be nothing *defective* in you), *stablish*, *strengthen*," and omit "settle," *lit.*, *ground*, or *fix on a foundation*. ALFORD reads it in spite of the oldest MSS. The authority of the latter I prefer; moreover the climax seems to require rather a verb of *completing* the work of grace, than, as the *Greek* means, *founding* it. The *Greek* has "shall HIMSELF perfect you:" though you are called on to *watch* and *resist* the foe, God *Himself* must really do all in and through you. The same God who begins must *Himself* complete the work. The *Greek* for "stablish" (so as to be "stedfast in the faith," v. 9) is the same as "strengthen," Luke, 22. 32. Peter has in mind Christ's charge, "When thou art converted *strengthen* thy brethren." His exhortation accords with his name *Peter*. "Thou art *Peter*, and upon this *rock* I will build my church." "Stablish," so as not to waver. "Strengthen" *with might in the inner man by His Spirit*, against the foe. 11. **To him**—Emphatic. To Him and Him alone: not to ourselves. Cf. "Himself," *Note*, v. 10. **glory and**—Omitted in the oldest MSS. and versions. **dominion**—*Greek*, "the might" shown in so "perfecting," etc., you, v. 10. 12. **Silvanus**—*Silas*, the companion of Paul and Timothy: a suitable messenger by whom to confirm, as Peter here does, *Paul's* doctrine of "the true grace of God" in the same churches (cf. 2 Peter, 3. 16). We never meet with Silvanus as Paul's companion after Paul's last journey to Jerusalem. His connexion with Peter was plainly subsequent to that journey. **as I suppose**—Join "faithful unto you [STEIGER], as I suppose." Silvanus may have stood in a close relation to the churches in Asia, perhaps having taken the oversight of them after Paul's departure, and had afterwards gone to Peter, by whom he is now sent back to them with this epistle. He did not *know*, by positive observation, *Silvanus' faithfulness to them*; he therefore says, "faithful to you, as I suppose," from the accounts I hear; not expressing doubt. ALFORD joins "I have *written unto you*," which the *Greek* order favors. The seeming uncertainty, thus, is not as to Silvanus' faithfulness, which is

strongly marked by the *Greek* article, but as to whether he or some other would prove to be the bearer of the letter, addressed as it was to five provinces, *all* of which Silvanus might not reach: "By Silvanus, that faithful brother, as I *expect*, I have written to you." [BIRKS.] **briefly**—*Greek*, "in few (words)," as compared with the importance of the subject (Hebrews, 13. 22). **exhorting**—not so much formally *teaching doctrines*, which could not be done in so "few words." **testifying**—bearing my testimony *in confirmation* (so the *Greek* compound verb implies) of that truth which ye have already heard from Paul and Silas (1 John, 2. 27). **that this**—of which I have just written, and of which Paul before testified to you (whose testimony, now that he was no longer in those regions, was called in question probably by some; cf. 2 Peter, 3. 15, 16). 2 Peter, 1. 12, "the present truth," *vis.*, the grace formerly promised by the prophets, and *now* manifested to you. "Grace" is the key-note of Paul's doctrine which Peter now confirms (Ephesians, 2. 5, 8). Their sufferings for the gospel made them to need some attestation and confirmation of the truth, that they should not fall back from it. **wherein ye stand**—The oldest MSS. read imperatively, "*Stand ye.*" *It.*, "into which (having been already admitted, ch. 1. 8, 21; 2. 7, 9, 10) stand (therein)." Peter seems to have in mind Paul's words (Romans, 5. 2; 1 Corinthians, 15. 1). "The grace wherein we stand must be true, and our standing in it true also." [BENGEL.] Cf. in STEIGER, "He began his epistle with grace (ch. 1. 2), he finishes it with grace, he has besprinkled the middle with grace, that in every part he might teach that the church is not saved but by grace." 13. **The... at Babylon**—ALFORD, BENGEL, etc., *translate*, "She that is elected together with you in Babylon," *vis.*, *Peter's wife*, whom he *led about* with him in his missionary journeys. Cf. ch. 3. 7, "*heirs together* of the grace of life." But why she should be called "elected together with you *in Babylon*," as if there had been no Christian woman in Babylon besides, is inexplicable on this view. In *English Version* the sense is clear: "That portion of the *whole dispersion* (ch. 1. 1, *Greek*), or church of Christianized Jews, with Gentile converts, which resides in Babylon." As Peter and John were closely associated, Peter addresses the church in John's peculiar province, Asia, and closes with "your *co-elect* sister church at *Babylon* saluteth you;" and John similarly addresses the "elect lady," *i.e.*, *the church in Babylon*, and closes with "the children of thine elect sister (the Asiatic church) greet thee; cf. *Introduction* to 2 John. ERASMUS explains, "Mark *who is in the place of a son* to me;" cf. Acts, 12. 12, implying Peter's connexion with Mark; whence the mention of him in connexion with *the church* at Babylon, in which he labored under Peter before he went to Alexandria, is not unnatural. Papias reports from the presbyter John (B. 3. 39), that Mark was interpreter of Peter, recording in his gospel the facts related to him by Peter. Silvanus or Silas, had been substituted for John Mark, as Paul's companion, because of Mark's temporary unfaithfulness. But now Mark restored is associated with Silvanus, Paul's companion, in Peter's esteem, as Mark was already reinstated in Paul's esteem. That Mark had a spiritual connexion with the Asiatic churches which Peter addresses, and so naturally salutes them, appears from 2 Timothy, 4. 11; Colossians, 4. 10. **Babylon**—The Chaldean Babylon on the Euphrates. See *Introduction*, ON THE PLACE OF WRITING this epistle, in proof that *Rome* is not meant as papists

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assert; cf. LIGHTFOOT *sermon*. How unlikely that in a *friendly salutation* the enigmatical title of Rome given in *prophecy* (John, Revelation, 17. 5), should be used! Babylon was the centre from which the Asiatic dispersion whom Peter addresses was derived. PHILO, *Legat. ad Caium*, sec. 36, and JOSEPHUS, *Antiquities*, 15. 2. 2; 23. 12, inform us that Babylon contained a great many Jews in the apostolic age (whereas those at Rome were comparatively few, about 8000, JOSEPHUS, 17. 11): so it would naturally be visited by the apostle of the circumcision. It was the head-quarters of those whom he had so successfully addressed on Pentecost, Acts, 2. 9, Jewish "Parthians . . . dwellers in Mesopotamia" (the Parthians were then masters of Mesopotamian Babylon); these he ministered to *in person*. His other hearers, the Jewish "dwellers in Cappadocia, Pontus, Asia, Phrygia, Pamphylia" he now ministers to by letter. The earliest distinct authority for Peter's martyrdom at Rome is Dionysius, bishop of Corinth, in the latter half of the second century. The desirableness of representing Peter and Paul, the two leading apostles, as together founding the church of the metropolis, seems to have originated the tradition. CLEMENT of Rome (1 *Epistola ad Corinthios*, sec. 4. 5), often quoted for, is really against it. He mentions Paul and Peter together, but makes it as a *distinguishing* circumstance of Paul, that he preached both in the East and West, implying that Peter never was in the West. In 2 Peter, 1. 14, he says, "I must *shortly* put off this tabernacle," implying his martyrdom was near, yet he makes no allusion to Rome, or any intention of his visiting it. 14. *kiss of charity*—Romans, 16. 16, "an *holy kiss*:" the token of love to God and the brethren. *Love* and *holiness* are inseparable. Cf. the instance, Acts, 20. 37. *peace*—Peter's closing salutation; as Paul's is, "Grace be with you," though he accompanies it with "peace be to the brethren." "Peace" (flowing from *salvation*) was Christ's own salutation after the resurrection, and from Him Peter derives it. *be with you all that are in Christ*—The oldest MSS. omit "Jesus." In Ephesians, 6. 24, addressed to the same region, the same limitation of the salutation occurs, whence, perhaps, Peter here adopts it. Contrast "Be *with you all*," Romans 16. 24; 1 Corinthians, 16. 23.

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THE SECOND EPISTLE GENERAL OF

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AUTHENTICITY AND GENUINENESS.—If not a gross imposture, *its own internal witness* is unequivocal in its favor. It has *Peter's* name and apostleship in its heading: not only his surname, but his original name *Simon*, or *Simeon*, he thus, at the close of his life, reminding his readers who he originally was before his call. Again, in ch. 1. 16-18, he mentions *his presence at the Transfiguration*, and *Christ's prophecy of his death*: and in ch. 3. 15, *his brotherhood with Paul*. Again, in ch. 3. 1, the author speaks of himself as author of the former epistle: it is, moreover, addressed so as to *include* (but not to be restricted

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to) the same persons as the first, whom he presupposes to be acquainted with the writings of Paul, by that time recognized as "Scripture" (ch. 3. 15, "the long-suffering of God," cf. Romans 2. 4). This necessarily implies a *late date*, when Paul's Epistles (including Romans) already had become generally diffused and accepted as Scripture in the Church. The Church of the fourth century had, besides the testimony which we have of the *doubts* of the earlier Christians, other external evidence which we have not, and which, doubtless, under God's overruling providence, decided them on accepting it. It is hard to understand how a book palpably false (as it would be if Peter be not the author) could have been accepted in the Canon as finally established in the Councils of Laodicea, 360 A. D. (if the 59th article be genuine), Hippo, and Carthage in the fourth century (393 and 397). The whole tone and spirit of the Epistle disproves its being an imposture. He writes as one not speaking of himself, but *moved by the Holy Ghost* (ch. 1. 21). An attempt at such a fraud in the first ages would have brought only shame and suffering, alike from Christians and heathen, on the perpetrator: there was then *no temptation to pious frauds* as in later times. That it must have been written in the earliest age, is plain from the *wide gulf in style* which separates it and the other New Testament Scriptures from even the earliest and best of the post-apostolic period. DAHLGREN well says, "God has allowed a fosse to be drawn by human weakness around the sacred canon to protect it from all invasion."

Traces of acquaintance with it appear in the earliest Fathers. HERMAS, *Similes* 6. 4; cf. ch. 2. 13. *Greek*, "luxury in the day," "luxuriating with their own deceivings," and *Shepherd, Vision* 3. 7, "They have left their true way" (cf. ch. 2. 15); and *Vision* 4. 3, "Thou hast escaped this world" (cf. ch. 2. 20). CLEMENT of ROME, *ad Corinthios*, c. 7. 9 and 10, as to *Noah's preaching* and *Lot's deliverance*, "the Lord making it known that He does not abandon those that trust in Him, but appoints those otherwise inclined to judgment" (cf. ch. 2. 5, 6, 7, 9). IRENAEUS, A. D. 178 ("the day of the Lord is as a thousand years"), and JUSTIN MARTYR, seem to allude to ch. 3. 8. HIPPOLYTUS, *De Antichristo*, seems to refer to ch. 1. 21. "The prophets speak not of their own private (individual) ability and will, but what was (revealed) to them alone by God." The difficulty is, neither TERTULLIAN, CYRIL, CLEMENT of ALEXANDRIA, nor the oldest Syriac (*Peshito*) version (the *later* Syriac has it), nor the fragment known as MURATORI's Canon, mentions it. The first writer who has expressly named it is ORIGEN, in the third century (*Homily* on Joshua; also 4th *Homily* on Leviticus, and 13th on Numbers), who names it "Scripture," quoting ch. 1. 4; 2. 16; however (in EUSEBIUS, *Ecclesiastical History*, 6. 25), he mentions that the Second Epistle was doubted by some. FIRMIAN, bishop of Cappadocia, in *Epistle ad Cyprian*, speaks of Peter's *Epistles* as warning us to avoid heretics (a monition which occurs in the *Second*, not the *First* Epistle). Now *Cappadocia* is one of the countries mentioned (cf. 1 Peter 1. 1 with ch. 3. 1) as addressed; and it is striking, that from Cappadocia we get the earliest decisive testimony. "Internally it claims to be written by Peter, and this claim is confirmed by the Christians of that very region in whose custody it ought to have been found." [TREGELLES.]

The books disputed (*Antilegomena*), as distinguished from those universally recognized (*Homologoumena*), are Epistles, 2 Peter, James, 2 and 3 John, Jude, the Apocalypse, Epistle to Hebrews (cf. EUSEBIUS, *Ecclesiastical History*, 3. 3, 25). The *Antilegomena* stand in quite a different class from the *Spurious*; of those there was no dispute, they were universally rejected, e. g., the *Shepherd of Hermas*, the *Revelation of Peter*, the *Epistle of Barnabas*. CYRIL of JERUSALEM (A. D. 348) enumerates *seven* Catholic Epistles, including 2 Peter; so also GREGORY of NAZIANZEN (389 A. D.), and EPIPHANIUS, A. D. 367. The oldest *Greek MSS.* extant (of the fourth century) contain the *Antilegomena*. JEROME, *De Viris Illustribus*, conjectured, from a supposed difference of style between the two Epistles, that Peter, being unable to write Greek, employed a different translator of his Hebrew dictation in the Second Epistle, and not the same as translated the First into Greek. Mark is said to have been his translator in the case of the Gospel according to St. Mark; but this is all gratuitous conjecture.

Much of the same views pervade both Epistles. In both alike he looks for the Lord's coming suddenly, and the end of the world (cf. ch. 3. 8-10 with 1 Peter 4. 5); the inspiration of the prophets (cf. 1 Peter 1. 10-12 with ch. 1. 10-21; 3. 2); the new birth by the Divine word a motive to abstinence from worldly lusts (1 Peter 1. 22; 2. 2; cf. ch. 1. 4); also 1 Peter 2. 9 with ch. 1. 3, both containing in the *Greek* the rare word "virtue" (1 Peter 4. 17 with ch. 2. 3).

It is not strange that *distinctive peculiarities of style* should mark each Epistle, the design of both not being the same. Thus the *sufferings* of Christ are more prominent in the First Epistle, the object there being to encourage thereby Christian sufferers; the *glory* of the exalted Lord is more prominent in

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the Second, the object being to communicate fuller "knowledge" of Him as the antidote to the false teaching against which Peter warns his readers. Hence His title of redemption, "Christ," is the one employed in the First Epistle; but in the Second Epistle, "the Lord." *Hope* is characteristic of the First Epistle; *full knowledge*, of the Second Epistle. In the First Epistle he puts his *apostolic authority* less prominently forward than in the Second, wherein his design is to warn against false teachers. The same difference is observable in Paul's Epistles. Contrast 1 Thessalonians 1. 1; 2 Thessalonians 1. 1; Philippians 1. 1, with Galatians 1. 1; 1 Corinthians 1. 1. The reference to Paul's writings as already existing in numbers, and as then a recognised part of *Scripture*, implies that this Epistle was written at a late date, just before Peter's death.

Striking verbal coincidences occur: cf. 1 Peter 1. 19, end, with ch. 3. 14, end; ch. 1. 3, "His own," *Greek*, 2. 16; 3. 17 with 1 Peter 3. 1, 5. The omission of the *Greek* article, 1 Peter 2. 13 with ch. 1. 22; 2. 4, 5, 7. Moreover, two words occur, ch. 1. 13, "tabernacle," *i. e.*, the body, and 15, "decease," which at once remind us of the transfiguration narrative in the Gospel. Both Epistles refer to the Deluge, and to Noah as the *eighth* that was saved. Though the First Epistle abounds in quotations of the Old Testament, whereas the Second contains none, yet references to the Old Testament occur often (ch. 1. 21; 2. 5-8, 15; 3. 5, 6, 10, 12). Cf. *Greek*, 1 Peter 3. 21, "putting away," with ch. 1. 14; 1 Peter 1. 17, *Greek*: *Pass* the time, with ch. 2. 18; 1 Peter 4. 3, "walked in," with ch. 2. 10; 3. 3; "called you," 1 Peter 1. 15; 2. 9; 5. 10, with ch. 1. 3.

Moreover, more verbal coincidences with the speeches of Peter in Acts occur in this Second, than in the First Epistle. Cf. *Greek*, "obtained," ch. 1. 1 with Acts 1. 17; ch. 1. 6, *Greek*, "godliness," with Acts 3. 12, the only passage where the term occurs, except in the Pastoral Epistles; and ch. 2. 9 with Acts 10. 2, 7; ch. 2. 9, "punished," with Acts 4. 21, the only places where the term occurs; ch. 3. 2, the double genitive, with Acts 5. 32; "the day of the Lord," ch. 3. 10, with Acts 2. 20, where only it occurs except in 1 Thessalonians 5. 2.

The testimony of Jude, 17, 18, is strong for its genuineness and inspiration, by adopting its very words, and by referring to it as received by the churches to which he, St. Jude, wrote, "Remember the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you *there should be mockers in the last time, who should walk after their own ungodly lusts*." Jude, therefore, must have written *after* a Peter, to which he plainly refers; not before, as ALFORD thinks. No less than eleven passages of Jude rest on similar statements of a Peter. Jude 2, cf. ch. 1. 2; Jude 4, cf. ch. 2. 1; Jude 6, cf. ch. 2. 4; Jude 7, cf. ch. 2. 6; Jude 8, cf. ch. 2. 10; Jude 9, cf. ch. 2. 11; Jude 11, cf. ch. 2. 15; Jude 12, cf. ch. 2. 17; Jude 16, cf. ch. 2. 18; Jude 18, cf. ch. 2. 1 and 3. 3. Just in the same way Micah ch. 4. 1-4 leans on the somewhat earlier prophecy of Isaiah, whose inspiration he thereby confirms. ALFORD reasons that because Jude, in many of the passages akin to a Peter, is fuller than a Peter, he must be prior. This by no means follows. It is at least as likely, if not more so, that the briefer is the earlier, rather than the fuller. The dignity and energy of the style is quite consonant to what we should expect from the prompt and ardent foreman of the apostles. The difference of style between 1 and a Peter accords with the distinctness of the subjects and objects.

THE DATE, from what has been said, would be about 68 or 69 A. D., about a year after the first, and shortly before the destruction of Jerusalem, the typical precursor of the world's end, to which ch. 3. 30 solemnly calls attention, after Paul's ministry had closed (cf. *Greek* aorist, "wrote," past time, ch. 3. 15), just before Peter's own death. It was written to include the same persons, and perhaps in, or about the same place, as the first. Being without salutations of individuals, and entrusted to the care of no one Church, or particular churches as the first is, but directed generally "to them that have obtained like precious faith with us," it took a longer time in being recognized as canonical. Had Rome been the place of its composition or publication, it could hardly have failed to have had an early acceptance—an incidental argument against the tradition of Peter's martyrdom at Rome. The remote scene of its composition in Babylon, or else in some of the contiguous regions beyond the borders of the Roman empire, and of its circulation in Cappadocia, Pontus, &c., will additionally account for its tardy but at last universal acceptance in the Catholic Church. The former Epistle, through its *more definite address*, was earlier in its general acceptance.

OBJECT.—In ch. 3. 17, 18 the twofold design of the Epistle is set forth, *vis.*, to guard his readers against "the error" of false teachers, and to exhort them to grow in experimental "knowledge of our Lord and Saviour." The ground on which this *knowledge* rests is stated, ch. 1. 12-21, *vis.*, the inspired testimony of apostles and prophets. The danger now, as of old, was about to arise from false

teachers, who soon were to come among them, as Paul also (to whom reference is made, ch. 3. 15, 16) testified in the same region. The grand antidote is "the *full knowledge* of our Lord and Saviour," through which we know God the Father, partake of His nature, escape from the pollutions of the world, and have entrance into Christ's kingdom. The aspect of Christ presented is not so much that of the past *suffering*, as of the future *reigning*, Saviour, His present *power*, and future new kingdom. This aspect is taken as best fitted to counteract the *theories* of the false teachers who should "deny" His *Lordship* and His *coming* again, the two very points which, as an *apostle and eye-witness*, Peter attests (His "power" and His "coming"); also, to counteract *their evil example in practice*, blaspheming the way of truth, despising governments, slaves to covetousness and filthy lusts of the flesh, whilst boasting of Christian freedom, and worst of all, apostates from the truth. The *knowledge of Christ*, as being the knowledge of "the way of righteousness," "the right way," is the antidote of their bad practice. Hence "the preacher of righteousness," Noah, and "righteous Lot," are instanced as escaping the destruction which overtook the "unjust" or "unrighteous;" and Balaam is instanced as exemplifying the awful result of "unrighteousness" such as characterized the false teachers. Thus the Epistle forms one connected whole, the parts being closely bound together by mutual relation, and the end corresponding with the beginning; cf. ch. 3. 14, 18 with ch. 1. 2, in both "grace" and "peace" being connected with "the knowledge" of our Saviour; cf. also ch. 3. 17 with 1. 4, 10, 12; and ch. 3. 18, "grow in grace and knowledge," with the fuller ch. 1. 5-8; and ch. 2. 21; and ch. 3. 13, "righteousness," with ch. 1. 1; and ch. 3. 1 with ch. 1. 13; and ch. 3. 2 with ch. 1. 10.

The *germs* of Carpocratian and Gnostic heresies already existed, but the actual manifestation of these heresies is spoken of as *future* (ch. 2. 1, 2, &c.); another proof that this Epistle was written, as it professes, in the apostolic age, before the *development* of the Gnostic heresies in the end of the first and the beginning of the second centuries. The description is too general to identify the heresies with any particular one of the subsequent forms of heresy, but applies generally to them all.

Though altogether distinct in aim from the First Epistle, yet a connection may be traced. The neglect of the warnings to circumspection in the walk, led to the evils foretold in the Second Epistle. Cf. the warning against the abuse of Christian freedom, 1 Peter 2. 16 with ch. 2. 19, "While they promise them *liberty*, they themselves are the *servants of corruption*;" also the caution against *pride*, 1 Peter 5. 5, 6 with ch. 2. 18, "they speak great swelling words of vanity."

THE SECOND GENERAL EPISTLE OF

PETER.

CHAPTER I.

Ver. 1-21. ADDRESS: EXHORTATION TO ALL GRACES, AS GOD HAS GIVEN US, IN THE KNOWLEDGE OF CHRIST, ALL THINGS PERTAINING TO LIFE: CONFIRMED BY THE TESTIMONY OF APOSTLES, AND ALSO

PROPHETS, TO THE POWER AND COMING OF CHRIST. 1. **Simon**—the *Greek* form: in oldest MSS. "Symeon" (*Hebrew, i.e., hearing*), as in Acts, 15, 14. His mention of his original name, accords with the design of this second epistle, which is to warn against the coming false teachers, by setting forth the true "knowledge" of Christ on the testimony of the *original apostolic eye-witnesses* like himself. This was not required in the first epistle. **servant**—"slave:" so Paul, Romans, I. I. **to them, etc.**—He addresses a wider range of readers (*all* believers) than in the first epistle, ch. I., but means to include *especially* those addressed in the first epistle, as ch. 3. I proves. **obtained**—by grace. Applied by *Peter* to the receiving of the apostleship, *lit., by allotment*: as the *Greek* is, Luke, I. 9; John, 19. 24. They did not acquire it for themselves; the Divine election is as independent of man's control, as the lot which is cast forth. **like precious**—"equally precious" to all: to those who believe, though not having seen Christ, as well as to Peter and those who have seen Him. For it lays hold of the same "exceeding great and precious promises," and the same "righteousness of God our Saviour." "The common salvation...the faith once delivered unto the saints" (Jude, 3). **with us**—apostles and eye-witnesses (v. 18). Though putting forward his *apostleship* to enforce his exhortation, he with true humility puts himself as to "the faith," on a level with all other believers. The degree of faith varies in different believers; but *in respect to its objects*, present justification, sanctification, and future glorification, it is common alike to all. Christ is to all believers "made of God wisdom, righteousness, sanctification, and redemption." **through**—*Greek, "IN."* *Translate*, as the one article to both nouns requires, "the righteousness of Him who is (at once) our God and (our) Saviour." Peter, confirming Paul's testimony to the same churches, adopts Paul's inspired phraseology. The gospel plan sets forth *God's righteousness*, which is Christ's righteousness, in the brightest light. Faith has its sphere *IN* it as its peculiar element; God is in redemption "righteous," and at the same time a "Saviour:" cf. Isaiah, 45. 21, "a just God and a Saviour." 2. **Grace...** **peace**—(1 Peter, I. 2.) **through**—*Greek, "in."* the sphere *IN* which alone *grace* and *peace* can be multiplied. **knowledge**—*Greek, "full knowledge."* **of God and of Jesus our Lord**—the *Father* is here meant by "God," but the *Son* in v. 1: marking how entirely *one* the Father and Son are (John, 14. 7-11). The *Vulgate* omits "of God and;" but oldest MSS. support the words. Still the prominent object of Peter's exhortation is "the knowledge of *Jesus our Lord*" (a phrase only in Romans, 4. 24), and, only secondarily, of the Father through Him (v. 8; ch. 2. 20; 3. 18). 3. **According as**—Seeing that. [ALFORD.] "As He hath given us ALL things (needful) for life and godliness, (so) do you give ALL diligence," etc. The oil and flame are given wholly of grace by God, and "taken" by believers: their part henceforth is to "trim their lamps" (cf. v. 3, 4, with 5, etc.). **life and godliness**—Spiritual *life* must exist first before there can be true *godliness*. *Knowledge of God* experimentally is the first step to *life* (John, 17. 3). The child must have vital breath first, and then cry to, and walk in the ways of, his father. It is not by *godliness* that we obtain *life*, but by *life*, *godliness*. To *life* stands opposed *corruptions*; to *godliness*, *lust* (v. 4). **called us**—v. 10—"calling" (1 Peter, 2. 9). **to glory and virtue**—rather, "through (His) glory." Thus *English Version* reads as one oldest MS. But

other oldest MSS. and *Vulgate* read, "By His own (peculiar) glory and virtue:" being the explanation of "His divine power:" *glory* and *moral excellency* (the same attribute is given to God in 1 Peter, 2. 9, "praises," *lit.*, *virtues*) characterise God's "power." "Virtue," the standing word in heathen ethics, is found only once in Paul (Philippians, 4. 8), and in Peter in a distinct sense from its classic usage: it (in the heathen sense) is a term too low and earthly for expressing the gifts of the Spirit. [TRENCH *Synonyms*.] 4. **Whereby**—By His *glory* and *virtue*: His *glory* making the "promises" to be *exceeding great*; His *virtue* making them "precious." [BENGEL.] *Precious promises* are the object of *precious faith*. **given**—the *promises* themselves are a *gift*: for God's *promises* are as sure as if they were fulfilled. **by these—promises**. They are the object of faith, and even now have a sanctifying effect on the believer, assimilating him to God. Still more so, when they shall be *fulfilled*. **might**—*Greek*, "that ye MAY become partakers of the Divine nature," even now in part; hereafter, perfectly: 1 John, 3. 2, "We shall be like Him." **the divine nature**—not God's essence, but His *holiness*, including His "glory" and "virtue," *v.* 3: the opposite to "corruption through lust." Sanctification is the imparting to us of *God Himself* by the Holy Spirit in the soul. We by faith partake also of the material nature of Jesus (Ephesians, 5. 30). The "Divine *power*" enables us to be partakers of "the Divine *nature*." **escaped the corruption**—which involves in, and with itself, *destruction* at last of soul and body: on "escaped" as from a condemned cell, cf. ch. 2. 18-20; Genesis, 19. 17; Colossians, 1. 13. **through—*Greek***, "IN." "The corruption in the world" has its seat, not so much in the surrounding elements, as in the "lust" or concupiscence of men's hearts. 5. **And besides this**—rather, "And for this very reason," *viz.*, "seeing that His divine power hath given unto us all things that pertain to life and godliness" (*v.* 3). **giving**—*lit.*, *introducing*, side by side with God's *gift*, on your part "diligence." Cf. an instance, *v.* 10; ch. 3. 14; 2 Corinthians, 7. 11. **all—all possible**. **add—*lit.***, "minister additionally," or *abundantly* (cf. *Greek*, 2 Corinthians, 9. 10): said properly of the one who *supplied* all the equipments of a chorus. So accordingly, "there will be *ministered abundantly* unto you an entrance into the everlasting kingdom of our Saviour (*v.* 11). **to**—*Greek*, "IN:" *in* the possession of *your faith*, *minister virtue*. Their *faith* (answering to "knowledge of Him," *v.* 3) is presupposed as the gift of God (*v.* 3; Ephesians, 2. 8), and is not required to be *ministered by us*: *in* its exercise, *virtue* is to be, moreover, ministered. Each grace being assumed, becomes the stepping-stone to the succeeding grace; and the latter in turn qualifies and completes the former. *Faith* leads the band: *love* brings up the rear. [BENGEL.] The fruits of *faith* specified are *seven*, the perfect number. **virtue**—moral excellency: manly strenuous energy, answering to the *virtue* (energetic excellency) of God. **and to—*Greek***, "IN:" "and in (the exercise of) your virtue knowledge," *viz.*, practical discrimination of good and evil: intelligent appreciation of what is the will of God in each detail of practice. 6. *Greek*, "And in your knowledge self-control." In the exercise of Christian *knowledge* or discernment of God's will, let there be the practical fruit of *self-control* as to one's lusts and passions. Incontinence weakens the mind: continence, or self-control, removes weakness and imparts strength. [BENGEL.] "And in your self-control patient endurance" amidst sufferings, so much

dwelt on in the first epistle, ch. 2., 3., and 4. "And in your patient endurance godliness:" it is not to be mere stoical endurance, but united to [and flowing from] *God-trusting*. [ALFORD.] 7. "And in your godliness brotherly kindness:" not suffering your godliness to be moroseness, nor a sullen solitary habit of life, but kind, generous, and courteous. [ALFORD.] Your natural affection and *brotherly kindness* are to be sanctified by *godliness*. "And in your brotherly kindness love," *viz.*, to all men, even to enemies, in thought, word, and deed. From *brotherly kindness* we are to go forward to *love*. Cf. 1 Thessalonians, 3. 12, "Love one toward another (brotherly kindness), and toward all men" (charity). So *charity* completes the choir of graces in Colossians, 3. 14. In a retrograde order, he who has *love* will exercise *brotherly kindness*; he who has *brotherly kindness* will feel *godliness* needful; the *godly* will mix nothing stoical with his *patience*; to the patient, *temperance* is easy; the temperate weighs things well, and so has *knowledge*; knowledge guards against sudden impulse carrying away its *virtue*. [BENGEL.] 8. *bo-Greek*, "subsist," *i.e.*, supposing these things to have an actual subsistence in you: "be" would express the mere matter of fact *being* (Acts, 16. 20). *abound*—more than in others: so the *Greek*. *make*—"render," "constitute you," habitually, by the very fact of possessing these graces. *barren*—"inactive," and, as a field lying fallow and *unworked* (*Greek*), so *barren* and *useless*. *unfruitful in*—rather, "...in respect to," etc. "The full knowledge (*Greek*) of Christ" is the goal towards which all these graces tend. As their *subsisting* in us constitutes us *not barren* or idle, so their *abounding* in us constitutes us *not unfruitful* in respect to it. It is through *doing* His will, and so becoming like Him, that we grow in *knowing* Him (John, 7. 17). 9. *But-Greek*, "For." Confirming the need of these graces (*v.* 5-8) by the fatal consequences of the want of them. *he that lacketh-Greek*, "he to whom these are not present." *blind*—as to the spiritual realities of the unseen world. *and cannot see afar off*—Explanatory of "blind." He *closes his eyes* (*Greek*) as unable to see distinct objects (*viz.*, heavenly things), and fixing his gaze on present and earthly things which alone he can see. Perhaps a degree of *wilfulness* in the blindness is implied in the *Greek*, "closing the eyes," which constitutes its culpability; hating and rebelling against the light shining around him. *forgotten-Greek*, "contracted forgetfulness," wilful and culpable obliviousness. *that he was purged*—The continually present sense of one's sins having been once for all forgiven, is the strongest stimulus to every grace (Psalm 130. 4). This once for all accomplished cleansing of believers at their new birth is taught symbolically by Christ, John, 13. 10, *Greek*, "He that has been *bathed* (once for all) needeth not save to *wash* his feet (of the soils contracted in the daily walk), but is clean every whit (in Christ our righteousness)." "Once purged (with Christ's blood), we should have no more consciousness of sin" (as condemning us, Hebrews, 10. 2), because of God's promise. Baptism is the sacramental pledge of this. 10. *Wherefore*—Seeing the blessed consequences of having, and the evil effects of not having, these graces (*v.* 8, 9). *the rather*—the more earnestly. *brethren*—marking that it is affection for them, which constrains him so earnestly to urge them. No where else does he so address them, which makes his calling them so here the more emphatical. *give diligence*—The *Greek* aorist implies *one life-long effort*. [ALFORD.] *to make*—*Greek* middle voice:

to make *so far as it depends on you*; to do *your part* towards making. "To make" absolutely and finally is God's part, and would be in the Active. **your calling and election sure**—by "*by ministering additionally in your faith virtue, and in your virtue knowledge*," etc. God must work all these graces in us, yet not so that we should be mere *machines*, but *willing instruments* in His hands in making His election of us "secure." The *ensuring* of our election is spoken of not in respect to God, whose counsel is steadfast and everlasting, but in respect to *our* part. There is no uncertainty on His part, but on ours the only security is our *faith* in His promise and the fruits of the Spirit (v. 5-7, 11). Peter subjoins *election* to *calling*, because the *calling* is the effect and proof of God's *election*, which goes before and is the main thing (Romans, 8. 28, 30, 33, where God's "*elect*" are those "*predestinated*," and election is "*His purpose*," according to which He "*called*" them). We know His *calling* before His *election*, therefore *calling* is put first. **fall—Greek**, "*stumble*" and fall finally (Romans, 11. 11). Metaphor from one *stumbling* in a race (1 Corinthians, 9. 24). 11. **an**—rather as *Greek*, "*the entrance*" which ye look for. **ministered**—the same verb as in v. 5. *Minister* in your faith virtue and the other graces, so shall there be *ministered to you* the entrance into that heaven where these graces shine most brightly. The reward of grace hereafter shall correspond to the work of grace here. **abundantly—Greek**, "*richly*." It answers to "*abound*," v. 8. If these graces *abound* in you, you shall have your entrance into heaven not merely "*scarcely*" (as he had said, 1 Peter, 4. 18), nor "*so as by fire*," like one escaping with life after having lost all his goods, but in triumph without "*stumbling and falling*." 12. **Wherefore**—as these graces are so necessary to your abundant entrance into Christ's kingdom (v. 10, 11). **I will not be negligent**—The oldest MSS. read, "*I will be about* always to put you in remembrance" (an accumulated future): I will regard you as always needing to be reminded: cf. "*I will endeavor*," v. 15. "*I will be sure* always to remind you." [ALFORD.] "*Always*," implying the reason why he writes the second epistle so soon after the first. He feels *there is likely* to be more and more need of admonition on account of the increasing corruption ch. 2. 1, 2). **In the present truth**—the gospel-truth now present with you: formerly promised to Old Testament believers as *about to be*, now in the New Testament *actually present with* with, and in, believers, so that they are "*established*" in it as a "*present*" reality. Its importance renders frequent monitions never superfluous: cf. Paul's similar apology, Romans, 15. 14, 15. 13. **Yea—Greek**, "*But*," though "*you know*" the truth (v. 12). **this tabernacle**—soon to be taken down (2 Corinthians, 5. 1): I therefore need to *make the most of my short time* for the good of Christ's church. The zeal of Satan against it, the more intense as *his time is short*, ought to stimulate Christians on the same ground. **by—Greek**, "*in*" (cf. ch. 3. 1). 14. **shortly I must put off—Greek**, "*the putting off* (as a garment) of my tabernacle is speedy:" implying a *soon approaching*, and also a *sudden death* (as a violent death is). Christ's words, John, 21. 18, 19, "*When thou art old*," etc., were the ground of his "*knowing*," now that he was old, that his foretold martyrdom was near. Cf. as to Paul, 2 Ti. 4. 6. Though a violent death, he calls it a "*departure*" (*Greek* for "*decease*," v. 15), cf. Acts, 7. 60. 15. **endeavor**—"use my diligence:" the same *Greek* word as in v. 10: this is the field

in which my *diligence* has scope. Peter thus fulfils Christ's charge, "Feed my sheep." **decease**—"departure." The very word (exodus) used in the transfiguration, Moses and Elias conversing about Christ's *decease* (*found no where else in the New Testament*, but He., 11. 22, "the *departing* of Israel" out of Egypt, to which the saints' deliverance from the present bondage of corruption answers). "Tabernacle" is another term found here as well as there (Luke, 9. 31. 33): an undesigned coincidence confirming Peter's authorship of this epistle. **that ye may be able**—by the help of this written epistle; and perhaps also of St. Mark's gospel, which Peter superintended. **always**—*Greek*, "on each occasion;" as often as occasion may require. **to have . . . in remembrance**—*Greek*, "to exercise remembrance of." Not merely "to remember," as sometimes we do, things we care not about; but "have them in (earnest) remembrance," as momentous and precious truths. 16. **For**—Reason why he is so earnest that the remembrance of these things should be continued after his death. **followed**—out in detail. **cunningly devised**—*Greek*, "devised by (*man's*) wisdom;" as distinguished from what the Holy Ghost teaches (cf. 1 Corinthians, 3. 13). But cf. also ch. 2. 3, "feigned words." **fables**—as the heathen mythologies, and the subsequent Gnostic "fables and genealogies," of which the germs already existed in the junction of Judaism with Oriental philosophy in Asia Minor. A precautionary protest of the Spirit against the rationalistic theory of the gospel history being *myth*. **when we made known unto you**—not that Peter himself had personally taught the churches in Pontus, Galatia, etc.; but he was one of the apostles whose testimony was borne to them, and to the church in general, to whom this epistle is addressed (ch. 1. 1, *including*, but not *restricted*, as 1 Peter, to the churches in Pontus, etc.). **power**—the opposite of "fables;" cf. the contrast of "word" and "power," 1 Corinthians, 4. 20. A specimen of His *power* was given at the transfiguration; also of His "*coming*" again, and its attendant glory. The *Greek* for "coming" is always used of His *second* advent. A refutation of the scoffers (ch. 3. 4): I, James, and John, saw with our own eyes a mysterious sample of His coming glory. **were**—*Greek*, "were made." **eye-witnesses**—As initiated spectators of mysteries (so the *Greek*), we were admitted into His innermost secrets, *viz.*, at the transfiguration. **his**—Emphatical (cf. *Greek*): THAT great ONE's majesty. 17. **received . . . honor**—in the *voice* that spake to Him. **glory**—in the *light* which shone round Him. **came**—*Greek*, "was borne:" the same phrase occurs only in 1 Peter, 1. 13: one of several instances showing that the argument against the authenticity of this second epistle, from its dissimilarity of style as compared with 1 Peter, is not well founded. **such a voice**—as he proceeds to describe. **from the excellent glory**—rather as *Greek*, "BY (*i.e.*, uttered by) the magnificent glory" (*i.e.*, by God: as His glorious manifested presence is often called by the Hebrews "the Glory," cf. "His Excellency," Deuteronomy, 33. 26; Psalm 21. 5). **in whom**—*Greek*, "in regard to whom" (accusative); but Matthew, 17. 5, "in whom" (dative) centres and rests my good pleasure. Peter also omits, as not required by his purpose, "hear Him," showing his independence in his inspired testimony. **I am**—*Greek* aorist, past time, "My good pleasure rested from eternity." 18. **we**—Emphatical: we, James and John, as well as myself. **which came**—rather as *Greek*, "we heard borne from heaven." **holy mount**—as the transfiguration

mount came to be regarded, on account of the manifestation of Christ's divine glory there. 19. **and**—*and so, viz.*, by this sample of Christ's glory in His humiliation (John, 1. 14), and earnest of His coming glory in His exaltation. **We**—all believers. **a more sure**—rather as *Greek*, “we have the word of prophecy more sure” (confirmed). Previously, we knew its *sureness* by faith, but, through that visible specimen of its hereafter entire fulfilment, assurance is made *doubly sure*. Prophecy assures us that Christ's *sufferings*, now past, are to be followed by Christ's *glory*, still future: the transfiguration gives us a pledge to make our faith still stronger, that “the day” of His glory will “dawn” ere long. He does not mean to say that “the word of prophecy,” or Scripture, is surer than *the voice of God* heard at the transfiguration, as *English Version*; for this is plainly not the fact. The fulfilment of *prophecy* so far in Christ's history makes us the *surer* of what is yet to be fulfilled, His consummated glory. The word was the “lamp (*Greek* for ‘light’) heeded” by Old Testament believers, until a gleam of the “day-dawn” was given at Christ's first coming, and especially in His transfiguration. So the word is a *lamp* to us still, until “the day” burst forth fully at the second coming of “the Sun of righteousness.” *The day*, when it dawns upon you, makes *sure* the fact that you saw correctly, though indistinctly, the objects revealed by *the lamp*. **whereunto**—to which word of prophecy, primarily the Old Testament in Peter's day; but now also in our day the New Testament, which, though brighter than the Old Testament (cf. 1 John, 2. 8, end), is but a *lamp* even still as compared with the brightness of the eternal day (cf. ch. 3. 2). Oral teachings and traditions of ministers are to be tested by the written word (Acts, 17. 11). **dark**—the *Greek* implies *squalid*, having neither water nor light: such spiritually is the world without, and the smaller world (microcosm) within, the heart in its natural state. Cf. the “dry places,” Luke, 11. 24 (*viz.*, unwatered by the Spirit), through which the unclean spirit goeth. **dawn**—bursting through the darkness. **day-star**—*Greek*, “the morning star,” as Revelation, 22. 16. The Lord Jesus. **in your hearts**—Christ's *arising in the heart* by His Spirit giving full assurance, creates spiritually full day in the heart, the means to which is prayerfully *giving heed to the word*. This is associated with the coming of *the day of the Lord*, as being the earnest of it. Indeed, even our *hearts* shall not *fully* realize Christ in all His unspeakable glory and felt presence, until He shall come (Malachi, 4. 2). Isaiah, 66. 14, 15, “When you see this, your *heart* shall rejoice . . . For, behold, the Lord will come.” However, TREGELLES' punctuation is best, “Whereunto ye do well to take heed (as unto a light shining in a dark place, until the day have dawned and the morning star arisen) in your hearts.” For the day has already dawned in the heart of believers; what they wait for is, its visible manifestation at Christ's coming. 20. “Forasmuch as ye know this” (1 Peter, 1. 18). **first**—the *foremost* consideration in studying the word of prophecy. Laying it down as a *first principle* never to be lost sight of. **is**—*Greek*, not the simple verb *to be*, but *to begin to be*, “proves to be,” “becometh.” No prophecy is found to be the result of “private (the mere individual writer's uninspired interpretation)” (*solution*), and so *origination*. The *Greek* noun *epilusis*, does not mean in itself *origination*; but that which the sacred writer could not always fully *interpret*, though being the speaker or writer (as 1 Peter, 1. 10-12 implies), was plainly not of his own, but of God's *dis-*

closure, origination, and inspiration, as Peter proceeds to add, "But holy men . . . spake (and afterwards wrote) . . . moved by the Holy Ghost;" a reason why ye should "give" all "heed" to it. The parallelism to *v. 16* shows that "*private interpretation*," contrasted with "moved by the Holy Ghost," here answers to "*fables devised by (human) wisdom*," contrasted with "we were eye-witnesses of *His majesty*," etc., as attested by the "voice from God." The words of the prophetic (and so of all) Scripture-writers were not mere words of the individuals, and therefore to be interpreted by them, but of "the Holy Ghost" by whom they were "moved." "Private" is explained, *v. 21*, "by the will of man" (*vis.*, the individual writer). In a secondary sense the text teaches also, as the word is the *Holy Spirit's*, it cannot be interpreted by its readers (any more than by its writers) by their mere *private* human powers, but by the teaching of the *Holy Ghost* (John, 16, 14). "He who is the author of Scripture is its supreme interpreter." [GERHARD.] ALFORD translates, "Springs not out of human interpretation," *i.e.*, is not a prognostication made by a man, *knowing what he means* when he utters it, but, etc. (John, 11. 49-52). Rightly: except that the verb is rather, *Doth become, or prove to be*. It not being of private interpretation, you must "*give heed*" to it, looking for the *Spirit's* illumination "in your hearts" (*cf. Notes, v. 19*). 21. *came not in old time*—rather, "was never at any time borne" (to us). *by the will of man*—alone. Jeremiah, 23, 26, "prophets of the deceit of their own heart." *Cf. ch. 3, 5*, "willingly," *holy*—One oldest MS. has, "men FROM God:" the emissaries from God. "Holy," if read, will mean because they had the Holy Spirit. *moved—Greek*, "borne" (along) as by a mighty wind: Acts, 2, 2, "*rushing* (the same *Greek*) wind:" rapt out of themselves: still not in fanatical excitement (1 Corinthians, 14, 32). The *Hebrew nabi*, "prophet," meant an announcer or interpreter of God: he, as *God's spokesman*, interpreted not his own "private" will or thought, but God's. "Man of the Spirit" (*Margin*, Hosea, 9, 7). "Thou testifiedst by thy spirit in thy prophets." "Seer," on the other hand, refers to the *mode of receiving* the communications from God, rather than to the *utterance* of them to others. "Spake" implies that, both in its original oral announcement, and now even when in writing, it has been always, and is, *the living voice* of God *speaking* to us through His inspired servants. *Greek*, "Borne (along)" forms a beautiful antithesis to "was borne." They were passive, rather than active instruments. The *Old Testament* prophets primarily, but including also *all* the inspired penmen, whether of the New or Old Testament (*ch. 3, 2*).

CHAPTER II.

Ver. 1-22. FALSE TEACHERS TO ARISE: THEIR BAD PRACTICES AND SURE DESTRUCTION FROM WHICH THE GODLY SHALL BE DELIVERED, AS LOT WAS. 1. *But*—In contrast to the prophets "moved by the Holy Ghost" (*ch. 1, 21*). *also*—as well as the true prophets (*ch. 1, 19-21*). Paul had already testified the entrance of false prophets into the same churches. *among the people*—Israel: he is writing to believing *Israelites* primarily (*Note, 1 Peter, 1, 1*). Such a "false prophet" was Balaam (*v. 15*). *there shall be*—already symptoms of evil were appearing (*v. 9-22*; Jude, 4-13), *false teachers*—teachers of falsehood.

In contrast to the true teachers, whom he exhorts his readers to give heed to (ch. 3. 2). **who**—such as (*lit.*, "the which") shall. **privily**—not at first openly and directly, but *by the way*, bringing in error *by the side* of the true doctrine (so the *Greek*): Rome objects, Protestants cannot point out the exact date of the beginnings of the false doctrines super-added to the original truth; we answer, Peter foretells us it would be so, that the first introduction of them would be stealthy and unobserved (Jude, 4). **damnable**—*lit.*, "of destruction;" entailing destruction (Philippians, 3. 19) on all who follow them. **heresies**—*self-chosen* doctrines, not emanating from God (cf. "will-worship," Colossians, 2. 23). **even**—going *even* to such a length as to *deny* both in teaching and practice. Peter knew, by bitter repentance, what a fearful thing it is to *deny* the Lord (Luke, 22. 61. 62). **denying**—Him whom, above all others, they ought to *confess*, **Lord**—"Master and Owner" (*Greek*), cf. Jude, 4. *Greek*. Whom the true doctrine teaches to be their **OWNER** by right of purchase. *Lit.*, "denying Him who bought them (that He should be thereby) their Master." **bought them**—even the ungodly were bought by His "precious blood." It shall be their bitterest self-reproach in hell, that, as far as Christ's redemption was concerned, they might have been saved. The denial of His *propitiatory* sacrifice is included in the meaning (cf. 1 John, 4. 3). **bring upon themselves**—cf. "God bringing in the flood *upon* the world," v. 5. Man brings upon himself the vengeance which God brings upon him. **swift**—swiftly descending: as the Lord's coming shall be swift and sudden. As the ground swallowed up Korah and Dathan, and "they went down *quick* into the pit." Cf. Jude, 11, which is akin to this passage. 2. **follow**—out: so the *Greek*. **pernicious ways**—The oldest MSS. and *Vulgate* read, "licentiousness" (Jude, 4). False doctrine and immoral practice generally go together (v. 18, 19). **by reason of whom**—"on account of whom," *viz.*, the followers of the false teachers. **the way of truth shall be evil spoken of**—"blasphemed" by those without, who shall lay on Christianity itself the blame of its professors' evil practice. Contrast 1 Peter, 2. 12. 3. **through**—*Greek*, "IN covetousness" as their element (v. 14, end). Contrast 2 Corinthians, 11. 20; 12. 17. **of a long time**—in God's eternal purpose. "*Before of old* ordained to condemnation" (Jude, 4). **lingereth not**—though sinners think it lingers. "Is not idle." **damnation**—*Greek*, "destruction" (*Note*, v. 1). Personified. **slumbereth not**—though sinners *slumber*. 4. **If**—The apodosis or consequent member of the sentence is not expressed, but is virtually contained in v. 9. If God in past time has punished the ungodly, and saved His people, He will be sure to do so also in our days (cf. end of v. 3). **angels**—the highest of intelligent creatures (cf. with this verse Jude, 6), yet not spared when they sinned. **hell**—*Greek*, "Tartarus;" no where else in New Testament or LXX.: equivalent to the usual *Greek*, *Geenna*. Not inconsistent with 1 Peter, 5. 8; for though their final doom is *hell*, yet for a time they are permitted to roam beyond it in "the darkness of the world." Slaves of *Tartarus* (called "the abyss," or "deep," Luke, 8. 31; "the bottomless pit," Revelation, 9. 11) may also come upon earth. Step by step they are given to Tartarus, until at last they shall be wholly bound to it. **delivered**—as the judge delivers the condemned prisoner to the officers (Revelation, 20. 2). **into chains**—(Jude, 6.) The oldest MSS. read, "dens," as ALFORD translates: the *Greek*, however, may, in *Hel-*

lenistic *Greek*, mean "chains," as Jude expresses it. They are "reserved" unto hell's "mist of darkness" as their final "judgment" or doom, and meanwhile their exclusion from the light of heaven is begun. So the ungodly were considered as virtually "in prison," though at large on the earth, from the moment that God's sentence went forth, though not executed till 120 years after. 5. *eighth*—*i.e.*, Noah, and seven others. Contrasted with the densely peopled "world of the ungodly." **preacher**—not only "righteous" himself (cf. v. 8), but also "a preacher of righteousness" adduced by Peter against the *licentiousness* of the false teachers (v. 2) who have no prospect before them but destruction, even as it overtook the ungodly world in Noah's days. 6. *with*—"to overthrow." [ALFORD.] **ensample**—"of (the fate that should befall) those who in after time should live ungodly." Cf. Jude, 7, "set forth for an example." 7. *just*—righteous. **filthy conversation**—*lit.*, "behavior in licentiousness" (Genesis, 19. 5). **the wicked**—*Greek*, "lawless:" who set at defiance the *laws* of nature, as well as man and God. The Lord reminds us of Lot's faithfulness, but not of his sin in the cave; so in Rahab's case. 8. *vexed*—*Greek*, "tormented." 9. *knoweth how*—He is at no loss for means, even when men see no escape. *out of*—not actually *from*. **temptations**—trials. **to be punished**—*Greek*, "being punished:" as the fallen angels (v. 4), actually under sentence, and awaiting its final execution. Sin is already its own penalty; hell will be its full development. 10. *chiefly*—they *especially* will be punished (Jude, 8). *after*—following after. **lust of uncleanness**—*defilement*: "hankering after polluting and unlawful use of the flesh." [ALFORD.] **government**—*Greek*, "lordship," "dominion" (Jude, 8). **Presumptuous**—*Greek*, "Darers." *Self-will* begets *presumption*. Presumptuously daring. **are not afraid**—though they are so insignificant in *might*; *Greek*, "tremble not" (Jude, 8, end). **speaking evil of**—*Greek*, "blaspheme." **dignities**—*Greek*, "glories." 11. *which are*—though they are. **greater**—than these blasphemers. Jude instances *Michael*. **against them**—against "dignities," as for instance, the fallen angels: once exalted, and still retaining traces of their former power and glory. **railing accusation**—*Greek*, "blaspheming judgment" (Jude, 9). **before the Lord**—in the presence of the Lord, *the Judge*, in reverence, they abstain from judgment. [BENGEL.] Judgment belongs to God, not the angels. How great is the dignity of the saints who, as Christ's assessors, shall hereafter judge angels! Meanwhile, *railing judgments*, though spoken with truth, *against dignities*, as being uttered irreverently, are of the nature of "blasphemies" (*Greek*: 1 Corinthians, 4. 4, 5). If superior angels dare not, as being in the presence of God, the Judge, speak even of the bad angels, how awful the presumption of those who speak evil blasphemously of good "dignities." 2 Samuel, 16. 7, 8, Shimei; Numbers, 16. 2, 3, Korah, etc., referred to also to Jude, 11; Numbers, 12. 8, "Were ye (Aaron and Miriam) *not afraid to speak evil of* my servant Moses?" The angels who sinned still retain the indelible impress of majesty. Satan is still "a strong man:" "prince of this world;" and under him are "principalities, powers, rulers of the darkness of this world." We are to avoid irreverence in regard to them, not on their account, but on account of God. A warning to those who use Satan's name irreverently and in blasphemy. "When the ungodly curseth Satan, he curseth his own soul." 12. (Jude, 10. 19.) **But**—In contrast to the

"angels," v. 11. **brute**—Greek, "irrational." In contrast to *angels* that "excel in strength." **beasts**—Greek, "animals" (cf. Psalm 49. 20). **natural**—Transposed in the oldest MSS., "Born natural," i.e., born naturally so: being in their very nature (i.e., naturally) as such (irrational animals), born to be taken and destroyed (Greek, "unto capture and destruction," or *corruption*, Note, Galatians, 6. 8, cf. end of this verse, "shall perish, *lit.*, shall be corrupted, in their own corruption. Jude, 10, "naturally... corrupt themselves," and so destroy themselves; for one and the same Greek word expresses *corruption*, the seed, and *destruction*, the developed fruit). **speak evil of**—Greek, "in the case of things which they understand not." Cf. the same presumption, the parent of subsequent Gnostic error, producing an opposite, though kindred, error, "the worshipping of good angels:" Colossians, 2. 18, "intruding into those things which he hath not seen." 13. **receive**—"shall carry off as their due." **reward of**—i.e., for their "unrighteousness." [ALFORD.] Perhaps it is implied, *unrighteousness* shall be its own *reward* or punishment. "Wages of unrighteousness (v. 15) has a different sense, viz., the earthly gain to be gotten by "unrighteousness." In the day time—translate as Greek, "counting the luxury which is in the day time (not restricted to night as ordinary revelling). Or as Vulgate, CALVIN, etc., 'the luxury which is but for a day:' so Hebrews, 11. 25, 'the pleasures of sin for a season;' and 12. 16, Esau) to be pleasure," i.e., to be their chief good and highest enjoyment. **Spots**—in themselves. **blemishes**—disgraces: bringing blame (so the Greek) on the church and on Christianity itself. **sporting themselves**—Greek, "luxuriating." **with**—Greek, "in." **deceivings**—or else passively, "deceits:" *luxuries gotten by deceit*. Cf. Matthew, 13. 22, "Deceitfulness of riches;" Ephesians, 4. 22, "Deceitful lusts." Whilst deceiving others, they are deceived themselves. Cf. with English Version, Philippians, 3. 19, "Whose glory is in their shame." "Their own" stands in opposition to "you:" "Whilst partaking of the love-feast (cf. Jude, 12) with you," they are at the same time "luxuriating in their own deceivings," or "deceits," (to which latter clause answers Jude, 12, end: Peter presents the positive side, "they luxuriate in their own deceivings;" Jude, the negative, "feeding themselves without fear.") But several of the oldest MSS., Vulgate, Syriac, and Sahidic Versions, read (as Jude), "In their own love-feasts:" "their own" will then imply that they pervert the love-feasts so as to make them subserve their own self-indulgent purposes. 14. **full of adultery**—*lit.*, "full of an adulteress," as though they carried about adulteresses always dwelling in their eyes: the eye being the avenue of lust. [HORNEIUS.] BENGEI makes the adulteress who fills their eyes, to be "alluring desire." **that cannot cease**—"that cannot be made to cease from sin." **beguiling**—"laying baits for." **unstable**—not firmly established in faith and piety. **heart**—not only the eyes, which are the channel, but the heart, the fountain head of lust. Job, 31. 7, "Mine heart walked after mine eyes." **covetous practices**—The oldest MSS. read singular, "covetousness." **curse** **children**—rather as Greek, "children of curse," i.e., devoted to the curse. *Cursing* and *covetousness*, as in Balaam's case, often go together: the curse he designed for Israel, fell on Israel's foes and on himself. True believers *bless*, and curse not, and so are *blessed*. 15. **have**—Some of the seducers are spoken of as *already come*, others as yet to come. **following**—out: so the Greek. **the way**—(Numbers, 22.

23, 32; Isaiah, 56. 11). **son of Beor**—the same as *Beor* (Numbers, 22. 5). This form was adopted, perhaps, because the kindred word *Basar* means *flesh*; and Balaam is justly termed *son of carnality*, as covetous, and the enticer of Israel to lust. **loved the wages of unrighteousness**—and therefore wished (in order to gain them from Balak) to curse Israel whom God had blessed, and at last gave the hellish counsel, that the only way to bring God's curse on Israel was to entice them to *fleshly lust and idolatry*, which often go together. 16. **was rebuked**—*Greek*, "had a rebuke," or *conviction*; an *exposure* of his specious wickedness on his being *tested* (the root verb of the *Greek* noun means to *convict on testing*). **his**—*Greek*, "his own:" *his own* beast convicted him of *his own* iniquity. **ass**—*lit.*, "beast of burden:" the ass was the ordinary animal used in riding to Palestine. **dumb**—*Greek*, "voiceless-speaking in man's voice," marking the marvellous nature of the miracle. **forbade**—*lit.*, "hindered." It was not the *words* of the ass (for it merely depreciated his beating it), but *the miraculous fact of its speaking at all*, which withstood Balaam's perversity in desiring to go after God had forbidden him in the first instance. Thus indirectly the ass, and directly the angel, *rebuked* his worse than asinine obstinacy: the ass *turned aside* at the sight of the angel, but Balaam, after God had plainly said, Thou shalt not go, persevered in wishing to go for gain: thus the ass, *in act*, *forbade* his madness. How awful a contrast—a *dumb beast* forbidding an *inspired prophet*! 17. (Jude, 12, 13.) **wells**—"clouds" in Jude: both *promising* (cf. v. 19) water, but yielding none: so their "great swelling words" are found on trial to be but "vanity" (v. 18). **clouds**—The oldest MSS. and versions read, "mists," *dark*, and not transparent and bright as "clouds" often are, whence the latter term is applied sometimes to the saints: fit emblem of the children of darkness. "Clouds" is a transcriber's correction from Jude, 12, where it is appropriate, "clouds... without water" (promising what they do not perform); but not here, "mists driven along by a tempest." **mist**—*blackness*: "the *chilling horror* accompanying darkness." [BENGEL.] 18. **allure**—*Greek*, "lay baits for." **through**—*Greek*, "IN:" the *lusts of the flesh* being the element IN which they lay their baits. **much wantonness**—*Greek*, "by licentiousness:" the bait which they lay. **clean escaped**—*Greek*, "really," etc. But the oldest MSS. and *Vulgate* read, "scarcely," or "for but a little time:" scarcely have they escaped from them who live in error (the ungodly world), when they are allured by these seducers into sin again (v. 20). 19. **promise... liberty**—(Christian)—these promises are instances of their "great swelling words" (v. 18). The *liberty* which they propose is such as fears not Satan, nor loathes the flesh. Pauline language, adopted by Peter here, and 1 Peter, 2. 16, *Note*; cf. ch. 3. 15; Romans, 6. 16-22; 8. 15, 21; Galatians, 5. 1, 13; cf. John. 8. 34. **corruption**—*Note*, v. 12, "destroyed... perish... corruption." of whom—"by whatever... by the same, etc." 20. **after they—the seducers**—"themselves" *have escaped* (v. 19; *Note*, Hebrews, 6. 46). **pollutions**—which bring "corruption" (v. 19). **through**—*Greek*, "IN," **knowledge**—*Greek*, "full and accurate knowledge." **the Lord and Saviour Jesus Christ**—solemnly expressing in full the great and gracious One from whom they fall. **latter end is worse... than the beginning**—Peter remembers Christ's words. "Worse" stands opposed to "better" (v. 21). 21. **the way of righteousness**—"the way of truth" (v. 2). Christian

doctrine, and "the knowledge of the Lord and Saviour," turn—back again: so the *Greek*. **from the holy commandment**—the gospel which enjoins *holiness*: in opposition to their *corruption*. "Holy," not that it makes holy, but because it ought to be kept *inviolate*. [TITTMANN.] **delivered**—once for all: admitting no turning back. 22. **But**—You need not wonder at the event; for *dogs* and *swine* they were before, and dogs and swine they will continue. They "scarcely" (v. 18) have escaped from their filthy folly, when they again are entangled in it. Then they seduce others who have in like manner "for a little time escaped from them that live in error" (v. 18). Peter often quoted Proverbs in his first epistle (1. 7; 2. 17; 4. 8, 18): another proof that both epistles come from the same writer.

CHAPTER III.

Ver. 1-18. SURENESS OF CHRIST'S COMING, AND ITS ACCOMPANIMENTS, DECLARED IN OPPOSITION TO SCOFFERS ABOUT TO ARISE. GOD'S LONG-SUFFERING A MOTIVE TO REPENTANCE, AS PAUL'S EPISTLES SET FORTH: CONCLUDING EXHORTATION TO GROWTH IN THE KNOWLEDGE OF CHRIST. 1. **now**—"This now a second epistle I write." Therefore he had lately written the former epistle. The seven Catholic epistles were written by James, John, and Jude, shortly before their deaths: previously, whilst having the prospect of being still for some time alive, they felt it less necessary to write. [BENGE.] **unto you**—The second epistle, though more general in its address, yet *included* especially the same persons as the first epistle was particularly addressed to. **pure**—*lit.*, "pure when examined by sunlight:" "sincere." *Adulterated with no error*. Opposite to "having the understanding *darkened*." ALFORD explains, The mind, will, and affection, in relation to the outer world, being turned to God [the *Sun* of the soul], and not obscured by fleshly and selfish regards. **by way of**—*Greek*, "IN:" *in putting you in remembrance* (ch. 1. 12, 13). Ye already *know* (v. 3): it is only needed that I *remind* you (Jude, 5). 2. **prophets**—of the Old Testament. **of us**—The oldest MSS. and *Vulgate* read, "And of the commandment of the Lord and Saviour (declared) by YOUR apostles" (so "apostle of the Gentiles," Romans, II. 13)—the apostles *who live among you in the present time*, in contrast to the *Old Testament* "prophets." 3. **Knowing this first**—from the word of the apostles. **shall come**—their very *scoffing* shall confirm the truth of the prediction. **scoffers**—The oldest MSS. and *Vulgate* add, "(scoffers) *in* (i.e., with) *scoffing*." As Revelation, 14. 2, "Harping with harps." **walking after their own lusts**—ch. 2. 10; Jude, 16, 18.) Their own pleasure is their sole law, unrestrained by reverence for God, 4. (Cf. Psalm 10, 11; 73. 11.) Presumptuous scepticism and lawless lust, setting nature and its so-called laws above the God of nature and revelation, and arguing from the past continuity of nature's phenomena that there can be no future interruption to them, was the sin of the antediluvians, and shall be that of the scoffers in the last days. **Where**—Implying that it ought to have taken place before this, if ever it was to take place, but that it never will. **the promise**—which you, believers, are so continually looking for the fulfilment of (v. 13). What becomes of the promise

which you talk so much of? **his**—*Christ's*: the subject of prophecy from the earliest days. **the fathers**—to whom *the promise* was made, and who rested all their hopes on it. **all things**—in the *natural world*: sceptics look not beyond this. **as they were**—*continue as they do*; as we see them to continue. From the time of the promise of Christ's coming as Saviour and King being given to the fathers, down to the present time, all things continue, and have continued, *as they now are*, from "the beginning of creation." The "scoffers" here are not necessarily atheists, nor do they maintain that the world existed from eternity. They are willing to recognise a God, but not the God *of revelation*. They reason from seeming delay against the fulfilment of God's word at all. 5. Refutation of their scoffing from Scripture history. **willingly**—*wilfully*: they do not *wish* to know. Their ignorance is voluntary. **they... are ignorant of**—in contrast to *v. 8*, "Be not ignorant of this." *Lit.*, in both verses, "This escapes THEIR notice (sagacious philosophers though they think themselves):" "let this not escape YOUR notice." They obstinately shut their eyes to the Scripture record of the creation and the deluge: the latter is the very parallel to the coming judgment by fire, which Jesus mentions, as Peter doubtless remembered. **by the word of God**—not by a fortuitous concurrence of atoms. [ALFORD.] **of old**—*Greek*, "from of old:" from the first beginning of all things. A confutation of their objection, "all things continue as they were FROM THE BEGINNING OF CREATION." Before the flood, the same objection to the possibility of the flood might have been urged with the same plausibility: The heavens (sky) and earth have been FROM OF OLD, how unlikely then that they should not *continue* so. But, replies Peter, the flood came in spite of their reasonings; so will the conflagration of the earth come in spite of the "scoffers" of the last days, changing the whole order of things (the present "world," or as *Greek* means, "order"), and introducing the new heavens and earth (*v. 13*). **earth standing out of**—*Greek*, "consisting of," *i.e.*, "formed out of the water." The waters under the firmament were at creation gathered together into one place, and the dry land emerged *out of*, and above them. **in**—rather, "*by means of* the water," as a great instrument (along with *fire*) in the changes wrought on the earth's surface to prepare it for man. Held together BY the water. The earth arose *out of* the water *by the efficacy of* the water itself. [TITTMANN.] 6. **Whereby**—*Greek*, "By which" (plural). *By means of which* heavens and earth (in respect to the WATERS which flowed together *from both* the-then-world perished (*i.e.*, in respect to its occupants, men and animals, and its then existing order: not was annihilated); for in the flood "the fountains of the great deep were broken up" from "the earth (1.) below, and "the windows of heaven" (2.) above "were opened." The earth was deluged by that water out of which it had originally risen. 7. (Cf. Job, 28, 5, end.) **which are now**—"the postdiluvian visible world." In contrast to "that *then was*," *v. 6*. **the same**—Other oldest MSS. read, "His" (God's). **kept in store**—*Greek*, "treasured up." **reserved**—"kept." It is only God's constantly watchful providence which holds together the present state of things till His time for ending it. 8. **be not ignorant**—as those scoffers are (*v. 5*). Besides the refutation of them (*v. 5-7*) drawn from the history of the deluge, here he adds another (addressed more to believers than to the mockers), God's delay in fulfilling His promise is

not, like men's delays, owing to inability or fickleness in keeping His word, but through "long-suffering," **this one thing**—as the consideration of *chief importance* (Luke, 10. 42). **one day... thousand years**—Psalm 90. 4; Moses there says, Thy *eternity*, knowing no distinction between a *thousand* years and a *day*, is the refuge of us creatures of a day. Peter views God's eternity in relation to the last day: that day seems to us, short-lived beings, long in coming, but *with the Lord* the interval is irrespective of the idea of long or short. His eternity exceeds all measures of time: to His divine knowledge all future things are present: His power requires not long delays for the performance of His work: His long-suffering excludes all impatient expectation and eager haste, such as we men feel. He is equally blessed in one day and in a thousand years. He can do the work of a thousand years in one day: so in *v. 9* it is said, "He is not slack," *i.e.*, "slow." He has always the power to fulfil His "promise." **thousand years as one day**—no delay which occurs is long to God: as to a man of countless riches, a thousand guineas are as a single penny. God's *æonologie* (*eternal-ages-measure*) differs wholly from man's horologe (*hour-glass*). His gnomon (dial-pointer) shows all the hours at once in the greatest activity and in perfect repose. To Him the hours pass away, neither more slowly, nor more quickly, than befits His economy. There is nothing to make Him need either to hasten or delay the end. The words, "with the Lord" (Psalm 90. 4, "In thy sight"), silence all man's objections on the ground of his incapability of understanding this. [BENGEL.] 9, **slack**—slow, tardy, *late*; exceeding the due time, as though that time were already come. Hebrews, 10. 37, "Will not tarry." **his promise**—which the scoffers cavil at. Ver. 4, "Where is the promise?" It shall be surely fulfilled "according to His promise" (*v. 13*). **some**—the "scoffers." **count**—His promise to be the result of "slackness" (tardiness). **long-suffering**—waiting until the full number of those appointed to "salvation" (*v. 15*) shall be completed. **to us-ward**—The oldest MSS, *Vulgate*, *Syriac*, etc., read, "towards YOU." **any**—not desiring that any, yea, even that the scoffers, should perish, which would be the result if He did not give space for repentance. **come**—*go and be received to repentance*: the *Greek* implies, there is *room* for their being *received* to repentance (cf. *Greek*, Mark, 2. 2; John, 8. 37). 10. The certainty, suddenness, and concomitant effects, of the coming of the day of the Lord. FABER argues from this that the millenium, etc., must *precede* Christ's literal coming, not *follow* it. But "the day of the Lord" comprehends the whole series of events, beginning with the pre-millennial advent, and ending with the destruction of the wicked, and final conflagration, and general judgment (which last intervenes between the conflagration and the renovation of the earth). **will**—Emphatical. But (in spite of the mockers, and notwithstanding the delay) **come and be present** the day of the Lord SHALL. **as a thief**—Peter remembers and repeats His Lord's image (Luke, 12. 30, 41) used in the conversation in which he took a part: so also Paul (1 Thessalonians, 5. 2) and John (Revelation, 3. 3; 16. 15). **the heavens**—which the scoffers say shall "continue" as they are (*v. 4*; Matthew, 24. 35; Revelation, 21. 1). **with a great noise**—with a rushing noise, like that of a *whissing* arrow, or the crash of a devouring flame. **elements**—*the component materials of the world*. [WAHL.] However, as "the works" in the

earth are mentioned separately from "the earth," so it is likely by "elements," mentioned after "the heavens," are meant "the works therein," *vis.*, the sun, moon, and stars (as Theophilus of Antioch, p. 22, 148, 228; and Justin Martyr, *Apology*, 2. 44, use the word "elements"): these, as at creation, so in the destruction of the world, are mentioned. [BENGEL.] But as "elements" is not so used in Scripture Greek, perhaps it refers to the component materials of "the heavens," including the heavenly bodies; it clearly belongs to the former clause, "the heavens," not to the following, "the earth," etc. *melt*—be dissolved, as in v. 11. *the works... therein*—of nature and of art. 11. Your duty, seeing that this is so, is to be ever eagerly expecting the day of God. *then*—Some oldest MSS. substitute "thus" for "then:" a happy refutation of the "thus" of the scoffers, v. 4 (*English Version*, "As they were," Greek, "thus"). *shall be*—Greek, "are being" (in God's appointment, soon to be fulfilled) dissolved; the present tense implying the certainty as though it were actually present. *what manner of men*—Exclamatory. How watchful, prayerful, zealous! *to be*—not the mere Greek substantive verb of existence (*einai*), but (*huparchein*) denoting a state or condition in which one is supposed to be. [TITTMANN.] What holy men ye ought to be found to be, when the event comes! This is "the holy commandment" mentioned in v. 2. *conversation... godliness*—Greek plural: *Behaviors* (toward men), *godliness* (or *pieties* towards God) in their manifold modes of manifestation. 12. *hastening unto*—with the utmost eagerness desiring [WAHL], praying for, and contemplating, the coming Saviour as at hand. The Greek may mean "hastening (*i.e.*, urging onward [ALFORD]) the day of God;" not that God's eternal appointment of the time is changeable, but God appoints us as instruments of accomplishing those events which must be first before the day of God can come. By praying for His coming, furthering the preaching of the gospel for a witness to all nations, and bringing in those whom "the long-suffering of God" waits to save, we hasten the coming of the day of God. The Greek verb is always in New Testament used as Neuter (as *English Version* here), not Active; but the LXX. use it actively. Christ says, "Surely I come quickly. Amen." Our part is to speed forward this consummation by praying, "Even so, come, Lord Jesus." *the coming*—Greek, "presence" of a person: usually, of the Saviour. *the day of God*—God has given many myriads of days to men: one shall be the great "day of God" Himself. *wherein*—rather as Greek, "on account of (or owing to) which" day. *heavens*—the upper and lower regions of the sky. *melt*—Our igneous rocks show that they were once in a liquid state. 13. *Nevertheless*—"But;" in contrast to the destructive effects of the day of God stand its constructive effects. As the flood was the baptism of the earth, eventuating in a renovated earth, partially delivered from "the curse," so the baptism with fire shall purify the earth so as to be the renovated abode of regenerated man, wholly freed from the curse. *his promise*—(Isaiah, 65. 17; 66. 22.) The "we" is not emphatical as in *English Version*. *new heavens*—new atmospheric heavens surrounding the renovated earth. *righteousness*—dwelleth in that coming world as its essential feature, all pollutions having been removed. 14. *that ye... be found of him*—"in His sight" [ALFORD], at His coming; plainly implying a personal coming. *without spot*—at the coming marriage feast of the Lamb,

in contrast to ch. 2. 13, "Spots they are and blemishes while they feast," not having on the King's pure wedding garment. **blameless**—(1 Corinthians, 1. 8; Philippians, 1. 10; 1 Thessalonians, 3. 13; 5. 23.) **in peace**—in all its aspects, towards God, your own consciences, and your fellow men, and as its consequence eternal *blessness*; "the God of peace" will effect this for you. 15. **account...the long-suffering...is salvation**—is designed for the salvation of those yet to be gathered into the church: whereas those scoffers "count it (to be the result of) slackness" on the Lord's part (v. 9). **our beloved brother Paul**—A beautiful instance of love and humility. Peter praises the very epistles which contain his condemnation. **according to the wisdom given unto him**—Adopting Paul's own language, 1 Corinthians, 3. 10, "According to the grace of God which is *given unto me as a wise master-builder*." Supernatural and inspired wisdom "GIVEN" him, not acquired in human schools of learning. **hath written**—Greek aorist, "wrote," as a thing wholly *past*: Paul was by this time either dead, or had ceased to minister to them. **to you**—*Galatians*, *Ephesians*, *Colossians*, the same region as Peter addresses. Cf. "in peace," v. 14, a practical exhibition of which Peter now gives in showing how perfectly agreeing Paul (who wrote the epistle to the *Galatians*) and he are, notwithstanding the event recorded *Galatians*, 2. 11-14. *Colossians*, 3. 4, refers to *Christ's second coming*. The epistle to the Hebrews, too (addressed not only to the Palestinian, but also secondarily to the Hebrew Christians everywhere), may be referred to, as Peter primarily (though not exclusively) addresses in both epistles the *Hebrew Christians of the dispersion* (*Note*, 1 Peter, 1. 1). Hebrews, 9. 27, 28; 10. 25, 37, "speak of these things" (v. 16) which Peter has been handling, *viz.*, the coming of the day of the Lord, delayed through His "long-suffering," yet near and sudden. 16. **also in all his epistles**—*Romans*, 2. 4, is very similar to v. 15 beginning. The Pauline epistles were by this time become the *common property* of all the churches. The "all" seems to imply they were now completed. The subject of the Lord's coming is handled, 1 Thessalonians, 4. 13-5. 11; cf. v. 10, with 1 Thessalonians, 5. 2. Still Peter distinguishes Paul's epistle, or epistles, "TO YOU," from "all his (other) epistles," showing that certain definite churches, or particular classes of believers, are meant by "you." **in which—epistles**. The oldest MSS. read the feminine relative (*hois*): not as Received text (*hois*), "in which things." **some things hard to be understood**—*viz.*, in reference to Christ's coming, *e.g.*, the statements as to the man of sin and the apostasy, before Christ's coming. "Paul seemed thereby to delay Christ's coming to a longer period than the other apostles, whence some doubted altogether His coming." [BENGEL.] Though there be some things hard to be understood, there are enough besides plain, easy, and sufficient for perfecting the man of God. "There is scarce anything drawn from the obscure places, but the same in other places may be found most plain." [AUGUSTINE.] It is our own prejudice, foolish expectations, and carnal fancies, that make Scripture difficult. [JEREMY TAYLOR.] **unlearned**—Not those wanting *human learning* are meant, but those *lacking the learning imparted by the Spirit*. The *humanly learned* have been often most deficient in spiritual learning, and have originated many heresies. Cf. 2 Timothy, 2. 23, a different Greek word, "unlearned," *lit.*, "untutored." When religion is studied as a science, nothing is

more abstruse; when studied in order to know our duty and practise it, nothing is easier. **unstable**—not yet established in what they have learned; shaken by every seeming difficulty; who, in perplexing texts, instead of waiting until God by His Spirit make them plain in comparing them with other Scriptures, hastily adopt distorted views. **wrest**—strain and twist (properly with a *hand-screw*) what is straight in itself, *e.g.*, 2 Timothy, 2. 18. **other scriptures**—Paul's epistles were, therefore, by this time, recognised in the church, as Scripture:" a term never applied in any of the fifty places where it occurs, save to the Old and New Testament sacred writings. Men in each church having miraculous *discernments of spirits* would have prevented any uninspired writing from being put on a par with the Old Testament word of God; the apostles' lives also were providentially prolonged, Paul and Peter's at least to thirty-four years after Christ's resurrection, John's to thirty years later, so that fraud in the canon is out of question. The three first Gospels and Acts are included in "the other Scriptures," and perhaps all the New Testament books, save John and Revelation, written later. **unto their own destruction**—not through Paul's fault (ch. 2. 1). 17. **Ye**—Warned by the case of those "unlearned and unstable" persons (*v.* 16). **knowing...before**—the event. **led away with**—the very term, as Peter remembers, used by Paul of Barnabas' being "carried," *Greek*, *led away with*, Peter and the other Jews in their hypocrisy. **wicked**—"lawless," as in ch. 2. 7. **fall from**—(*grace*, Galatians, 5. 4; the true source of) "steadfastness" or *stability* in contrast with the "unstable" (*v.* 16); "established" (ch. 1. 12); all kindred *Greek* terms. Cf. Jude, 20. 21. 18. **grow**—Not only do not "fall from" (*v.* 17), but *grow onward*; the true secret of not going backward. Ephesians, 4. 15, "Grow up into Him, the Head, Christ. **grace and...knowledge of...Christ**—"the grace and knowledge of Christ" [ALFORD rightly]: *the grace* of which *Christ* is the author, and *the knowledge* of which *Christ* is the object. **for ever**—*Greek*, "to the day of eternity:" the day that has no end; "the day of the Lord," beginning with the Lord's coming.

INTRODUCTION.

THE FIRST EPISTLE GENERAL OF

JOHN.

AUTHORSHIP.—Polycarp, the disciple of John (*ad Philipp.* ch. 7), quotes ch. 4. 3. Eusebius, *H. E.* 3. 39, says of Papias, a hearer of John and friend of Polycarp, "He used testimonies from the first epistle of John." Irenæus, according to Eusebius, *H. E.* 5. 8, often quoted this epistle. So in his work *against heresies* (3. 15, 5. 8) he quotes from John by name (ch. 2. 18, &c.; and in 3. 16. 7, he quotes ch. 4. 1-3; 5. 1, and 1 Jo. 7. 8. Clement of Alex., *Strom.* 2. 66, p. 464, refers to ch. 5. 16, as in John's *larger epistle*.) See other quotations, *Strom.* 3. 32, 42; 4. 102. Tertullian, *adv. Marcion.* 5. 16, refers to ch. 4. 1, &c.; *adv. Praxean* (ch. 15. to 1, Jo. 1. 1.) See his other quotations, ch. 28; and *contra Gnosticos*, 12. Cyprian, *Ep.* 28 (24), quotes, as John's, ch. 2. 3, 4; and *de Operat. Dom.* 5, quotes ch. 2. 15-17; and *de Opere and Eleemos* (ch. 1. 8); and *de Bono Patientia*, 2, quotes ch. 2. 6. Muratori's fragment on the canon states, "There are two of John (the gospel and epistle?) esteemed Catholic" and quotes ch. 1. 3. The *Peshito Syriac* contains it. Origen in *Euseb.* 6. 25, speaks of the first epistle as genuine, and, "probably, the second and third, though all do not recognize the latter two." on the Gospel of John, *tom.* 13, vol. 2, he quotes ch. 1. 5. Dionysius of Alexandria, Origen's scholar, cites the words of this epistle as those of the Evangelist John. Eusebius, *H. E.* 3. 24, says: John's first epistle and gospel are *acknowledged without question* by those of the present day as well as by the ancients. So, also, Jerome, in *Catal. Eccles. Script.* The opposition of Cosmas Indicopleustes, in the sixth century, and that of Maricon, because our epistle was inconsistent with his views, are of no weight against such irrefragable testimony.

The internal evidence is equally strong. Neither the gospel nor our epistle can be pronounced an imitation; yet both, in style and modes of thought, are, evidently, of the same mind. The *individual* notices are not so numerous or obvious as in Paul's writings as was to be expected in a *Catholic* epistle; but such as there are accord with John's position. He implies his apostleship, and, perhaps, alludes to his gospel (ch. 1. 1-4), and the affectionate tie which bound him as an *aged* pastor to his spiritual "children" (ch. 2. 1, 18); and in ch. 2. 18, 19; 4. 1-3, he alludes to the false teachers as known to his readers; and in ch. 5. 21, warns them against the idols of the surrounding world. It is no objection against its authenticity, that the doctrine of the *Word* or *Divine* second person, existing from everlasting, and, in due time, *made flesh*, appears in it as also in the gospel, as opposed to the heresy of the Docetæ: *in the second century*, who denied that our Lord *is come in the flesh* and maintained He came only in outward *semblance* (ch. 4. 1-3); for the same doctrine appears in Col. 1. 15-18; 1 Ti. 3. 16; He. 1. 1-3; and the germs of docetism, though not fully developed till the second century, were in existence in the first. The Spirit, presciently through John, puts the church beforehand on its guard against the coming heresy.

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TO WHOM ADDRESSED.—*AUGUSTINE, Quæst. Evang., s. 39, says this Epistle was written to the Parthians.* BEDÆ, in a prologue to the seven Catholic Epistles, says that Athanasius attests the same. By the *Parthians* may be meant the Christians living beyond the Euphrates in the *Parthian* territory, outside the Roman empire, "the Church at Babylon elected together with" the churches in the Ephesian region, the quarter to which Peter addressed his Epistles. As Peter addressed the flock which John subsequently tended (and in which Paul had formerly ministered), so John, Peter's close companion after the ascension, addresses the flock among whom Peter had been when he wrote. Thus "the elect lady" answers to "the Church elected together." See farther confirmation of this view in *Introduction* to 2 John. It is not necessarily an objection to this view that John never is known to have personally ministered in the Parthian territory. For neither did Peter personally minister to the churches in Pontus, Galatia, Cappadocia, Asia, Bithynia, though he wrote his Epistles to them. Moreover, in John's prolonged life, we cannot dogmatically assert that he did not visit the Parthian Christians, after Peter had ceased to minister to them, on the mere ground of absence of extant testimony to that effect. This is as probable a view as ALFORD'S, &c., that in the passage of Augustine, "to the Parthians," "to" is to be altered by conjectural emendation; and that the Epistle is addressed to the churches at and around Ephesus, on the ground of the fatherly tone of affectionate address in it, implying his personal ministry among his readers. But his position, as probably the only surviving apostle, accords very well with his addressing, in a Catholic Epistle, a cycle of churches which he may not have specially ministered to in person, with affectionate fatherly counsel, by virtue of his general apostolic superintendence of all the churches.

TIME AND PLACE OF WRITING.—This epistle seems to have been written subsequently to his gospel, as it assumes the readers' acquaintance with the gospel facts and Christ's speeches, and also with the special aspect of the incarnate Word as God manifest in the flesh, set forth more fully in his gospel (Cf. ch. 1. 1, 2, 5, with J. 1. 1-5; and ch. 4. 2, with J. 1. 1-14). The tone of address, as a father addressing his "little children" (the continually recurring term), accords with the view that this epistle was written in John's old age, perhaps about 90 A. D. In ch. 1. 18, "it is the last time," probably does not refer to any particular event, as the destruction of Jerusalem, which was now many years past, but refers to the nearness of the Lord's coming as proved by the rise of *antichristian teachers*, the mark of the last time (1 Ti. 4. 1; 2 Ti. 3. 1). It was the Spirit's purpose to keep the church always expecting Christ as ready to come at any moment. The whole Christian age is the last time in the sense that no other dispensation is to arise till Christ comes. Cf. "these 12 days" (He. 1. 2). Ephesus may be conjectured to be the place whence it was written. The controversial allusions to the germs of Gnostic heresy, accord with Asia Minor being the place, and the last part of the apostolic age the time, of writing this epistle.

CONTENTS.—The leading subject of the whole is, *fellowship with the Father and the Son* (ch. 1. 3). Two principal divisions may be noted, (1.) ch. 1. 5; 2. 28: the theme of this portion is stated at the outset, "*God to light, and in Him is no darkness at all.*" consequently, in order to have fellowship with Him, we must walk in light; connected with which is the confession and subsequent forgiveness of our sins through Christ's propitiation and advocacy, without which forgiveness there could be no light or fellowship with God: a farther step in thus walking in the light is, positively keeping God's commandments, the sum of which is love, as opposed to hatred, the acme of disobedience to God's word: negatively, he exhorts them according to their several stages of spiritual growth, children, fathers, young men, in consonance with their privileges as forgiven, knowing the Father, and having overcome the wicked one, not to love the world, which is incompatible with the indwelling of the love of the Father, and to be on their guard against the *Antichristian* teachers already in the world, who were not of the Church, but of the world, against whom the true defence is, that his believing readers who have the anointing of God, should continue to abide in the Son and in the Father. (2.) The second division (ch. 2. 29 to 5. 5) discusses the theme with which it opens, "He is righteous;" consequently (as in the first division), "every one that doeth righteousness is born of Him." Sonship in us involves our purifying ourselves as He is pure, even as we hope to see, and therefore to be made like our Lord when He shall appear; in this second, as in the first division, both a positive and a negative side are presented of "doing righteousness as He is righteous," involving a contrast between the children of God and the children of the devil. Hatred marks the latter; love, the former: this love gives assurance of acceptance with God for ourselves and our prayers, accompanied as they are (v. 23) with obedience to His great com-

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mandment, "to believe on Jesus, and love one another;" the seal (v. 24) of His dwelling in us and assuring our hearts, is the Spirit which He hath given us. In contrast to this (as in the first division), he warns against false spirits, the notes of which are, *denial of Christ*, and *adherence to the world*. *Sonskip*, or birth of God is, then, more fully described: its essential feature is unalviah, *free love to God, because God first loved us*, and *gave His Son to die for us*, and consequent *love to the brethren*, grounded on their being sons of God also like ourselves, and so *victory over the world*: this victory being gained only by the man who *believes in Jesus as the Son of God*. (3.) *The conclusion* establishes this last central truth, on which rests our fellowship with God, *Christ's having come by the water of baptism, the blood of atonement, and the witnessing Spirit*, which is truth. As in the opening he rested this cardinal truth on the apostles' witness of the eye, the ear, and the touch, so now at the close he rests it on *God's witness*, which is accepted by the believer, in contrast with the unbeliever, who *makes God a liar*. Then follows his closing statement of his *reason for writing* (ch. 5. 13; cf. the corresponding ch. 2. 4, at the beginning), namely, *that believers in Christ the Son of God may know that they have (now already) eternal life* (the source of "joy" ch. 2. 4; cf. similarly his object in writing the Gospel, John 20. 31), and so have confidence as for their prayers being answered (corresponding to ch. 3. 22 in the second part); for instance, their intercessions for a *sinning brother* (unless his sin be a *sin unto death*). He closes with a brief summing up of the instruction of the Epistle, the high dignity, sanctity, and safety from evil of the children of God in contrast to the sinful world, and a warning against *idolatry*, literal and spiritual: "Keep yourselves from idols."

Though the Epistle is not directly polemical, the *occasion* which suggested his writing was probably the rise of Antichristian teachers; and, *because* he knew the spiritual character of the several classes whom he addresses, *children, youths, fathers*, he feels it necessary to write to confirm them in the faith and joyful fellowship of the Father and Son, and to assure them of the reality of the things they believe, that so they may have the *full* privileges of believing.

STYLE.—His peculiarity is fondness for aphorism and repetition. His tendency to repeat his own phrases arises partly from the affectionate, hortatory character of the Epistle; partly, also, from its Hebraistic form, abounding in parallel clauses, as distinguished from the Grecian and more logical style of Paul; also, from his child-like simplicity of spirit, which, full of his one grand theme, repeats, and dwells on it with fond delight and enthusiasm. Moreover, as ALFORD well says, the appearance of uniformity is often produced by want of deep enough exegesis to discover the real differences in passages which seem to express the same. Contemplative, rather than argumentative, he dwells more on the general, than on the particular, on the inner, than on the outer Christian life. Certain fundamental truths he recurs again and again to, at one time enlarging on, and applying them, at another time repeating them in their condensed simplicity. The thoughts do not march onward by successive steps, as in the logical style of Paul, but rather in circle drawn round one central thought which he reiterates, ever reverting to it, and viewing it, now under its positive, now under its negative aspect. Many terms which in the Gospel are given as Christ's, in the Epistle appear as the favorite expressions of John, naturally adopted from the Lord. Thus the contrasted terms, "flesh" and "spirit," "light" and "darkness," "life" and "death," "abide in Him;" "fellowship with the Father and Son, and with one another," is a favorite phrase also, not found in the Gospel, but in Acts and Paul's Epistles. In him appears the harmonious union of opposites, adapting him for his high functions in the kingdom of God, contemplative repose of character, and at the same time ardent zeal, combined with burning, all-absorbing love: less adapted for active outward work, such as Paul's, than for spiritual service. He handles Christian verities not as abstract dogmas, but as living realities, personally enjoyed in fellowship with God in Christ, and with the brethren. Simple, and at the same time profound, his writing is in consonance with his spirit, unrhctorical and undialectic, gentle, consolatory, and loving: the reflection of the Spirit of Him in whose breast he lay at the last supper, and whose beloved disciple he was. EWALD in ALFORD, speaking of the "unruffled and heavenly repose" which characterizes this Epistle, says, "It appears to be the tone, not so much of a father talking with his beloved children, as of a glorified saint addressing mankind from a higher world. Never in any writing has the doctrine of heavenly love—a love working in stillness, ever unwearied, never exhausted—so thoroughly approved itself as in this Epistle."

JOHN'S PLACE IN THE BUILDING UP OF THE CHURCH.—As Peter founded, and Paul propagated, so John completed the spiritual building. As the O. T. puts prominently forward the *fear of God*, so John, the last writer of the N. T., gives prominence to the *love of God*. Yet, as the O. T. is

not all limited to presenting the fear of God, but sets forth also *His love*, as John, as a representative of the N. T., whilst breathing so continually the spirit of love, gives also the plainest and most awful warnings against sin, in accordance with his original character as Boanerges, "son of thunder" (Cf. ch. 1. 6, 8; 2. 4, 9, 11, 17-19, 22, 23; 3. 4, 8, 10, 12, 15; 4. 3, 20; 5. 16, 19; L. 9. 54, 55). His mother was Salome, mother of the sons of Zebedee, probably sister to Jesus's mother (Cf. J. 19. 25, "His mother's sister," with M. 27. 56; Mk. 15. 40), so that he was cousin of our Lord; to his mother, under God, he may have owed his first serious impressions. Expecting, as she did, the Messianic kingdom in glory, as appears from her petition (M. 20. 20-23), she, doubtless, tried to fill his young and ardent mind with the same hope. *Neander* distinguishes three leading tendencies in the development of the Christian doctrine, the Pauline, the Jacobean (between which the Petrine forms an intermediate link.) and the Johannean. John, in common with James, was less disposed to the intellectual and dialectic cast of thought which distinguishes Paul. He had not, like the apostle of the Gentiles, been brought to faith and peace through severe conflict; but, like James, had reached his Christian individuality through a quiet development. James, however, had passed through a moulding in Judaism previously, which, under the Spirit, caused him to present Christian truth in connection with the law, in so far as the latter in its spirit, though not letter, is permanent, and not abolished but established under the gospel. But John, from the first, had drawn his whole spiritual development from the personal view of Christ, the model man, and from intercourse with Him. Hence, in his writings, every thing turns on one simple contrast; divine *life* in communion with Christ; death in separation from Him, as appears from his characteristic phrases, "*life, light, truth; death, darkness, lie.*" As James and Peter mark the gradual transition from spiritualized Judaism to the independent development of Christianity, and as Paul represents the independent development of Christianity in opposition to the Jewish stand-point, so the contemplative element of John reconciles the two and forms the closing point in the training of the apostolic church." [*Neander.*]

THE FIRST EPISTLE GENERAL OF

JOHN.

CHAPTER I.

Ver. 1-10. THE WRITER'S AUTHORITY AS AN EYE-WITNESS TO THE GOSPEL FACTS, HAVING SEEN, HEARD, AND HANDLED HIM WHO WAS FROM THE BEGINNING: HIS OBJECT IN WRITING: HIS MESSAGE. IF WE WOULD HAVE FELLOWSHIP WITH HIM, WE MUST WALK IN LIGHT, AS HE IS LIGHT. 1. Instead of a formal, John adopts a virtual address (cf. v. 4). To wish *joy* to the reader was the ancient customary address.

The sentence begun in *v. 1*, is broken off by the parenthetic *v. 2*, and is resumed at *v. 3*, with the repetition of some words from *v. 1*. **That which was**—not “began to be,” but *was* essentially (*Greek* *cen*, not *egeneto*) before he *was manifested* (*v. 2*): answering to “Him that is *from the beginning*” (ch. 2. 13): so John’s gospel, 1. 1, “In the beginning was the Word.” Proverbs, 8. 23, “I was set up from everlasting, *from the beginning*, or ever the earth was.” **we**—apostles. **heard... seen... looked upon... handled**—A series rising in gradation. *Seeing* is a more convincing proof than *hearing* of; *handling*, than even *seeing*. “*Have heard... have seen*” (perfects), as a possession *still abiding with us*; but in *Greek* (not as *English Version* “have,” but simply) “looked upon” (not perfect, as of a *continuing* thing, but aorist, *past time*) whilst Christ the incarnate Word was still with us. “*Seen*,” *vis*, His glory, as revealed in the transfiguration and in His miracles; and His passion and death in a real body of flesh and blood. “*Looked upon*” as a wondrous spectacle stedfastly, deeply, contemplatively: so the *Greek*. Appropriate to John’s contemplative character. **hands... handled**—Thomas and the other disciples on distinct occasions after the resurrection. John himself had leant on Jesus’ breast at the last supper. Contrast the wisest of the heathen *feeling after* (the same *Greek* as here: *groping after* WITH THE HANDS) *if haply they might find God*. This proves against Socinians, he is here speaking of the *personal incarnate Word*, not of Christ’s *teaching* from the beginning of His official life. **of**—“concerning:” following “heard.” “*Heard*” is the verb most applying to the purpose of the epistle, *vis*, the truth which John had *heard concerning the Word of life*, *i.e.*, (Christ) *the Word* who is *the life*. “*Heard*,” *vis*, from Christ himself, including all Christ’s teachings about Himself. Therefore he puts “of,” or “concerning,” before “the word of life,” which is inapplicable to any of the verbs except “heard;” also “heard” is the only one of the verbs which he resumes at *v. 5*. **2. the life**—Jesus, “the Word of life.” **was manifested**—who had previously been “with the Father.” **show**—translate as in *v. 3*, “declare” (cf. *v. 5*). *Declare* is the general term; *write* is the particular (*v. 4*). **that eternal life**—*Greek*, “the life which is eternal.” As the epistle begins, so it ends with “eternal life,” which we shall ever enjoy with, and in, Him who is “the life eternal.” **which**—*Greek*, “the which,” the before-mentioned (*v. 1*) life *which* was with the Father “from the beginning” (cf. John, 1. 1). This proves the distinctness of the First and Second Persons in the one Godhead. **3. that which we have seen and heard**—Resumed from *v. 1*, wherein the sentence, being interrupted by *v. 2*, parenthesis, was left incomplete. **declare we unto you**—Oldest MSS. add *also: unto you also* who have not *seen or heard* Him. **that ye also may have fellowship with us**—that *ye also* who have not *seen*, *may* have the *fellowship* with us which we who have *seen* enjoy; what that fellowship consists in he proceeds to state, “Our fellowship is with the Father and with His Son.” Faith realizes what we have not *seen* as spiritually visible; not till by faith we too have *seen*, do we know all the excellency of the true Solomon. He Himself is ours: He in us and we in Him. We are “partakers of the Divine nature.” We know God only by having fellowship with Him: He may thus be *known*, but not *comprehended*. The repetition of “with” before the “Son,” distinguishes the *persons*, whilst the *fellowship* or com-

munion with both *Father* and *Son*, implies their unity. It is not added, "and with the Holy Ghost;" for it is *by* the Holy Ghost or Spirit of the Father and Son in us, that we are enabled to have *fellowship with the Father and Son* (cf. ch. 3. 24). Believers enjoy the fellowship OF, but not WITH, the Holy Ghost. "Through Christ God closes up the chasm that separated Him from the human race, and imparts Himself to them in the communion of the Divine life." [NEANDER.] 4. *these things*—and none other, *viz.*, this whole epistle. *write we unto you*—Some oldest MSS. omit "unto you," and emphasize "we." Thus the antithesis is between "we" (apostles and eye-witnesses) and "your." *We* write thus, that *your* joy may be full. Other oldest MSS. and versions read "OUR joy," *viz.*, *that our joy may be filled full* by bringing you also into fellowship with the Father and Son. Cf. John, 4. 36, end; Philipians, 2. 2, "Fulfil ye my joy," 16; and 4. 1; 2 John, 8. It is possible that "your" may be a correction of *transcribers* to make this verse harmonize with John, 15, 11; 16. 24; however, as John often repeats favorite phrases, he may do so here, so "your" may be from himself. So 2 John, 12, "your" in oldest MSS. The authority of MSS. and versions on both sides here is almost evenly balanced. Christ Himself is the source, object, and centre of His people's joy (cf. v. 3, end); it is in *fellowship with* Him that we have *joy*, the fruit of faith. 5. First Division of the body of the epistle (cf. *Introduction*). *declare—Greek*, "announce," report in turn: a different *Greek* word from v. 3. As the Son announced the message heard from the Father as His apostle, so the Son's apostles announce what they have heard from the Son. John no where uses the term "gospel;" but the *witness* or *testimony*, *the word*, *the truth*, and here the *message*. *God is light*—What light is in the natural world, that God, the source of even material light, is in the spiritual, the fountain of wisdom, purity, beauty, joy, and glory. As all material life and growth depend on *light*, so all spiritual life and growth depend on GOD. As God here, so Christ, in ch. 2. 8, is called "the true light." *no darkness at all*—Strong negation: *Greek*, "No, not even one speck of darkness:" no ignorance, error, untruthfulness, sin, or death. John heard this from Christ, not only in express words, but in His acted words, *viz.*, His whole manifestation in the flesh as "the brightness of the Father's *glory*." Christ Himself was the embodiment of "the message," representing fully in all His sayings, doings, and sufferings, Him who is LIGHT. 6. *say*—*profess*. *have fellowship with him*—(v. 3) The essence of the Christian life. *walk*—in inward and outward action, whithersoever we turn ourselves. [BEN-GEL.] *in darkness*—*Greek*, "in the darkness;" opposed to "the light" (cf. ch. 2. 8, 11). *He*—(ch. 2. 4.) *do not*—in *practice*, whatever we *say*. *the truth*—(Ephesians, 4. 21; John, 3. 21.) 7. Cf. Ephesians, 5. 8, 11-14. "WE WALK." "God is *essentially* in His very nature as "the light," v. 5) in the light." WALKING *in the light*, the element in which God Himself is, constitutes the test of fellowship with Him. Christ, like us, *walked* in the light (ch. 2. 6). ALFORD notices, Walking in the light as He is in the light, is no mere imitation of God, but *an identity in the essential element* of our daily walk with the essential element of God's eternal being. *we have fellowship one with another*—and of course *with God* (to be understood from v. 6), without having fellowship with whom there can be no true and Christian fellowship one with another

(cf. v. 3). and—as the result of “walking in the light, as He is in the light.” **the blood of Jesus...cleanseth us from all sin**—daily contracted through the sinful weakness of the flesh, and the power of Satan and the world. He is speaking, not of justification through His blood once for all, but of the *present sanctification* (“cleanseth” is *present*) which the believer, *walking in the light* and having *fellowship with God and the saints*, enjoys as His privilege. Cf. John, 13. 10, *Greek*, “He that has been *bathed*, needeth not save to *wash* his feet, but is clean every whit.” Cf. v. 9, “*cleanse* us from all unrighteousness,” a further step besides “*forgiving* us our sins.” Christ’s blood is the cleansing mean, whereby gradually, being already justified and in fellowship with God, we become *clean* from all sin which would mar our fellowship with God. Faith applies the cleansing, purifying blood. Some oldest MSS. omit “Christ,” others retain it. 8. *The confession of sins* is a necessary consequence of “walking in the light” (v. 7). “If thou shalt confess thyself a sinner, the *truth* is in thee: for the *truth* is itself *light*. Not yet has thy life become perfectly light, as sins are still in thee, but yet thou hast already begun to be illuminated, because there is in thee confession of sins.” [AUGUSTINE.] **that we have no sin**—“HAVE,” not “have had,” must refer not to the past sinful life whilst unconverted, but to the *present* state wherein believers *have sin* even still. Observe, “sin” is in the singular; “(confess our) *sins*” (v. 9) in the plural. *Sin* refers to the *corruption of the old man* still present in us, and the *stain* created by the actual *sins* flowing from that old nature in us. To confess our need of cleansing from *present sin* is essential to “walking in the light;” so far is the presence of some sin incompatible with our *in the main* “walking in light.” But the believer hates, confesses, and longs to be delivered from, all sin, which is *darkness*. “They who defend their sins, will see in the great day whether their sins can defend them.” **deceive ourselves**—We cannot deceive God; we only make ourselves to err from the right path. **the truth**—(ch. 2. 4.) True faith. “The truth respecting God’s holiness and our sinfulness, which is the very first spark of light in us, has no place in us.” [ALFORD.] 9. **confess**—with the lips, speaking from a contrite heart; involving also confession to our fellow men of offenses committed against them. **he**—God. **faithful**—to His own promises; “true” to His word. **just**—Not merely the mercy, but the *justice* or *righteousness* of God is set forth in the redemption of the penitent believer in Christ. God’s promises of mercy, to which He is *faithful*, are in accordance with His *justice*. **to**—*Greek*, “*in order that*.” His forgiving us our sins and cleansing us from, etc., is in furtherance of the ends of His eternal *faithfulness* and *justice*. **forgive**—remitting the *guilt*. **cleanse**—purify from all filthiness, so that henceforth we more and more become free from the presence of sin through the Spirit of sanctification (cf. Hebrews, 9. 14; and above, *Note*, v. 7). **unrighteousness**—offensive to Him who “is just” or *righteous*: called “sin,” v. 7, because “sin is the transgression of the law,” and the law is the expression of God’s *righteousness*; so that *sin* is *unrighteousness*. 10. Parallel to v. 8. **we have not sinned**—referring to the commission of actual *sins*, even after regeneration and conversion; whereas in v. 8, “we have no sin,” refers to the present *GUILT* remaining (until cleansed) from the actual *sins* committed, and to the *SIN* of our corrupt old nature still adhering to us. The perfect “have...sinned” brings down the com-

mission of sins to the present time, not merely sins committed *before*, but *since conversion*. **we make him a liar**—A gradation: *v. 6*, "we lie;" *v. 8*, "we deceive ourselves;" worst of all, "we make Him a liar," by denying His word that all men are sinners (cf. *ch. 5. 10*). **his word is not in us**—"His word," which is "the truth" (*v. 8*), accuses us truly; by denying it we drive it from our hearts (cf. *John, 5. 38*). Our rejection of "His word" in respect to our being sinners, implies as the consequence our rejection of His word and will revealed in the law and gospel *as a whole*; for these throughout rest on the fact that *we have sinned, and have sin*.

CHAPTER II.

Ver. 1-29. THE ADVOCACY OF CHRIST IS OUR ANTIDOTE TO SIN WHILST WALKING IN THE LIGHT; FOR TO KNOW GOD, WE MUST KEEP HIS COMMANDMENTS, AND LOVE THE BRETHREN, AND NOT LOVE THE WORLD, NOR GIVE HEED TO ANTICHRISTS, AGAINST WHOM OUR SAFETY IS THROUGH THE INWARD ANOINTING OF GOD TO ABIDE IN GOD; SO AT CHRIST'S COMING WE SHALL NOT BE ASHAMED. **I.** (*Ch. 5. 18*). **My little children**—The diminutive expresses the tender affection of an aged pastor and spiritual father. *My own dear children, i.e., sons and daughters* (*Note, v. 12*). **these things**—(*ch. 1. 6-10*). My purpose in writing what I have just written is, not that you should abuse them as giving a licence to sin: but, on the contrary, "in order that ye may not sin at all" (the *Greek* aorist implying the absence not only of the habit, but of *single acts* of sin [ALFORD]). In order to "walk in the light" (*ch. 1. 5-7*), the first step is *confession of sin* (*ch. 1. 9*), the next (*ch. 2. 1*), is that we should *forsake all sin*. The Divine purpose has for its aim, either to prevent the commission of, or to destroy sin. [BENGEL.] **And**—Connected with the former: *Furthermore*, "if any man sin," let him, whilst loathing and condemning it, not fear to go at once to God, the Judge, confessing it, for "we have an Advocate with him." He is speaking of a BELIEVER'S *occasional* sins of infirmity Satan's through fraud and malice. The use of "we" immediately after implies that *we all* are *liable* to this, though not necessarily constrained to sin. **we have an advocate**—Advocacy is God's family blessing: other blessings He grants to good and bad alike, but justification, sanctification, continued intercession, and peace, He grants to His children alone. **advocate**—*Greek*, "paraclete," the same term as is applied to the Holy Ghost, as the "other Comforter:" showing the unity of the Second and Third Persons of the Trinity. Christ is the Intercessor *for us* above; and, in His absence, here below the Holy Ghost is the other Intercessor *in us*. Christ's *advocacy* is inseparable from the Holy Spirit's *comfort* and working in us, as the spirit of intercessory prayer. **righteous**—As our "advocate," Christ is not a mere suppliant petitioner. He pleads for us on the ground of *justice*, or *righteousness*, as well as mercy. Though He can say nothing good of us, He can say much *for us*. It is His *righteousness*, or obedience to the law, and endurance of its full penalty for us, on which He grounds His claim for our acquittal. The sense therefore is, "in that He is *righteous*:" in contrast to our *sin* ("if any man *sin*"). The Father, by raising Him from the dead, and setting Him at His own right, has once for all accepted Christ's claim for us. Therefore the

accuser's charges against God's children are vain. "The righteousness of Christ stands on our side; for God's righteousness is, in Jesus Christ, ours." [LUTHER.] 2. **And he**—*Greek*, "And Himself." He is our all-prevailing Advocate, because He is *Himself* "the propitiation," *abstract*, as in I Corinthians, 1. 30: He is to us *all that is needed for propitiation* "in behalf of our sins:" *the propitiatory sacrifice*, provided by the Father's love, removing the estrangement, and appeasing the righteous wrath, on God's part, against the sinner. "There is no incongruity that a father should be *offended* with that son whom he loveth, and at that time *offended* with him when he *loveth* him." [BISHOP PEARSON.] The only other place in the New Testament where *Greek propitiation* occurs, is ch. 4. 10: it answers in LXX. to *Hebrew caphar*, to effect an atonement or reconciliation with God; and in Ez. 44. 29, to the *sin-offering*. In Romans, 3. 25, *Greek*, it is "propitiatory," *i.e.*, the mercy-seat, or lid of the ark whereon God, represented by the Shekinah glory above it, met His people, represented by the high priest who sprinkled the blood of the sacrifice on it. **and**—*Greek*, "yet." **ours**—believers: not *Jews*, in contrast to Gentiles: for he is not writing to Jews (ch. 5. 21). **also for the sins of the whole world**—Christ's *advocacy* is limited to *believers* (v. 1; ch. 1. 7): His *propitiation* extends as widely as *sin* extends: *Note*, 2 Peter, 2. 1, "Denying the Lord that *bought* them." "The *whole world*" cannot be restricted to the *believing* portion of the world (cf. ch. 4. 14; and "the whole world," ch. 5. 19). "Thou, too, art part of the world, so that thine heart cannot deceive itself and think, The Lord died for Peter and Paul, but not for me." [LUTHER.] 3. **hereby**—*Greek*, "in this." "It is *herein*, and herein only, that we know (present) that we have knowledge of (perfect: once-for-all obtained and continuing *knowledge of*) Him (v. 4. 13, 14). Tokens whereby to discern grace are frequently given in this epistle. The Gnostics, by the Spirit's prescient forewarning, are refuted, who boasted of *knowledge*, but set aside *obedience*. "Know Him," *viz.*, as "the righteous" (v. 1. 29): our "Advocate and Intercessor." **keep**—John's favorite word, instead of *do, lit., to watch, guard, and keep safe* as a precious thing; observing so as to keep. So Christ Himself. Not faultless conformity, but hearty acceptance of, and willing subjection to, God's whole revealed will, is meant. **commandments**—*injunctions* of faith, love, and obedience. John never uses "the law" to express the rule of Christian obedience: he uses it as to the Mosaic law. 4. **I know**—*Greek*, "I have knowledge of (Perfect) Him. Cf. with this verse, ch. 1. 8. 5. Not merely repeating the proposition, v. 3, or asserting the merely opposite alternative to v. 4, but expanding the "know Him" of v. 3, into "in Him, verily (not as a matter of vain boasting) is the love of (*i.e.*, towards) God perfected," and "we are in Him." *Love* here answers to *knowledge* in v. 3. In proportion as we *love* God, in that same proportion we *know* Him, and *vice versa*, until their *love* and *knowledge* shall attain their full maturity of perfection. **his word**—His word is one (*Note*, ch. 1. 5), and comprises His "*commandments*," which are many (v. 3). **hereby**—in our progressing towards this ideal of perfected love and obedience. There is a gradation: v. 3, "*know* Him;" v. 5, "*we are in* Him;" v. 6, "*abideth in* Him;" respectively, *knowledge, fellowship, abiding constancy*. [BENGEL.] 6. **abideth**—Implying a condition lasting, without intermission and without end. **He that saith**

...ought—so that his deeds may be consistent with his words. **even as he**—believers readily supply the name, their hearts being full of Him (cf. John, 20. 15). “Even as He walked” when on earth, especially in respect to *love*. John delights in referring to Christ as the model man, with the words, “Even as He,” etc. “It is not Christ’s walking on the sea, but His ordinary walk, that we are called on to imitate.” [LUTHER.]

7. **Brethren**—The oldest MSS. and versions read instead, “Beloved,” appropriate to the subject here, *love*. **no new commandment**—*vis.*, *love*, the main principle of walking as *Christ walked* (v. 6), and that commandment, of which one exemplification is presently given, v. 9, 10, *the love of brethren*. **ye had from the beginning**—from the time that ye first heard the gospel word preached. 8. **a new commandment**—it was “old,” in that *Christians* as such had heard it *from the first*: but “new” (*Greek, kainē*, not *neā*: *new and different* from the old legal precept), in that it was first *clearly* promulgated with Christianity: though the inner *spirit* of the law was *love* even to enemies, yet it was enveloped in some bitter precepts which caused it to be temporarily almost unrecognized, till the gospel came. Christianity first put *love to brethren* on the new and highest MOTIVE, instinctive love to Him who first loved us, constraining us to love all, even enemies, thereby walking in the steps of Him who loved us when enemies. So Jesus calls it “new,” John, 13. 34. 35. “Love one another as I have loved you” (the new motive); 15. 12. **which thing is true in him and in you**—“*In Christ* all things are always true, and were so from the beginning: but *in Christ and in us* conjointly the commandment [the love of brethren] is then true when we acknowledge the truth which is *in Him*, and have the same flourishing in us.” [BENGEL.] ALFORD explains, “Which thing (*the fact that the commandment is a new one*) is true in Him and in you, because the darkness is *passing away*, and the true light is now shining, *i.e.*, the commandment is a new one, and this is true both in the case of Christ and in the case of you; because *in you* the darkness is passing away, and *in Him* the true light is shining; therefore, on both accounts, the command is a new one: new as regards you, because you are newly come from darkness into light; new as regards Him, because He uttered it when He came into the world to lighten every man, and began that shining which even now continues.” I prefer, as BENGEL, to explain, The *new commandment* finds its truth in its practical *realisation* in the walk of Christians in union with Christ. Cf. the use of “verily,” v. 5. John, 4. 42, “indeed;” 6. 55. The repetition of “in” before “you,” “in Him and in you,” not “in Him and you,” implies that the love-commandment finds its realization *separately*; first it did so “*in Him*,” and then it does so “*in us*,” in so far as we now “also walked even as He walked;” and yet finds its realization also *conjointly*, by the two being united in one sentence, even as it is by virtue of the love-commandment having been first fulfilled *in Him*, that it is also now fulfilled *in us*, through His Spirit in us: cf. a similar case, John, 20. 17, “*My Father*, and *your Father*.” by virtue of His being “*My Father*,” He is also *your Father*. **darkness is past**—rather, as in ch. 2. 17, “Is passing away.” It shall not be wholly “past” until “the Sun of righteousness” shall arise *visibly*: “the light is now shining” *already*, though but partially until the day bursts forth. 9-11. There is no mean between *light and darkness*, *love and hatred*, *life and death*, *God and the world*: wherever spiritual life

is however weak, there *darkness* and *death* no longer reign, and *love* supplants *hatred*; and Luke, 9. 50, holds good: wherever *life* is not, there *death*, *darkness*, the *flesh*, the *world*, and *hatred*, however glossed over and hidden from man's observation, prevail; and Luke, 11. 23, holds good. "Where love is not, there hatred is; for the heart cannot remain a void." [BENGEL.] *In the light*—as his proper element. *his brother* his neighbor, and especially those of the Christian brotherhood. The very title *brother* is a reason why *love*, should be exercised. *even until now*—notwithstanding that "the true light already has begun to shine" (v. 8). 10. Abiding in *love* is *abiding in the light*: for the gospel light not only illumines the understanding, but warms the heart into love. *none occasion of stumbling*—In contrast to "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." "In him who loves there is neither blindness nor *occasion of stumbling* [to himself]: in him who does not love, there is both *blindness* and occasion of stumbling. He who hates his brother, is both a stumbling block to himself, and stumbles against himself and every thing within and without: he who loves has an unimpeded path." [BENGEL.] John has in mind Jesus' words, John, 11. 9, 10. ALFORD well says, "The light and the darkness are within ourselves; admitted into us by the eye, whose singleness fills the whole body with light." 11. *is in darkness... walketh*—"is" marks his continuing STATE: he has never come out of "the (so *Greek*) darkness;" "walketh" marks his OUTWARD WALK and acts. *whither*—*Greek*, "where:" including not only the destination to which, but the way *whereby*. *hath blinded*—rather as *Greek* aorist, "blinded" of old. Darkness not only surrounds, but blinds him, and that a blindness of long standing. 12. *little children*—*Greek*, "little sons," or "dear sons and daughters;" not the same *Greek* as in v. 13, "little children," "infants" (in age and standing). He calls ALL to whom he writes, "little sons" (ch. 2. 1, *Greek*: 1. 28; 3. 18; 4. 4; 5. 21); but only in v. 13 and 18 he uses the term "little children," or "infants." Our Lord, whose Spirit John so deeply drank into, used to His disciples (John, 13. 33) the term "little sons," or *dear sons and daughters*; but in John, 21. 5, "little children." It is an undesigned coincidence with the epistle here, that in John's gospel somewhat similarly the classification, "lambs, sheep, sheep," occurs. *are forgiven*—"have been, and are forgiven you." ALL God's *sons and daughters* alike enjoy this privilege. 13, 14. All three classes are first addressed in the present, "I write;" then in the past (aorist) tense, "I wrote" (not "I have written;" moreover, in the oldest MSS. and versions, in the end of v. 13, it is past, "I wrote," not as *English Version*, "I write"). Two classes, "fathers" and "young men," are addressed with the same words each time (except that the address to the *young men* has an addition expressing the source and means of their victory); but the "little sons" and "little children" are differently addressed. *have known*—and do know: so the *Greek* perfect means. The "I wrote" refers not to a former epistle, but to this epistle. It was an idiom to put the *past* tense, regarding the time from the *reader's* point of view; when he should receive the epistle the writing would be *past*. When he uses "I write," he speaks from *his own* point of view. *him that is from the beginning*—Christ: "that which was from the beginning." *overcome*—The *fathers*, appropriately to their age, are characterized by

knowledge. The *young men*, appropriately to theirs, by activity in conflict. The *fathers*, too, have *conquered*; but now their active service is past, and they and the *children* alike are characterized by *knowing* (the *fathers* know *Christ*, "Him that was from the beginning;" the *children* know the Father). The first thing that the *little children* realize is that God is their *Father*; answering in the parallel clause to "little sons... your sins are forgiven you for His name's sake," the universal first privilege of *all* those really-dear *sons* of God. Thus this latter clause includes *all*, whereas the former clause refers to those more especially who are in the *first* stage of spiritual life, "little children." Of course these can only know the *Father* as theirs through the *Son* (Matthew, II. 27). It is beautiful to see how the *fathers* are characterized as reverting back to the first great truth of spiritual childhood, and the sum and ripest fruit of advanced experience, the *knowledge of Him that was from the beginning* (twice repeated, v. 13, 14). Many of them had probably known *Jesus* in person, as well as by faith. *young men... strong*—made so out of natural *weakness*, hence enabled to *overcome* "the strong man armed" through Him that is "stronger." Faith is the victory that overcomes the world. This term "overcome" is peculiarly John's, adopted from his loved Lord. It occurs sixteen times in the Apocalypse, six times in the first epistle, only thrice in the rest of the New Testament. In order to overcome the world on the ground, and in the strength, of the blood of the Saviour, we must be willing, like Christ, to part with whatever of the world belongs to us: whence immediately after "ye have overcome the wicked one (the prince of the world)," it is added, "Love not the world, neither the things... in the world." *and, etc.*—the secret of the young men's *strength*: the gospel *word*, clothed with living power by the Spirit who *abideth* permanently in them; this is "the sword of the Spirit" wielded in prayerful waiting on God. Contrast the mere physical strength of young men, Isaiah, 40. 30, 41. *Oral teaching* prepared these youths for the profitable use of the *word* when written. "Antichrist cannot endanger you (v. 18), nor Satan tear from you the *word of God*." *the wicked one*—who, as "prince of this world," enthral's "the world" (v. 15-17; ch. 5. 19, *Greek*, "the wicked one"), especially the young. Christ came to destroy this "prince of the world." Believers achieve the first grand conquest over him when they pass from darkness to light, but afterwards they need to maintain a continual *keeping* of themselves from his assaults, looking to God by whom alone they are *kept* safe. BENGEI thinks John refers specially to the remarkable constancy exhibited by youths in Domitian's persecution. Also to the young man whom John, after his return from Patmos, led with gentle, loving persuasion to repentance. This youth had been commended by John, in one of his tours of superintendency, as a promising disciple to the overseers of the church; he had been, therefore, carefully watched up to baptism. But afterwards relying too much on baptismal grace, he joined evil associates, and fell from step to step down, till he became a captain of robbers. When John, some years after, revisited that church, and heard of the youth's sad fall, he hastened to the retreat of the robbers, suffered himself to be seized and taken into the captain's presence. The youth, stung by conscience and the remembrance of former years, fled away from the venerable apostle. Full of love the aged father ran after him, called on him to take courage, and announced to him forgive-

ness of his sins in the name of Christ. The youth was recovered to the paths of Christianity, and was the means of inducing many of his bad associates to repent and believe. [CLEMENS ALEXANDRINUS, *Quis dives salvus?* c. 4. 2; EUSEBIUS, *Ecclesiastical History Book*, 3. 20; CHRYSOSTOM, 1 *Exhortation* to THEODORE, 11.] 15. **Love not the world**—that *lieth in the wicked one* (ch. 5. 19), whom ye young men *have overcome*. Having once for all, through *faith*, overcome the world (ch. 4. 4; 5. 4), carry forward the conquest by not loving it. "The world" here means "man, and man's world" [ALFORD], in his and its state as *fallen from God*. "God loved [with the love of *compassion*] the world," and we should feel the same kind of love for the fallen world; but we are *not to love* the world with *congeniality* and *sympathy* in its alienation from God, we cannot have this latter kind of love for the God-estranged world, and yet have also "the love of the Father in" us. **neither—Greek**, "nor yet." A man might deny in general that he *loved the world*, whilst keenly following some one of THE THINGS IN IT: its riches, honors, or pleasures; this clause prevents him escaping from conviction. **any man**—therefore the warning, though primarily addressed to the young, applies to all. **love of—i.e., towards** "the Father." The two, God and the (sinful) world, are so opposed, that both cannot be congenially loved at once. 16. **all that is in the world**—can be classed under one or other of the three: the world contains these and no more. **lust of the flesh—i.e.**, the lust which has its seat and source in our lower animal nature. Satan tried this temptation the first on Christ: Luke, 4. 3, "Command this stone that it be made *bread*." Youth is especially liable to fleshly lusts. **lust of the eyes**—the avenue through which outward things of the world, riches, pomp, and beauty, inflame us. Satan tried this temptation on Christ when he showed Him the kingdoms of the world in a moment. By the lust of the eyes David (2 Samuel, 11. 3) and Achan fell (Joshua, 7. 21). Cf. David's prayer, Psalm 119. 37; Job's resolve, Psalm 31. 1; Matthew, 5. 28. The only good of worldly riches to the possessor is the beholding them with the *eyes*. Cf. Luke, 14. 18, "I must go and SEE it." **pride of life—lit., arrogant assumption**: vainglorious display. *Pride* was Satan's sin whereby he fell, and forms the link between the two foes of man, the *world* (answering to the *lust of the eyes*) and the *devil* (as the lust of the *flesh* is the third foe). Satan tried this temptation on Christ in setting him on the temple-pinnacle that, in spiritual *pride* and *presumption*, on the ground of His Father's care, He should cast Himself down. The same three foes appear in the three classes of soil on which the Divine seed falls: The wayside hearers, *the devil*: the thorns, *the world*: the rocky under-soil, *the flesh*. The world's awful *anti-trinity*, the "lust of the flesh, the lust of the eyes, and the pride of life," similarly is presented in Satan's temptation of Eve: "When she saw that the tree was good for *food*, pleasant to the *eyes*, and a tree to be desired to make one *wise*" (one manifestation of "the pride of life," the desire to know above what God has revealed, Colossians, 2. 8, the pride of unsanctified knowledge). **of—**does not spring from "the Father" (used in relation to the preceding "little children," v. 12, or "little sons"). He who is born of God alone turns to God; he who is of the world turns to the world; the sources of love to God and love to the world, are irreconcilably distinct. 17. **the world**—with all who are of the world worldly. **passeth away—**

Greek, "is passing away" even now. **the lust thereof**—in its threefold manifestation (*v.* 16). **he that doeth the will of God**—not his own *fleshly* will, or the will of the world, but that of God (*v.* 3-6), especially in respect to *love*. **abideth forever**—"even as God also abideth forever" (with whom the godly is one: cf. Psalm, 55. 19, "God, even He that abideth of old"): a true comment, which CYPRIAN & LUCIFER have added to the text without support of *Greek* MSS. In contrast to the three *passing* lusts of the world, the doer of God's will has three *abiding* goods, "riches, honor, and life" (Proverbs, 22. 4). 18. **Little children**—Same *Greek* as *v.* 13: children *in age*. After the *fathers* and *young men* were gone, "the last time" with its "many antichrists" was about to come suddenly on the children. "In this last hour we all even still live." [BENGEL.] Each successive age has had in it some of the signs of "the last time" which precedes Christ's coming, in order to keep the church in continual waiting for the Lord. The connection with *v.* 15-17 is, There are coming those seducers who are of the world (*ch.* 4. 5), and would tempt you to go out from us (*v.* 19) and deny Christ (*v.* 22). **as ye have heard**—from the apostles, preachers of the gospel (*e.g.*, 2 Thessalonians, 2. 3-10; and in the reign of Ephesus, Acts, 20. 29. 30). **shall come**—*Greek*, "cometh," *vis.*, out of his own place. *Antichrist* is interpreted in two ways: a false Christ (Matthew, 24. 5, 34), *lit.*, "instead of Christ;" or an *adversary* of Christ, *lit.*, "against Christ." As John never uses *pseudo-Christ*, or "false Christ," for *antichrist* it is plain he means an *adversary of Christ*, claiming to himself what belongs to Christ, and wishing to substitute himself for Christ as the supreme object of worship. He *denies the Son*, not merely, like the pope, acts in the name of the Son, 2 Thessalonians, 2. 4, "Who opposeth himself (*Greek*, *ANTI-keimenos*) [to] all that is called God," decides this. For God's great truth, "God is man," he would substitute his own lie, "man is God." [TRENCH.] **are there**—*Greek*, "there have begun to be;" there have arisen. These "many antichrists" answer to "the spirit of lawlessness (*Greek*) doth already work." The anti-Christian principle appeared then, as now, in evil men and evil teachings and writings: but still "THE antichrist" means a hostile *person*, even as "THE Christ" is a personal Saviour. As "cometh" is used of Christ, so here of antichrist, the embodiment in his own person of all the anti-Christian features and spirit of those "many antichrists" which have been, and are, his forerunners. John uses the singular of him. No other New Testament writer uses the term. He probably answers to "the little horn having the eyes of a man, and speaking great things" (Daniel, 7. 8, 20); "the man of sin, son of perdition" (2 Thessalonians, 2); "the beast ascending out of the bottomless pit" (Revelation, 11. 7; 17. 8), or rather, "the false prophet," the same as "the second beast coming up out of the earth" (Revelation, 13. 11-18; 16. 13). 19. **out from us**—from our Christian communion. Not necessarily a formal secession or *going out*: thus Rome has spiritually *gone out*, though formally still of the Christian Church. **not of us**—by spiritual fellowship (*ch.* 1. 3). "They are like bad humors in the body of Christ, the church; when they are vomited out, then the body is relieved; the body of Christ is now still under treatment, and has not yet attained the perfect soundness which it shall have only at the resurrection." [AUGUSTINE, *Ep. John, Tract*, 3. 4]. **they would...have continued**—Implying the indefectibility of grace in the elect. "Where

God's call is effectual, there will be sure perseverance." [CALVIN.] Still it is no fatal necessity, but a "voluntary necessity" [DIDYMUS], which causes men to remain, or else go from the body of Christ. "We are either among the members, or else among the bad humors. It is of his own will that each is either an antichrist, or in Christ." [AUGUSTINE.] Still God's actings in eternal election harmonize in a way *inexplicable to us*, with man's free agency and responsibility. It is men's own evil will that chooses the way to hell: it is God's free and sovereign grace that draws any to Himself and to heaven. To God the latter shall ascribe wholly their salvation from first to last: the former shall reproach themselves alone, and not God's decree, with their condemnation (ch. 3. 9; 5. 18). **that they were not all of us**—This translation would imply that *some of the antichrists are of us!* Translate, therefore, "That all (who are for a time among us) are not of us." Cf. I Corinthians, II. 19, "There must be heresies among you, that they which are approved may be made manifest among you." For "were" some of the oldest MSS. read "are." Such occasions test who are, and who are not, the Lord's people. 20. **But**—Greek, "And." He here states the means which they as believers have wherewith to withstand *antichrists* (v. 18), *viz.*, the *chrism* (so the Greek: a play upon similar sounds), or "anointing unguent," *viz.*, the Holy Spirit (more plainly mentioned further on, as in John's style, ch. 3. 24; 4. 13; 5. 6), which *they* ("ye" is emphatical in contrast to those apostates, v. 19) have "from the Holy One," *Christ* (John, I. 33; 3. 34; 15. 26; 16. 14): "the righteous" (v. 1), "pure" (ch. 3. 3), "the Holy One" (Acts, 3. 14), "of God;" Mark, I. 24. Those anointed of God in *Christ* alone can resist those anointed with the spirit of Satan, *antichrists*, who would sever them from the Father and from the Son. Believers have the anointing Spirit from *the Father* also, as well as from the Son: even as the Son is anointed therewith by the Father. Hence the Spirit is the token that we are in the Father and in the Son; without it a man is none of Christ's. The material unguent of costliest ingredients, poured on the head of priests and kings, typified this spiritual unguent, derived from Christ, the Head, to us, His members. We can have no share in Him as *Jesus* except we become truly *Christians*, and so be in Him as *Christ*, anointed with that unction from the Holy One. The Spirit poured on Christ the Head, is by Him diffused through all the members. "It appears that we all are body of Christ, because we all are anointed; and we all in Him are both *Christ's* and *Christ*, because in some measure the whole *Christ* is Head and body," and—therefore, **ye know all things**—needful for acting aright against antichrist's seductions, and for Christian life and godliness. In the same measure as one hath *the Spirit*, in that measure (no more and no less) he knows all these things. 21. **because ye know it, and that, etc.**—Ye not *only* know what is the truth (concerning the Son and the Father, v. 13), but also are able to detect a lie as a thing opposed to the truth. For right (a straight line) is the index of itself and of what is crooked. [ESTIUS.] The Greek is susceptible of ALFORD'S translation, "Because ye know it, and *because* no lie is of the truth" (*lit.*, "every lie is excluded from being of the truth"), I therefore wrote (in this epistle) to point out what the lie is, and who the liars are. 22. **a**—Greek, "Who is the liar?" *viz.*, guilty of the lie just mentioned (v. 21). **that Jesus is the Christ**—the grand central truth. **this is antichrist**—Greek, "*the*

antichrist;" not however here *personal*; but in the abstract: the ideal of antichrist is "he that denieth the Father and the Son." To deny the latter is virtually to deny the former. Again, the truth as to the Son must be held in its integrity: to deny that Jesus is the Christ, or that He is the Son of God, or that He came in the flesh, invalidates the whole (Matthew, II. 27). 23. *Greek*, "Every one who denieth the Son, hath not the Father either" (ch. 4. 2, 3); "inasmuch as God hath given Himself to us wholly to be enjoyed in Christ." [CALVIN.] *he that acknowledgeth the Son hath the Father also*—These words ought not to be in italics, as though they were not in the original; for the oldest *Greek* MSS. have them. *hath—viz.*, in his abiding possession as his "portion;" by living personal "fellowship." *acknowledgeth*—by open confession of Christ. 24. *Let that*—truth respecting the Father and the Son, regarded as a seed not merely dropped in, but having taken root (ch. 3. 9). *ye*—In the *Greek* standing emphatically at the beginning of the sentence. *Ye*, therefore, *acknowledge the Son*, and so shall *ye have the Father also* (v. 23). *from the beginning*—from the time of your first hearing the gospel. *remain*—translate as before, "abide." *ye also*—in your turn, as distinguished from "that which ye have heard," the seed *abiding in you*. Cf. v. "the anointing *abideth in you*... *ye shall abide in Him*." Having taken into us the living seed of the truth concerning the Father and the Son, we become transformed into the likeness of Him whose seed we have taken into us. 25. *this is the promise*—*Eternal life* shall be the permanent consummation of thus *abiding in the Son and in the Father* (v. 24). *he*—*Greek*, "Himself," Christ, "the Son" (cf. ch. I. 1). *promised*—(John, 3. 15, 36; 6. 40, 47, 57; 17. 2, 3). 26. *These things*—(v. 18-25) *have I written*—Resumed from v. 21 and 14. *seduce you—i.e.*, are trying to seduce or lead you into error. 27. *But*—*Greek*, "And you (contrasting the believing readers with the *seducers*: the words and *you* stand prominent, the construction of the sentence following being altered, and no verb agreeing with and 'you,' until 'need not')... the anointing," etc. (resumed from v. 20). *received of him*—(John, I. 16). So we "are unto God a sweet savor of Christ." *abideth in you*—he tacitly thus admonishes them to say, when tempted by seducers, "The anointing *abideth in us*: we do not need a teacher [for we have the Holy Spirit as our teacher, Jeremiah, 31. 34; John, 6. 45; 16. 13]: it teaches us the truth: in that teaching we will abide." [BENGEL.] *and*—and therefore. God is sufficient for them who are taught of Him: they are independent of all others, though, of course, not declining the Christian counsel of faithful ministers. "Mutual communication is not set aside, but approved of, in the case of those who are partakers of the anointing in one body." [BENGEL.] *the same anointing*—which ye once for all received, and which now still abides in you. *of*—"concerning. *all things*—essential to salvation: the point under discussion. Not that the believer is made infallible, for no believer here receives, the Spirit in all its fullness, but only the measure needful for keeping him from soul-destroying error. So the church, though having the Spirit in her, is not infallible (for many fallible members can never make an infallible whole), but is kept from ever wholly losing the saving truth. *no lie*—an anti-Christian teaching. *ye shall abide in him*—(v. 24, end)—even as "the anointing *abideth in you*." The oldest MSS. read the imperative, "*Abide in Him*." 28. *little children*—*Greek*, "little sons," as in v. 12: believers

of every stage and age. *abide in him*—Christ. John repeats his monition with a loving appellation, as a father addressing dear children. *when*—*lit.*, “if;” the uncertainty is not as to the fact, but the *time*. *appear*—*Greek*, “be manifested.” *we*—both writer and readers. *ashamed before him*—*lit.*, “from Him;” shrink back from Him ashamed. Contrast “boldness in the day of judgment,” ch. 4. 17; cf. ch. 3. 21; 5. 14. In the apocalypse (written, therefore, BENGEI thinks, subsequently), Christ’s coming is represented as put off to a greater distance. 29. *The herding of the second division of the epistle*: “God is righteous; therefore, every one that doeth righteousness is born of Him.” Love is the grand feature and principle of “righteousness” selected for discussion, ch. 2. 29.-3. 3. *If ye know...ye know*—Distinct *Greek* verbs: “if ye are aware (are in possession of the knowledge)...ye discern or apprehend also that,” etc. Ye are already aware that God (“He” includes both “the Father,” of whom the believer is born [end of this verse, and ch. 3. 1], and “the son,” v. 1. 23) is righteous, ye must necessarily, thereby, perceive also the consequence of that truth, *viz.*, “that every one that doeth righteousness (and he alone; *lit.*, the righteousness such as the righteous God approves) is born of Him.” The righteous produce the righteous. We are never said to be born again of Christ, but of God, with whom Christ is one. HOLLAZ in ALFORD defines the righteousness of God, “It is the Divine energy by whose power God wills and does all things which are conformable to His eternal law, prescribes suitable laws to His creatures, fulfils His promises to men, rewards the good, and punishes the ungodly.” *doeth*—“For the graces (virtues) are practical, and have their being in being produced (in being exercised); for when they have ceased to act, or are only about to act, they have not even being.” [ECUMENIUS.] “God is righteous, and therefore the source of righteousness: when then a man doeth righteousness, we know that the source of his righteousness is God, that consequently he has acquired by new birth from God that righteousness which he had not by nature. We argue from his *doing* righteousness, to his being *born* of God. The error of Pelagians is to conclude that *doing* righteousness is a condition of *becoming* a child of God.” [ALFORD most truly.] Cf. Luke, 7. 47, 50: Her much love evinced that her sins were already forgiven: not, were the condition of her sins being forgiven.

CHAPTER III.

Ver. 1-24. DISTINGUISHING MARKS OF THE CHILDREN OF GOD AND THE CHILDREN OF THE DEVIL. BROTHERLY LOVE THE ESSENCE OF TRUE RIGHTEOUSNESS. 1. *Behold*—Calling attention, as to some wonderful exhibition, little as the world sees to admire. This verse is connected with the previous ch. 2. 29, thus: All our *doing* of righteousness is a mere sign that God, of His matchless love, has adopted us as children: it does not save us, but is a proof that we are saved of His grace. *what manner of*—of what surpassing excellence, how gracious on His part, how precious to us. *love...bestowed*—He does not say that God hath given us some gift, but *love itself* and the fountain of all honors, the heart itself, and that not for our works or efforts, but of His grace. [LUTHER,] *that*—“what manner of love:”

resulting in, proved by, our being, etc. The immediate effect aimed at in the bestowal of this love is, "that we should be called the children of God." **should be called**—should have received the privilege of such a glorious title (though seeming so imaginary to the world), along with the glorious reality. With God to call is to make really to be. Who so great as God? What nearer relationship than that of sons? The oldest MSS. add, "And we ARE so" really. **therefore**—"on this account," because "we are (really) so." **us**—the children, like the Father. **It knew him not**—*viz.*, the Father. "If they who regard not God, hold thee in any account, feel alarmed about thy state." [BENGEL.] Contrast ch. 5. 1. The world's whole course is one great act of non-recognition of God. 2. **Beloved**—by the Father, and therefore by me. **now**—In contrast to "not yet." We now already are really sons, though unrecognized as such by the world, and (as the consequence) we look for the visible manifestation of our sonship, which *not yet* has taken place. **doth not yet appear**—Greek, "it hath not yet (*at any time*, Greek aorist) been visibly manifested what we shall be"—what further glory we shall attain by virtue of this our sonship. The "what" suggests a something inconceivably glorious. **but**—Omitted in the oldest MSS. Its insertion in *English Version* gives a wrong antithesis. It is not, "*We do not yet know manifestly* what, etc., but we know," etc. *Believers* have some degree of the manifestation already, though the world has not. The connexion is, The manifestation to the world of what we shall be, has not yet taken place: *we know* (in general: as a matter of well assured knowledge: so the Greek) that when (*lit.*, "if:" expressing no doubt as to the fact, but only as to the time: also implying the coming preliminary fact on which the consequence follows, Malachi, 1, 6; John 14, 3) He (not "it," *viz.*, that which is not yet manifested [ALFORD]) shall be manifested (*v.* 5; ch. 2. 28), we shall be like Him (Christ: all sons have a substantial resemblance to their father, and Christ, whom we shall be like, is "the express image of the Father's person," so that in resembling Christ we shall resemble the Father). We wait for the manifestation (*lit.*, the *apocalypse*: the same term as is applied to Christ's own manifestation) of the sons of God. After our natural birth, the new birth into the life of grace is needed, which is to be followed by the new birth into the life of glory: the two latter alike are termed "the regeneration" (Matthew 19. 28). The resurrection of our bodies is a kind of coming out of the womb of the earth, and being born into another life. Our first temptation was that we should be like God in knowledge, and by that we fell: but being raised by Christ, we become truly like Him, by knowing him as we are known, and by seeing Him as He is. [PEARSON, *Creed*.] As the first immortality which Adam lost was to be able not to die, so the last shall be not to be able to die. As man's first free choice or will was to be able not to sin, so our last shall be not to be able to sin. [AUGUSTINE, *Civit. Dei*. B. 22, c. 30.] The devil fell by aspiring to God's power; man, by aspiring to His knowledge; but aspiring after God's goodness, we shall ever grow in His likeness. The transition from God the Father to "He," "Him," referring to Christ (who alone is ever said in Scripture to be manifested: not the Father, John, 1. 18), implies the entire unity of the Father and the Son. **for, etc.**—Continual beholding generates likeness (2 Corinthians, 3, 18): as the face of the moon being always turned towards the sun, reflects its light and glory.

see him—not in his innermost Godhead, but as manifested in Christ. None but the pure can see the infinitely Pure One. In all these passages the *Greek* is the same verb, *opsomai*: not denoting the action of seeing, but the state of him to whose eye or mind the object is presented; hence the *Greek* verb is always in the middle or reflexive voice, to *perceive* and *inwardly appreciate*. [TITTMANN.] Our spiritual bodies will appreciate and recognise spiritual beings hereafter, as our natural bodies now do natural objects. 3. **this hope**—of being hereafter “like Him.” *Faith* and *love*, as well as *hope*, occur *v.* 11, 23. **In**—rather “(resting) upon Him:” grounded on His promises. **purifieth himself**—by Christ’s Spirit in him (John 15. 5, end). “Thou purifiest thyself, not of thyself, but of Him who comes that He may dwell in thee.” [AUGUSTINE.] One’s justification through faith is presupposed. **as he is pure**—unsullied with any uncleanness. The Second Person, by whom both the law and gospel were given. 4. Sin is incompatible with birth from God (*v.* 1-3). John often sets forth the same truth *negatively*, which he had before set forth *positively*. He had shown, birth from God involves self-purification; he now shows where sin, *i.e.*, the want of self-purification, is, there is no birth from God. **Whosoever**—*Greek*, “Every one who,” etc. **committeth sin**—In contrast to *v.* 3, “Every man that hath this hope in Him purifieth himself,” and *v.* 7, “He that doeth righteousness.” **transgresseth... the law**—*Greek*, “committeth transgression of law.” God’s law of purity; and so shows he has no such hope of being hereafter pure as God is pure, and, therefore, that he is not born of God. **for**—*Greek*, “and.” **sin is... transgression of... law**—definition of *sin* in general. The *Greek* having the article to both, implies that they are convertible terms. The *Greek* “sin” (*hamartia*) is *lit.*, a *missing of the mark*, God’s will being that mark to be ever aimed at. “By the law is the knowledge of sin.” The crookedness of a line is shown by being brought into juxtaposition with a straight ruler. 5. Additional proof of the incompatibility of sin and sonship; the very object of Christ’s manifestation in the flesh was to *take away* (by one act, and entirely, aorist) all sins, as the scapegoat did typically. **and**—Another proof of the same. **In Him is no sin**—not “was,” but “is,” as in *v.* 7, “He is righteous,” and *v.* 3, “He is pure.” Therefore we are to be so. 6. He reasons from Christ’s own entire separation from sin, that those in Him must also be separate from it. **abideth in him**—as the branch in the vine, by vital union living by His life. **sinneth not**—in so far as he abides in Christ, so far is he free from all sin. The ideal of the Christian. The life of sin and the life of God mutually exclude one another, just as darkness and light. In matter of fact, believers do fall into sins (ch. 1. 8-10; 2. 1, 2): but all such sins are alien from the life of God, and need Christ’s cleansing blood, without application to which the life of God could not be maintained. He sinneth not so long as he abideth in Christ. **whosoever sinneth hath not seen him**—*Greek* perfect, “has not seen, and does not see Him.” Again the *ideal* of Christian intuition and knowledge is presented (Matthew, 7. 23). All sin as such is at variance with the notion of one regenerated. Not that “whosoever is betrayed into sin has never seen, nor known God; but *in so far* as sin exists, *in that degree* the spiritual intuition and knowledge of God do not exist in him. **neither**—“not even.” To *see* spiritually is a further step than *to know*; for by *knowing* we come to *seeing* by vivid realization

and experimentally. 7, 8. The same truth stated with the addition that he who sins is, so far as he sins, "of the devil." **let no man deceive you**—as antinomians try to mislead men. **righteousness**—Greek, "the righteousness," *viz.*, of Christ or God. **he that doeth... is righteous**—not his *doing* makes him *righteous*, but his *being righteous* (justified by the righteousness of God in Christ, Romans, 10. 3-10) makes him to do *righteousness*: an inversion common in familiar language, logical in reality though not in form, as in Luke, 7. 47; John 8. 47. Works do not justify, but the justified man works. We infer from his *doing righteousness* that he is already *righteous* (*i.e.*, has the true and only principle of *doing righteousness*, *viz.*, *faith*), and is therefore *born of God* (v. 9): just as we might say, The tree that bears good fruit is a good tree, and has a living root; not that the fruit *makes* the tree and its root to be good, but it *shows* that they are so. **he**—Christ. 8. **He that committeth sin is of the devil**—in contrast to "He that doeth righteousness," v. 7. He is *a son of the devil* (v. 10; John 8. 44.) John does not, however, say, "born of the devil," as he does "born of God," for "the devil begets none, nor does he create any; but whoever imitates the devil, becomes a child of the devil by imitating him, not by proper birth." [AUGUSTINE, *Tract* 4. 10.] From the devil there is not generation, but corruption. [BENGEL] **sinneth from the beginning**—from the time that any began to sin [ALFORD]: from the time that he became what he is, the devil. He seems to have kept his first estate only a very short time after his creation. [BENGEL] **Since the fall of man** [at the beginning of our world] *the devil is (ever) sinning* (this is the force of "sinneth," he has sinned from the beginning, is the cause of all sins, and still goes on sinning: present). As the author of sin, and prince of this world, he has never ceased to seduce man to sin. [LUECKE] **destroy**—break up and do away with: bruising and crushing the serpent's head. **works of the devil**—sin, and all its awful consequences. John argues, Christians cannot do that which Christ came to destroy. 9. **Whoever is born of God**—*lit.*, "Every one that is begotten of God." **doth not commit sin**—his higher nature, as one born or begotten of God doth not sin. *To be begotten of God* and *to sin*, are states mutually excluding one another. In so far as one sins, he makes it doubtful whether he be *born of God*. **his seed**—the living word of God, made by the Holy Spirit the seed in us of a new life, and the continual mean of sanctification. **remaineth**—abideth in him (*Note*, cf. v. 6; John, 5. 38). This does not contradict ch. i. 8, 9; the regenerate show the utter incompatibility of *sin* with *regeneration*, by cleansing away every sin into which they may be betrayed by the old nature, at once in the blood of Christ. **cannot sin, because he is born of God**—"because it is of God that he is born" (so the Greek order, as compared with the order of the same words in the beginning of the verse): not because he *was* born of God" (the Greek is perfect, which is *present* in meaning, not aorist); it is not said, Because a man was once for all born of God he never afterwards can sin; but, Because he *is* born of God, the seed abiding now in him, he cannot sin; so long as it energetically abides, sin can have no place. Cf. Genesis, 39. 9. Joseph, "HOW CAN I do this great wickedness and sin against God?" The principle within me is at utter variance with it. The regenerate life is incompatible with sin, and gives the believer a hatred for sin in every shape, and an unceasing desire

to resist it. "The child of God in this conflict receives indeed wounds daily, but never throws away his arms or makes peace with his deadly foe." [LUTHER.] The exceptional sins into which the regenerate are surprised, are owing to the new life principle being for a time suffered to lie dormant, and to the sword of the spirit not being drawn instantly. Sin is ever active, but no longer reigns. The *normal* direction of the believer's energies is against sin; the law of God after the inward man is the *ruling* principle of his true self, though the old nature, not yet fully deadened, rebels and sins. Contrast ch. 5. 18, with John 8. 34; cf. Psalm 18. 22, 23; 32. 2, 3; 119. 113, 176. The magnetic needle, the nature of which is always to point to the pole, is easily turned aside, but always reseeks the pole. **children of the devil**—(Note, v. 8; Acts, 13. 10). There is no middle class between the children of God and the children of the devil. **doeth not righteousness**—Contrast ch. 2. 29. **he that loveth not his brother**—(ch. 4. 8)—a particular instance of that *love* which is the sum and fulfilment of all righteousness, and the token not loud professions, and even (seemingly good works) that distinguishes God's children from the devil's. 11. **the message**—"announcement," as of something good; not a mere *command* as the law. The gospel *message* of Him who loved us, announced by his servants, is, that we *love the brethren*; not here all mankind, but those who are our brethren in Christ, children of the same family of God, of whom we have been born anew. 12. **who**—not in the *Greek*. **of that wicked one**—*translate*, "evil one," to accord with "Because his own works were evil." Cf. v. 8. "of the devil," in contrast to "of God" v. 10. **slew...him?** **because his own works were evil, and his brother's righteous**—through envy and hatred of his brother's piety, owing to which God accepted Abel's, but rejected Cain's offering. Enmity from the first existed between the seed of the woman and the seed of the serpent. 13. **Marvel not**—The marvel would be if the world loved you. **the world**—of whom Cain is the representative (v. 12). **hate you**—as Cain hated even his own brother, and that to the extent of murdering him. The world feels its bad works tacitly reproved by your good works. 14. **We**—Emphatical: hated though we be by the world, *we* know what the world knows not. **know**—as an assured fact. **passed—changed our state**. Colossians, 1. 13, "from the power of darkness... translated into the kingdom of His dear Son." **from death unto life**—*lit.*, "out of the death (which enthralls the unregenerate) into the life" (of the regenerate). A palpable coincidence of language and thought, the beloved disciple adopting his Lord's words. **because we love the brethren**—the ground, not of our *passing over out of death into life*, but of our *knowing* that we have so. *Love*, on our part, is the *evidence* of our justification and regeneration, not the *cause* of them. "Let each go to his own heart; if he find there love to the brethren, let him feel assured that he has passed from death unto life. Let him not mind that his glory is only hidden; when the Lord shall come, then shall he appear in glory. For he has vital energy, but it is still winter-time; the root has vigor, but the branches are as it were dry; within there is marrow which is vigorous, within are leaves, within fruits, but they must wait for summer." [AUGUSTINE.] **He that loveth not**—Most of the oldest MSS. omit "his brother," which makes the statement more general. **abideth ~still**. **in death**—"in the (spiritual) death" (ending in eternal death)

which is the state of all by nature. His want of *love* evidences that no saving change has passed over him. 15. **hateth**—equivalent to “loveth not,” (v. 14); there is no medium between the two. “Love and hatred, like light and darkness, life and death, necessarily replace, as well as necessarily exclude, one another.” [ALFORD.] **is a murderer**—because indulging in that passion, which, if followed out to its natural consequences, would make him one. “Whereas v. 16 desires us to lay down our lives for the brethren; *duels* require one (awful to say!) to risk *his own* life, rather than not deprive *another* of life.” [BENGEL.] God regards the inward disposition as tantamount to the outward act which would flow from it. Whomsoever one hates, one wishes to be dead. **hath**—such a one still “abideth in death.” It is not his *future* state, but his *present*, which is referred to. He who hates (*i.e.*, loveth not) his brother (v. 14), cannot in this his present state have eternal life abiding in him. 16. What true *love* to the brethren is, illustrated by the love of Christ to us. **hereby**—*Greek*, “herein.” **the love of God**—The words “of God” are not in the original. *Translate*, “We arrive at the knowledge of love;” we apprehend what true love is. **he**—Christ. **and we**—on our part, if absolutely needed for the glory of God, the good of the church, or the salvation of a brother. **lives**—Christ alone laid down His *one* life for us all; we ought to lay down our *lives* severally for the lives of the brethren; if not actually, at least virtually, by giving our time, care, labors, prayers, substance: “*Non nobis sed omnibus*.” Our life ought not to be dearer to us than God’s own Son was to Him. The apostles and martyrs acted on this principle. 17. **this world’s good**—*lit.*, “*livelihood*” or substance. If we ought to lay down our *lives* for the brethren (v. 16), how much more ought we not to withhold our *substance*? **seeth**—not merely *casually*, but deliberately *contemplates* as a spectator; *Greek*, “beholds.” **shuffeth up his bowels of compassion**—which had been momentarily opened by the *spectacle* of his brother’s need. “The bowels” mean the *heart*, the seat of compassion. **how**—*How* is it possible that “the love of (*i.e.* to) God dwelleth (*Greek*, *abideth*) in him? Our superfluities should yield to the necessities; our comforts, and even our necessities in some measure, should yield to the extreme wants of our brethren. “Faith gives Christ to me; love flowing from faith gives me to my neighbor.” 18. When the venerable John could no longer walk to the meetings of the church, but was borne thither by his disciples, he always uttered the same address to the church; he reminded them of that one commandment which he had received from Christ Himself, as comprising all the rest, and forming the distinction of the new covenant, “My little children, love one another.” When the brethren present wearied of hearing the same thing so often, asked why he always repeated the same thing, he replied, “Because it is the commandment of the Lord, and if this one thing can be attained it is enough. [JEROME.] 18. **In word**—*Greek*, “with word . . . with tongue, but in deed and truth.” 19. **hereby**—*Greek*, “herein;” in our *loving in deed and in truth* (v. 18.) **we know**—The oldest MSS. have “we shall know,” *viz.*, if we fulfil the command (v. 18.) **of the truth**—that we are real disciples of, and belong to, *the truth*, as it is in Jesus; begotten of God with the word of truth. Having herein *the truth* radically, we shall be sure not to love merely *in word and tongue* (v. 18.) **assure**—*lit.*, *persuade, viz.*, so as to cease to condemn us; satisfy the questionings and doubts of our

consciences as to whether we be accepted *before God* or not (cf. Matthew 28. 14; Acts, 12. 20, "*Having made Blastus their friend*," lit., "persuaded") The "heart" as the seat of the feelings is our inward judge; the conscience, as the witness, acts either as our justifying advocate, or our condemning accuser, before God, even now. John, 8. 9, has "conscience," but the passage is omitted in most old MSS. John nowhere else uses the term *conscience*. Peter and Paul alone use it. **before him**—as in sight of Him, the omniscient Searcher of hearts. *Assurance* is designed to be the ordinary experience and privilege of the believer. 20. LUTHER & BENDEL take this verse as consoling the believer, whom his *heart condemns*: and who therefore, like Peter, appeals from conscience to Him who is *greater than conscience*, "Lord, thou knowest all things; thou knowest that I love thee." Peter's conscience, though condemning him of his sin in denying the Lord, assured him of his love; but fearing the possibility, owing to his past fall, of deceiving himself, he appeals to the all-knowing God; so Paul, 1 Corinthians, 4. 3. 4. So if we be believers, even if our heart condemn us of sin in general, yet having the one sign of sonship, love, we may still assure our hearts (some oldest MSS. read heart, v. 19, as well as v. 26), as knowing that God is greater than our heart, and knoweth all things. But thus the same Greek is translated "because" in the beginning, and "(we know) that" in the middle of the verse, and if the verse were consolatory, it probably would have been, "Because ~~even~~ if our heart condemn us," etc. Therefore translate, "Because (rendering the reason why it has been stated in v. 19 to be so important to 'assure our hearts before Him') if our heart condemn (Greek, know [aught] against us: answering by contrast to 'we shall know that we are of the truth') us (it is) because God is greater than our heart and knoweth all things." If our heart judges us unfavorably, we may be sure that He, knowing more than our heart knows, judges us more unfavorably still. [ALFORD.] A similar elipsis ("it is") occurs 1 Corinthians, 14. 27; 2 Corinthians, 1. 6; 8. 23. The condemning testimony of our conscience is not alone, but is the echo of the voice of Him who is greater, and knoweth all things. Our hypocrisy in *loving by word and tongue*, not in *deed and truth*, does not escape even our conscience, though weak and knowing but little, how much less God who knows all things? Still the consolatory view may be the right one. For the Greek for "we shall assure our hearts" (see Note, v. 19), is *gain over*, persuade so as to be stilled, implying that there was a previous state of *self-condemnation by the heart* (v. 20) which however, is *got over* by the consolatory thought, "God is greater than my heart," which condemns me, and "knows all things," (Greek *ginoskei* "knows," not *kataginoskei*, "condemns") and therefore knows my love and desire to serve Him, and knows my *frame* so as to pity my weakness of faith. This *gaining over* of the heart to peace is not so advanced a stage as the *having* CONFIDENCE towards God, which flows from a heart condemning us not. The first "because" thus applies to the two alternative cases, v. 20, 21 (giving the ground of saying, that *having love we shall gain over*, or *assure our minds before Him*, v. 19); the second "because" applies to the first alternative alone, viz., if our heart condemn us. When he reaches the second alternative, v. 21, he states it independently of the former "because" which had connected it with v. 19, inasmuch as CONFIDENCE toward God

is a farther stage than *persuading our hearts*, though always preceded by it. 21. **Beloved**—There is no *But* contrasting the two cases, v. 20, 21, because “Beloved” sufficiently marks the transition to the case of the brethren walking in the full confidence of *love* (v. 18.) The two results of our being able to “assure our hearts before Him,” (v. 19), and of “our heart condemning us not” (of insincerity as to the *truth* in general, and as to *Love* in particular) are (1.) confidence toward God; (2.) A sure answer to our prayers. John does not mean that all whose heart does not condemn them, are therefore safe before God; for some have their conscience seared, others are ignorant of the truth, and it is not only *sincerity*, but *sincerity in the truth* which can save men. Christians are those meant here; knowing Christ’s precepts and testing themselves by them. 22. **we receive**—as a matter of fact, according to His promise. Believers, as such, ask only what is in accordance with God’s will; or if they ask what God wills not, they bow their will to God’s will, and so God grants them either their request or something better than it **because we keep his commandments**—Cf. Psalm 66. 18; 34. 15; 145. 18, 19. Not as though our merits earned a hearing for our prayers, but when we are believers in Christ, all our works of faith being the fruit of *His* spirit in us, are “pleasing in God’s sight;” and our prayers being the voice of the same Spirit of God in us, naturally and necessarily are answered by Him. 23. Summing up of God’s commandments under the gospel dispensation in one commandment. **this is his commandment**—singular: for *faith* and *love* are not *separate* commandments, but are indissolubly united. We cannot truly *love* one another without *faith* in Christ, nor can we truly believe in Him without *love*. **believe—once for all: Greek aorist. on the name of his Son**—on all that is revealed in the gospel concerning Him, and on Himself in respect to His person, offices, and atoning work. **as he**—as *Jesus* gave us commandment. 24. **dwelleth in him**—The believer dwelleth in Christ. **and he in him**—Christ in the believer. Reciprocity. “Thus he returns to the great key-note of the epistle, *abide in Him*, with which the former part concluded” (ch. 2. 28). **hereby**—“herein we (believers) know that He abideth in us, *viz.*, from (the presence in us of) the Spirit which He hath given us.” Thus he prepares, by the mention of the true Spirit, for the transition to the false “spirits,” ch. 4. 1-6; after which he returns again to the subject of *love*.

CHAPTER IV.

Ver. 1-21. TESTS OF FALSE PROPHETS. LOVE THE TEST OF BIRTH FROM GOD, AND THE NECESSARY FRUIT OF KNOWING HIS GREAT LOVE IN CHRIST TO US. 1. **Beloved**—The affectionate address wherewith he calls their attention, as to an important subject. **every spirit**—which presents itself in the person of a prophet. The spirit of truth, and the spirit of error, speak by men’s spirits as their organs. There is but one spirit of truth, and one spirit of antichrist. **try**—by the tests (v. 2, 3). All believers are to do so; not merely ecclesiastics. Even an angel’s message should be tested by the word of God: much more men’s teachings, however holy the teachers may seem. **because, etc.**—the reason why we must “try” or *test* the spirits. **many false**

prophets—Not “prophets” in the sense “foretellers,” but organs of the spirit that inspires them, *teaching* accordingly either truth or error; “many antichrists,” **are gone out**—as if from God. **Into the world**—said alike of good and bad prophets (2 John 7). The world is easily seduced *v.* 4, 5). 2. “Herein,” **know...the spirit of God**—whether He be, or not, in those teachers professing to be moved by Him. **Every spirit**—*i.e.*, every teacher claiming inspiration by THE HOLY SPIRIT. **confesseth**—the truth is taken for granted as established. Man is required to *confess* it, *i.e.*, in his teaching to profess it openly. **Jesus Christ is come in the flesh**—a twofold truth confessed, that *Jesus* is the *Christ*, and that *He is come* (the Greek perfect implies not a mere past historical fact, as the aorist would, but also the *present continuance* of the fact and its blessed effects) *in the flesh* (“clothed with flesh,” not with a mere *seeming* humanity, as the Docetæ afterwards taught; He therefore was, previously, something far above flesh). His *flesh* implies His *death* for us, for only by assuming flesh could He die (for as God he could not), Hebrews, 2, 9, 10, 14, 16; and His death implies His *LOVE* for us (John, 15, 13). To deny the reality of *His flesh*, is to deny His love, and so cast away the root which produces all true love on the believer’s part. (*v.* 9-11, 19). Rome, by the doctrine of the immaculate conception of the Virgin Mary, denies Christ’s proper humanity. 3. **confesseth not that Jesus Christ is come in the flesh**—IRENÆUS (3, 8). LUCIFER, ORIGEN, on Matthew, 25, 14, and *Vuigate* read, “Every spirit which *destroys* (*sets aside or does away with*) Jesus (Christ).” CYPRIAN and POLYCARP support *English Version* text. The oldest extant MSS., which are, however, centuries after POLYCARP, read, “Every spirit that confesseth not (*i.e.* refuses to confess) Jesus” (in His person, and all His offices and divinity), omitting “is come in the flesh.” **ye have heard**—from your Christian teachers. **already is it in the world**—in the person of the *false prophets* (*v.* 1). 4. **Ye**—Emphatical: YE who confess Jesus: in contrast to “them,” the false teachers. **overcome them**—(ch. 5, 4, 5, instead of being “overcome and brought into (spiritual) bondage” by them (2 Peter, 2, 19). John, 10, 8, 5. “The sheep did *not hear them*,” “A stranger will they not follow, but will flee from him; for they know not the voice of strangers.” **he that is in you**—God, of whom ye are. **he that is in the world**—the spirit of antichrist, the Devil, “the prince of this world.” 5. **of the world**—they derive their spirit and teaching from the world, “unregenerate human nature, ruled over and possessed by Satan, the prince of this world.” [ALFORD.] **speak...of the world**—they draw the matter of their conversation from the life, opinions and feelings of the world. **the world heareth them**—(John, 15, 18, 19). *The world loves its own.* 6. **We**—True teachers of Christ; in contrast to *them*. **are of God**—and therefore *speak of God*: in contrast to “speak they of the world.” *v.* 5. **knoweth God**—as his Father, being a child “of God” (ch. 2, 13, 14.) **heareth us**—Cf. John, 18, 37, “Every one that is of the truth, heareth my voice,” **hereby**—(*v.* 2-6)—By their confessing, or not confessing, Jesus; by the kind of reception given them respectively by those who know God, and by those who are of the world and not of God. **spirit of truth**—the Spirit which comes from God and teaches *truth*. **spirit of error**—the spirit which comes from Satan and seduces into *error*. 7. Resumption of the main theme (ch. 2, 29). *Love*, the sum of *righteous-*

ness, is the test of our being *born of God*. Love flows from a sense of God's love to us; cf. *v. 9*, with *ch. 3. 16*, which *v. 9* resumes; and *v. 13*, with *ch. 3. 24*, which similarly *v. 13* resumes. At the same time, *v. 7-21* is connected with the immediately preceding context, *v. 2*, setting forth *Christ's incarnation, the great proof of God's love (v. 10)*. **Beloved**—an address appropriate to his subject, "love" **love**—all love is from God as its fountain: especially that embodiment of love, God manifest in the flesh. The *Father* also is *love (v. 8)*. The *Holy Ghost* sheds *love* as its first fruit abroad in the heart. **knoweth God**—spiritually, experimentally, and habitually. 8. **knoweth not**—Greek aorist: not only *knoweth* not now, but never *knew*, has not once for all known God. **God is love**—There is no Greek article to *love*, but to *God*; therefore we cannot translate, *Love is God*. God is fundamentally and essentially LOVE: not merely *is loving*, for then John's argument would not stand; for the conclusion from the premises then would be this, *This man is not loving; God is loving; therefore he knoweth not God* IN SO FAR AS GOD IS LOVING: still he might know him in his other attributes. But when we take *love* as God's essence, the argument is sound: *This man doth not love, and therefore knows not love; God is essentially love, therefore he knows not God*. 9. **toward us**—Greek, "in our case." **sent**—Greek "hath sent." **Into the world**—A proof against Socinians, that the Son existed before He was "sent into the world." Otherwise, too, He could not have been our *life (v. 9)*, our "*propitiation*" (*v. 10*), or our "Saviour" (*v. 14*). It is the grand proof of God's love, His having sent *His only-begotten Son, that we might live through Him*, who is the *Life*, and who has redeemed our forfeited life; and it is also the grand motive to our mutual love. 10. **Herein is love**—love in the abstract; *Love* in its highest ideal, is herein. The love was all on God's side, none on ours. **not that we loved God**—though so altogether worthy of love. **he loved us**—though so altogether unworthy of love. The Greek aorist expresses, Not that we *did* any act of love at any time to God, but that He *did* the act of love to us in sending Christ. 11. God's love to us is the grand motive for our love to one another (*ch. 3. 16*). **If**—we all admit as a fact **we . . . also**—as being *born of God*, and therefore resembling our Father who is love. In proportion as we appreciate God's love to us, we love Him and also the *brethren*, the children (by regeneration) of the same God, the representatives of the unseen God. 12. *God*, whom *no man hath seen at any time*, hath appointed His children as the *visible* recipient of our outward kindness which flows from love to Himself, "*whom not having seen, we love*," cf. *Note v. 11. 19, 20*. Thus *v. 12* explains why, instead (in *v. 11*) of saying, "If God so loved us, we ought also to love *God*," he said, "We ought also to love *one another*." **If we love one another, God dwelleth in us**—for God is love; and it must have been from Him dwelling in us that we drew the real love we bear to the brethren) *v. 8, 16*). John discusses this, *v. 13-16*. **His love**—rather, "the love of (*i.e.*, to) Him" (*ch. 2. 5*), evinced by our love to His representatives, our brethren. **is perfected in us**—John discusses this, *v. 17-19*. Cf. *ch. 2. 5*, "is perfected," *i.e.*, attains its proper maturity. 13. "Herein." The token vouchsafed to us of God's dwelling (Greek "abide") in us, though we see Him not, is this, that He hath given us "of His Spirit" (*ch. 3. 24*). Where the Spirit of God is, there God is. ONE Spirit dwells in the church; each believer receives a

measure "of" that Spirit in the proportion God thinks fit. *Love* is His first fruit (Galatians, 5, 22). In Jesus alone the Spirit dwelt without measure (John, 3, 34). 14. **And we**—Primarily, *we apostles* Christ's appointed eye-witnesses to testify to the facts concerning Him. The internal evidence of the indwelling Spirit (v. 13) is corroborated by the external evidence of the eye-witnesses to the fact of the Father having "sent His Son to be the Saviour of the world." **seen**—Greek, "contemplated;" "attentively beheld" (*Note*, ch. 1. 1). **sent**—Greek, "*hath sent*:" not an entirely past fact (aorist), but one of which the effects continue (perfect). 15. **shall confess**—once for all: so the Greek aorist means. **that Jesus is the Son of God**—and therefore "the Saviour of the world" (v. 14). 16. **And we**—*John and his readers* (not as v. 14, *the apostles* only). **known and believed**—True *faith*, according to John, is a faith of *knowledge* and experience: true *knowledge* is a knowledge of *faith*. [LUECKE.] **to us**—Greek, "in our case" (*Note*, v. 9). **dwelleth**—Greek, "abideth." Cf. with this verse, v. 7, 17, 18. Cf. ch. 3, 19-21). **our love**—rather as the Greek, "*LOVE* (in the abstract, the principle of love [ALFORD]) is made perfect (in its relations) *with us*." Love dwelling in us advances to its consummation "*with us*," i.e., as it is concerned *with us*: so Greek. Luke 1, 58, "Showed mercy upon (*lit.* *with*) her;" 2 John 2, "the truth shall be *with us* for ever." **boldness**—"confidence: the same Greek as ch. 3, 21, to which this passage is parallel. The opposite to "fear," v. 18. *Herein* is our love *perfected, viz., in God dwelling in us, and our dwelling in God* v. 16), involving as its result, "that we can have confidence (or *boldness*) in the day of judgment" so (terrible to all other men, Acts, 24, 25; Romans, 2, 16). **because, etc.**—The ground of our "confidence" is; "*because* even as He (Christ) is, we also are in this world" (and He will not, in that day, condemn those who are *like Himself*), i.e., we are *righteous* as He is righteous, especially in respect to that which is the sum of righteousness, *love* (ch. 3, 14). Christ is righteous, and *love* itself, in heaven: so are we, His members, who are still "in this world." Our oneness with Him even *now* in His exalted position above (Ephesians, 2, 6), so that all that belongs to Him of righteousness, etc., belongs to us also, by perfect imputation, and progressive impartation, is the ground of our *love* being *perfected* so that we can have confidence in the day of judgment. *We are in, not of, this world.* 18. *Fear* has no place in *love*. **Bold confidence** (v. 17); based on *love*, cannot co-exist with *fear*. *Love*, which, when *perfected*, gives *bold confidence*, casts out *fear* (cf. Hebrews, 2, 14, 15). The design of Christ's propitiatory death was to deliver from this bondage of *fear*. **but**—"nay," [ALFORD.] **fear hath torment**—Greek *punishment*. *Fear* is always revolving in the mind the punishment deserved. [ESTIUS.] *Fear*, by anticipating punishment [through consciousness of deserving it], has it even now, i.e., the foretaste of it. *Perfect love* is incompatible with such a self-punishing *fear*. *Godly fear* of offending God is quite distinct from slavish fear of consciously-deserved punishment. The latter *fear* is natural to us all until *love casts it out*. "Men's states vary: one is without fear and love; another, with fear, without love; another, with fear and love; another, without fear with love." [BENGEL.] 19. **him**—Omitted in the oldest MSS. *Translate*, "*We* (emphatical: *WE* on our part) *love* (in general: *love alike Him, and the brethren, and our fellow men*), because He (emphatical: answering to

"we," because it was *He who* first loved us in sending His Son (*Greek* aorist of a definite act at a point of time). He was the first to love us: this thought ought to create in us *love casting out fear* (v. 18). 20. **loveth not... brother whom he hath seen, how can he love God whom he hath not seen**—It is easier for us, influenced as we are here by sense, to direct love towards one within the range of our senses, than towards One unseen, appreciable only by faith, "Nature is prior to grace; and we by nature love things seen, before we love things unseen." [ESTIUS.] *The eyes are our leaders in love.* "Seeing is an incentive to love." [ECUMENIUS.] If we do not *love the brethren*, the visible representatives of God, how can we love God, the invisible One, *whose children they are*? The true ideal of man, lost in Adam, is realized in Christ, in whom God is revealed as He is, and man as he ought to be. Thus, by faith in Christ, we learn to love both the true God and the true man, and so to love the brethren as bearing His image. **hath seen**—and continually sees. 21. Besides the argument (v. 20) from the common feeling of men, he here adds a stronger one from God's express *commandment* (Matthew, 22. 39). He who loves will do what the object of his love wishes. **he who loveth God**—he who wishes to be regarded by God as loving Him.

CHAPTER V.

Ver. 1-21. WHO ARE THE BRETHREN ESPECIALLY TO BE LOVED (ch. 4. 21): OBEDIENCE, THE TEST OF LOVE, EASY THROUGH FAITH, WHICH OVERCOMES THE WORLD. LAST PORTION OF THE EPISTLE. THE SPIRIT'S WITNESS TO THE BELIEVER'S SPIRITUAL LIFE. TRUTHS REPEATED AT THE CLOSE: FAREWELL WARNING. 1. Reason why our "brother" (ch. 4. 21) is entitled to such *love, viz.*, because he is "born (begotten) of God:" so that if we want to show our love to God, we must show it to God's visible representative. **Whosoever**—*Greek*, "Every one that." He could not be our "Jesus" (God-Saviour) unless He were "the Christ;" for He could not reveal the way of salvation, except He were a *prophet*: He could not work out that salvation, except He were a *priest*: He could not confer that salvation upon us, except He were a *king*: He could not be *prophet, priest, and king*, except He were the Christ. [PEARSON *on the Creed*.] **born**—*translate*, "begotten," as in the latter part of the verse, the *Greek* being the same. Christ is the "only-begotten Son" by *generation*: we become begotten sons of God by *regeneration* and adoption. **every one that loveth him that begat**—sincerely, not in mere profession (ch. 4. 20). **loveth him also that is begotten of him**—*viz.*, "his brethren" (ch. 4. 21). 2. **By**—*Greek*, "In this." As our *love to the brethren* is the sign and test of our *love to God*, so (John here says) our *love to God* (tested by our "keeping His commandments") is, conversely, the ground and only true basis of *love to our brother*. **we know**—John means here, not the *outward* criteria of genuine brotherly love, but the *inward spiritual* criteria of it, *consciousness of love to God* manifested in a hearty keeping of His commandments. When we have this inwardly-and-outwardly-confirmed *love to God*, we can *know* assuredly, that we truly *love the children of God*. "*Love to one's brother*, is prior, according to the order of nature (*Note*, ch. 4. 20);

love to God is so, according to the order of grace (ch. 5. 2). At one time the former is more immediately known, at another time the latter, according as the mind is more engaged in human relations, or in what concerns the divine honor." [ESTIUS.] John shows what true *love* is, *vis.*, that which is referred to God as its first object. As previously John urged the effect, so now he urges the cause. For he wishes mutual love to be so cultivated among us, as that *God* should always be placed first. [CALVIN.] 3. **this is**—the *love* of God consists in this. **not grievous**—as so many think them. It is "the way of the transgressor" that "is hard." What makes them to the regenerate "not grievous," is *faith* which "overcometh the world" (v. 4): in proportion as faith is strong, the grievousness of God's commandments to the rebellious flesh is overcome. The reason why believers feel any degree of irksomeness in God's commandments, is, they do not realize fully by faith the privileges of their spiritual life. 4. **For**—(Note, v. 3.) The reason why "His commandments are not grievous." Though there is a conflict in keeping them, the issue for the whole body of the regenerate is victory over every opposing influence; meanwhile there is a present joy to each believer in keeping them which makes them "not grievous." **whatsoever**—Greek, "all that is begotten of God." The neuter expresses the *universal whole*, or *aggregate of the regenerate*, regarded as one collective body: John, 3. 6; 6. 37, 39, where BENGEL remarks, that in Jesus' discourses, what the Father has given Him is called, in the singular number and neuter gender, *all whatsoever*; those who come to the *Son* are described in the masculine gender, and plural number, *they all*, or singular, *every one*. The Father has given, as it were, the whole mass to the Son, that all whom He gave may be *one whole*: that *universal whole* the Son singly evolves, in the execution of the Divine plan. **overcometh**—habitually. **the world**—all that is opposed to keeping the commandments of God, or draws us off from God, in this world, including our corrupt *flesh*, on which the world's blandishments or threats act, as also including Satan, *the prince of this world*. **this is the victory that overcometh**—Greek aorist: "... that *hath* (already) *overcome* the world:" the *victory* (where *faith* is) hereby is implied as having been *already obtained* (ch. 2. 13; 4. 4). 5. **Who**—"Who" *else* "but he that believeth that Jesus is the Son of God"—"the Christ" (v. 1)† Confirming, by a triumphant question defying all contradiction, as an undeniable fact, v. 4, that *the victory* which overcomes the world is *faith*. For it is by *believing* that we are made one with *Jesus the Son of God*, so that we partake of *His victory over the world*, and have dwelling in us One greater than he who is in the world (ch. 4. 4). "Survey the whole world, and show me even one of whom it can be affirmed with truth that he overcomes the world, who is not a Christian, and endowed with this faith." [EPISCOPIUS in ALFOLD.] 6. **This**—The Person mentioned in v. 5. **This Jesus. he that came by water and blood**—"by water," when His ministry was inaugurated by baptism in the Jordan, and He received the Father's testimony to His Messiahship and Divine Sonship. Cf. v. 5, "Believeth that Jesus is the *Son of God*," with John, 1. 33, 34, "The Spirit remaining on Him... I saw and bare record that this is the *Son of God*," and v. 8, below, "There are three that bear witness in earth, the spirit, and the water, and the blood." Corresponding to this is the *baptism of water and the Spirit*

which He has instituted as a standing seal and mean of initiatory incorporation with Him. **and blood**—He came by "the blood of His cross" (so "by" is used, Hebrews, 9. 12: "By," *i.e.*, *with*, "His own blood He entered in once into the holy place"): a fact *seen* and so solemnly *witnessed* to by John. "These two past facts in the Lord's life are this abiding *testimony* to us, by virtue of the permanent application to us of their cleansing and atoning power." **Jesus Christ**—not a mere appellation, but a solemn assertion of the Lord's Person and Messiahship. **not by**—*Greek*, "not *IN* the water only, but *IN* the water and *IN* (so oldest MSS. add) *the blood*." As "*by*" implies the mean *through*, or *with*, which He came: so "*in*," the element *in* which He came. "The" implies that *the water* and *the blood* were sacred and well-known symbols. John Baptist came only baptizing with water, and therefore was not the *Messiah*. Jesus came first to undergo Himself the double baptism of water and blood, and then to baptize us with the Spirit-cleansing, of which *water* is the sacramental seal, and with His atoning *blood*, the efficacy of which, once-for-all shed, is perpetual in the church; and therefore is *the Messiah*. It was His shed *blood* which first gave *water-baptism* its spiritual significance. We were baptized *into His death*: the grand point of union between us and Him, and, through Him, between us and God. **It is the Spirit, etc.**—*the Holy Spirit* is an additional witness (cf. v. 7), besides the *water* and the *blood*, to Jesus' *Sonship* and *Messiahship*. The Spirit attested these truths at Jesus' baptism by descending on Him, and throughout His ministry by enabling Him to speak and do what man never before or since has spoken or done, and "It is the Spirit that beareth witness" of Christ, now permanently in the church: both in the inspired New Testament Scriptures, and in the hearts of believers, and in the spiritual reception of baptism and the Lord's supper. **because the Spirit is truth**—It is His essential *truth* which gives His witness such infallible authority. 7. **three**—two or three witnesses were required by law to constitute adequate testimony. The only *Greek* MSS. *in any form* which support the words, "in heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are three that bear witness in earth," are the Montfortianus of Dublin, copied evidently from the *modern* Latin Vulgate; the Ravianus, copied from the Complutensian Polyglot; a MS. at Naples, with the words added in the margin by a recent hand; Ottonianus, 298, of the fifteenth century, the *Greek* of which is a mere translation of the accompanying Latin. All the old versions omit the words. The oldest MSS. of the *Vulgate* omit them: the earliest *Vulgate* MS. which has them being Wizanburgensis, 99, of the eighth century. A scholium quoted in Matthæi, shows that the words did not arise from fraud; for in the words in all *Greek* MSS., "there are *three* that bear record," as the Scholiast notices, the word "*three*" is *masculine*, because the three things (*the Spirit, the water, and the blood*) are SYMBOLS OF THE TRINITY. To this Cyprian, 196, also refers, "Of the *Father, Son, and Holy Spirit*, it is written, *And these three are one* (a unity)." There must be some mystical truth implied in using "*three*" (*Greek*) in the *masculine*, though the antecedents, "Spirit, water, and blood," are *neuter*. That THE TRINITY was the truth meant is a natural inference: the triad specified pointing to a still Higher Trinity; as is plain also from v. 9, "the witness of GOD," referring to the *Trinity*

alluded to in the Spirit, water and blood. It was therefore first written as a *marginal* comment to complete the sense of the *text*, and then, as early at least as the eighth century, was introduced into the text of the *Latin Vulgate*. The testimony, however, could only be borne *on earth* to men, not *in heaven*. The marginal comment, therefore, that inserted "in heaven," was inappropriate. It is *on earth* that the context evidently requires the witness of the three, *the Spirit, the water, and the blood*, to be borne: mystically setting forth the Divine *triune* witnesses, the Father, the Spirit, and the Son. LUECKE notices as internal evidence against the words, John never uses "the Father" and "the Word" as correlates, but, like other New Testament writers, associates "the Son" with "the Father," and always refers "the Word" to "God" as its correlate, not "the Father." Vigilius, at the end of the fifth century, is the first who quotes the disputed words as in the text; but no *Greek MS.* earlier than the fifteenth is extant with them. The term "Trinity" occurs first in the third century in TERTULLIAN, *adversus Praxean*, 3. 8. **agree in one**—"tend unto one result:" their agreeing testimony to Jesus' Sonship and Messiahship they give by the sacramental grace in the *water* of baptism, received by the penitent believer by the atoning efficacy of His *blood*, and by the internal witness of His *Spirit* (v. 10): answering to the testimony given to Jesus' Sonship and Messiahship by His baptism, His crucifixion, and the Spirit's manifestation in Him (*Note*, v. 6). It was by His *coming by water* (i.e., His baptism in Jordan) that Jesus was solemnly inaugurated in office, and revealed Himself as Messiah: this must have been peculiarly important in John's estimation, who was first led to Christ by the testimony of the Baptist. By the baptism then received by Christ, and by His redeeming *blood*-shedding, and by that which the Spirit of God, whose witness is infallible, has effected, and still effects, by Him, the *Spirit, the water, and the blood*, unite, as the threefold witness, to verify His Divine Messiahship. [NEANDER.] 9. **If, etc.**—We do *accept* (and rightly so) the witness of veracious men, fallible though they be, much more ought we to accept the infallible witness of God (the Father). "The testimony of the Father is, as it were, the basis of the testimony of the Word and of the Holy Spirit; just as the testimony of the *Spirit* is, as it were, the basis of the testimony of the *water and the blood*." [BENGEL] **for**—This principle applies in the present case, *FOR*, etc. **which**—in the oldest MSS., "*Because* He hath given testimony concerning His Son." What that testimony is we find above in v. 1, 5, "Jesus is the Christ, the Son of God;" and below in v. 10, 11. 10. **hath the witness**—of God, by His *Spirit* (v. 8). **in himself**—God's Spirit dwelling in him and *witnessing* that "Jesus is the Lord," "the Christ," and "the Son of God" (v. 1, 5). The witness of the Spirit *in* the believer *himself* to his own sonship is not here expressed, but follows as a consequence of believing the witness of God to Jesus' Divine Sonship. **believeth not God**—credits not His *witness*. **made him a liar**—a consequence which many who virtually, or even avowedly, do not believe, may well startle back from as fearful blasphemy and presumption (ch. 1. 10). **believeth not the record**—*Greek*, "believeth not in the record, or *witness*." Refusal to *credit* God's testimony ("believeth not God") is involved in refusal to *believe* IN (to rest one's trust in) Jesus Christ, the object of God's *record* or *testimony*. "Divine *faith* is an assent unto something

as credible upon the testimony of God. This is the highest kind of *faith*; because the object hath the highest credibility, because grounded upon the testimony of God which is infallible." [PEARSON on Creed.] "The authority on which we believe is divine: the doctrine which we follow is divine." [LEO.] **gave**—Greek, "hath testified, and now testifies." **of**—concerning. 11. **hath given**—Greek aorist: "Gave" once for all. Not only "*promised*" it. **life is in his Son**—essentially (John, 1. 4; 11. 25; 14. 6); bodily (Colossians, 2. 9); operatively (2 Timothy, 1. 10). [LANGE in ALFORD.] It is in the second Adam, the Son of God, that this *life* is secured to us, which, if left to depend on us, we should lose, like the first Adam. 12. **the Son...life**—Greek, "THE life." BENDEL remarks, The verse has two clauses: in the former the Son is mentioned without the addition "of God," for believers know the Son; in the second clause the addition "of God" is made, that unbelievers may know thereby what a serious thing it is not to have Him. In the former clause "has" bears the emphasis; in the second, *life*. To *have the Son* is to be able to say as the bride, "I am my Beloved's, and my Beloved is mine." *Faith* is the mean whereby the regenerate HAVE Christ as a *present* possession, and in having Him *have life* in its germ and reality now, and shall have life in its fully developed manifestation hereafter. *Eternal life* here is (1.) *initial*, and is an earnest of that which is to follow; in the intermediate state (2.) *partial*, belonging but to a part of a man, though that is his nobler part, the soul separated from the body; at and after the resurrection (3.) *perfectional*. This *life* is not only natural, consisting of the union of the soul and the body (as that of the reprobate in eternal pain, which ought to be termed *death eternal*, not *life*), but also spiritual, the union of the soul to God, and supremely blessed for ever (for *life* is another term for *happiness*). [PEARSON on Creed.] 13. **These things**—This epistle. He, towards the close of his gospel (John, 20. 30, 31), wrote similarly, stating his purpose in having written. In ch. 1. 4, he states the object of his writing this epistle to be, "that your joy may be full." To "*know that we have eternal life*" is the sure way to "joy in God." 13. The oldest MSS. and versions read, "These things have I written unto you [omitting *that believe on the name of the Son of God*] that ye may know that ye have eternal life (cf. v. 11), THOSE (of you I mean) WHO believe (not as *English Version* reads, and that ye may believe) on the name of the Son of God." *English Version*, in the latter clause, will mean, "that ye may *continue* to believe," etc. (cf. v. 12). 14. **the confidence**—"boldness" (ch. 4. 17) in prayer, which results from *knowing that we have eternal life* (v. 13; ch. 3. 19-22). **according to his will**—which is the believer's will, and which is therefore no restraint to his prayers. In so far as God's will is not our will, we are not abiding in faith, and our prayers are not accepted. ALFORD well says, If we *knew* God's will thoroughly, and *submitted* to it heartily, it would be impossible for us to ask anything for the spirit or for the body, which He should not perform: it is this ideal state which the apostle has in view. It is the *Spirit* who teaches us inwardly, and Himself in us asks according to the will of God. 15. **hear**—Greek, "that He heareth us." **we have the petitions that we desired of him**—we have, as present possessions, everything *whatsoever we desired (asked) from Him*. Not one of our *past* prayers offered in faith, according to *His will*, is lost. Like Han-

nah, we can rejoice over them as granted even before the event; and can recognise the event when it comes to pass, as not from chance, but obtained by our past prayers. Cf. also Jehoshaphat's believing confidence in the issue of his prayers, so much so that he appointed singers to praise the Lord beforehand. 16. **If any...see**—on any particular occasion. *Greek* aorist. **his brother**—a fellow-Christian. **sinning**—in the act of sinning, and continuing in the sin: present. **not unto death**—provided that it is *not unto death*. **he shall give**—The *asker* shall be the means, by his intercessory prayer, of *God giving* life to the sinning brother. Kindly reproof ought to accompany his intercessions. *Life* was in process of being forfeited by the sinning brother, when the believer's intercession obtained its restoration. **for them**—Resuming the proviso put forth in the beginning of the verse, "Provided that the sin is not unto death." "Shall give life," I say, *to, i.e.,* obtain life "for (in the case of), them that sin not unto death." **I do not say that he shall pray for it**—The *Greek* for "pray" means a REQUEST as of one on an equality, or at least on terms of familiarity, with him from whom the favor is sought. "The Christian intercessor for his brethren, St. John declares, shall not assume the authority which would be implied in making request for a sinner who has sinned the sin unto death (1 Samuel, 15: 35; 16: 1; Mark, 3: 29), that it might be forgiven him." [TRENCH, *Synonyms of New Testament*.] Cf. Deuteronomy, 3: 26. *Greek* "ask" implies the humble petition of an inferior: so that our Lord never uses it, but always uses (*Greek*) "request." Martha, from ignorance, once uses "ask" in His case (John, 11: 22). "Asking" for a brother sinning not unto death, is a humble petition in consonance with God's will. To "request" for a sin unto death [*intercede, as it were, authoritatively for it, as though we were more merciful than God*], would savor of presumption: prescribing to God in a matter which lies out of the bounds of our brotherly yearning (because one sinning unto death would thereby be demonstrated not to be, nor ever to have been, truly a brother, ch. 2: 19), how He shall inflict and withhold His righteous judgments." Jesus Himself intercedes, not for the world which hardens itself in unbelief, but for those given to Him out of the world. 17. "Every unrighteousness (even that of believers, cf. ch. 1: 9; 3: 4. Every coming short of *right*) is sin:" (but) not every sin is the sin unto death. **and there is a sin not unto death**—in the case of which, therefore, believers may intercede. *Death and life* stand in correlative opposition (v. 11-13). *The sin unto death* must be one tending "towards" (so the *Greek*), and so resulting in, *death*. ALFORD makes it to be an appreciable ACT of sin, *viz., the denying Jesus to be the Christ, the Son of God* (in contrast to confessing this truth, v. 1: 5), ch. 2: 19, 22; 4: 2, 3; 5: 10. Such wilful deniers of Christ are not to be received into one's house, or wished "God speed." Still, I think with BENGE, not merely the *act*, but also the *state* of apostasy accompanying the *act*, is included—a "state of soul in which faith, love, and hope, in short, the new life, is extinguished. The chief commandment is *faith and love*. Therefore, the chief sin is that by which faith and love are destroyed. In the former case is *life*; in the latter, *death*. As long as it is not evident (Note 'see,' v. 16) that it is a sin unto death, it is lawful to pray. But when it is a deliberate rejection of grace, and the man puts from him life thereby, how can others procure for him life?" Contrast James, 5:

14-18. Cf. Matthew, 12. 31, 32, as to the wilful rejection of Christ, and resistance to the Holy Ghost's plain testimony to Him as the Divine Messiah. Jesus, on the cross, pleaded only for those who **KNEW NOT** *what they were doing* in crucifying Him, not for those wilfully resisting grace and knowledge. If we *pray* for the impenitent, it must be with humble reference of the matter to God's will, not with the intercessory *request* which we should offer for a brother when erring. 18. (Ch. 3. 9.) **We know**—Thrice repeated emphatically, to enforce the three truths which the words preface, as matters of the brethren's joint experimental knowledge. This v. 18 warns against abusing v. 16, 17, as warranting carnal security. **whosoever**—Greek, "every one who," etc. Not only advanced believers, but *every one* who is born again, "sinneth not." **he that is begotten**—Greek aorist, "has been (once for all in *past time*) begotten of God;" in the beginning of the verse it is perfect, "Is begotten," or "born" as a *continuing* state. **keepeth himself**—The *Vulgate translates*, "The having been begotten of God keepeth HIM" (so one of the oldest MSS. reads): so ALFORD. *Lit.*, "He having been begotten of God (nominative pendent), *it* (the divine generation implied in the nominative) keepeth him." So ch. 3. 9, "His seed remaineth in him. Still, in *English Version* reading, God's working by His Spirit inwardly, and man's working under the power of that Spirit as a responsible agent, is what often occurs elsewhere. That *God* must *keep* us, if we are to *keep ourselves* from evil, is certain. Cf. John, 17. 15, especially with this verse. **that wicked one toucheth him not**—so as to hurt him. In so far as he realizes his regeneration-life, the prince of this world *hath nothing in him* to fasten his deadly temptations on, as in Christ's own case. His Divine regeneration has severed once for all his connexion with the prince of this world. 19. **world lieth in wickedness**—rather, "lieth in the wicked one," as the *Greek* is translated v. 18; ch. 2. 13, 14; cf. ch. 4. 4; John, 17. 14, 15. The world *lieth* in the power of, and abiding in, the wicked one, as the resting-place and lord of his slaves: cf. "abideth in death," ch. 3. 14: contrast v. 20, "We are in Him that is true." Whilst the believer has been delivered out of his power, the whole world *lieth* helpless and motionless still in it, just as it was; including the wise, great, respectable, and all who are not by vital union in Christ. 20. Summary of our Christian privileges. **is come**—*is present, having come*. "HE IS HERE—all is full of Him—His incarnation, work, and abiding presence, is to us a living fact." [ALFORD.] **given us an understanding**—Christ's office is to give the inner spiritual understanding to discern the things of God. **that we may know**—Some oldest MSS. read, "(So) that *we know*." **him that is true**—God, as opposed to every kind of *idol* or false god (v. 21). Jesus, by virtue of His oneness with God, is also "He that is true" (Revelations, 3. 7). *ever*—"we are in the true" God, *by virtue of being* 'in His Son Jesus Christ.' **This is the true God**—"This Jesus Christ (the last named Person) is the true God" (identifying Him thus with the Father in His attribute, "the only true God," John, 17. 3, primarily attributed to the Father). **and eternal life**—Predicated of the Son of God: ALFORD wrongly says, He was *the life*, but not *eternal life*. The Father is indeed *eternal life* as its source, but the Son also is that *eternal life manifested*, as the very passage (ch. 1. 2) which ALFORD quotes, proves against him. Cf. also v. 11, 13. Plainly it is as the *Mediator* of ETER-

Who are the

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Brothers.

NAL LIFE to us that Christ is here contemplated. The *Greek* is, "The true God and eternal life is this" Jesus Christ, *i.e.*, In believing in Him we believe in the true God, and have eternal life. The Son is called "He that is TRUE," Revelation, 3. 7, as here. This naturally prepares the way for warning against *false* gods (*v.* 21). Jesus Christ is the only "express image of God's person" which is sanctioned, the only true visible manifestation of God. All other representations of God are forbidden as *idols*. Thus the epistle closes as it began (ch. i. 1, 2). 21. Affectionate parting caution. **from idols**—Christians were then every where surrounded by *idolaters* with whom it was impossible to avoid intercourse. Hence the need of being on their guard against any even indirect compromise or act of communion with idolatry. Some at Pergamos, in the region whence John wrote, fell into the snare of eating things sacrificed to idols. The moment we cease to abide "in Him that is true (by abiding) in Jesus Christ," we become part of "the world that lieth in the wicked one," given up to *spiritual*, if not in all places *literal* idolatry (Ephesians, 5. 5; Colossians 3. 5).

INTRODUCTION.

THE SECOND AND THIRD EPISTLES OF JOHN.

AUTHENTICITY.—That these two epistles were written by the same author, appears from their similarity of tone, style and sentiments. That John, the beloved disciple, was the author of the second and third epistle, as of the first epistle, appears from Irenæus, *adv. Hær.*, i. 16. 3, who quotes 2 Jo. 10. 11; and in 3. 16. 8, he quotes 2 Jo. 7, mistaking it, however, as if occurring in 1 Jo. Clement of Alex. (A. D. 192), *Strom.* 2. 66, implies his knowledge of other epistles of John besides the first epistle; and in fragments of his *admirations* (p. 101), he says, "John's second epistle which was written to the virgins (*Gr. Parthenous*: perhaps *Parthos* is what was meant) is the simplest; but it was written to a certain Babylonian named *the Elect lady*." Dionysius of Alex. (in Euseb., *H. E.*, 7. 25), observes that John never names himself in his epistles, "not even in the second and third epistles, although they are short epistles, but simply calls himself the presbyter," a confutation of those who think John the apostle distinct from John the presbyter. Alexander of Alex., cites 2 Jo. 10. 11, as John's (Socrates, *H. E.* i. 6). Cyprian, *de Hær. Baptis.*, in referring to the bishops at the council of Carthage, says, "John the apostle, in his epistle, has said, If any come to you" (2 Jo. 10): so that this epistle, and therefore its twin sister, 3 Jo., was recognized as apostolic in the N. African church. The Muratori fragment is ambiguous. The second and third epistles were not in the Peshito or old Syr. version; and Cosmas Indicopleustes in the sixth century, says, that in his time the Syriac church only acknowledged three out of the Catholic epistles, 1 Peter, 1 John and James. But Ephrem Syrus quotes the second epistle of John. Eusebius, *H. E.*, reckons both epistles among the *antilegomena* or *controverted* Scriptures, as distinguished from the *homologoumena* or *universally acknowledged* from the first. Still his own opinion was that the two minor epistles were genuine, remarking as he does in *Demonstratio Evangelica*, 3. 5, that in John's "epistles" he does not mention his own name, nor calls himself an apostle or evangelist, but an "elder." 2 Jo. 1; 3 Jo. 1). Origen in Euseb., *H. E.*, 6. 25, mentions the second and third epistles, but adds "not all admit [implying the most authorities do] their genuineness." Jerome, *de Vir. Illustr.*, 9, mentions the two latter epistles as attributed to John the presbyter, whose sepulchre was shown among the Ephesians in his day. But the designation "elder," was used of the apostles by others (*s. g.* Papias in Euseb., *H. E.*, 3. 39), and is used by St. Peter, an apostle, of himself (1 Pe. 5. 1). Why, then, should not John also use this designation of himself, in consonance with the humility which leads him not to name himself or his apostleship even in the first epistle? The antilegomena were generally recognized as canonical soon after the council of Nice (A. D. 325). Thus Cyril of Jerusalem, A. D. 349, enumerates fourteen epistles of Paul and seven Catholic epistles. So Gregory of Nazianzum, in A. D. 389. The councils of Hippo, 393, and Carthage, 397, adopted a catalogue of N. T. books exactly agreeing with our canon. So our oldest extant *Gr.* MSS. The second and third epistles of John, from their brevity (which Origen notices) and the private nature of their contents, were less generally read in the earliest Christian assemblies, and were also less quoted by the fathers; hence arose their non-universal recognition at the first. Their private nature makes them the less likely to be spurious, for there seems no purpose in their forgery. The style and colouring too accord with the style of the first epistle.

TO WHOM ADDRESSED.—The third epistle is directed to Gaius or Caius; whether Gaius of Macedonia (A. 19. 29), or Gaius of Corinth (R. 16. 23; 1 Co. 1. 14), or Gaius of Derbe (A. 20. 4), it is hard to decide. Mill believes Gaius, bishop of Pergamos (*Apostolic Constitutions*, 7. 40), to be the person addressed in 3 John.

The address of the second epistle is more disputed. It opens, "The Elder unto the *Elect lady*." And it closes, "The children of thy elect sister greet thee." Now, 1 Pe. 1. 1, 2, addresses the *elect* in Asia, &c., and closes (1 Pe. 5. 13), "The church that is at Babylon, elected together with you, saluteth you." Putting together these facts, with the quotations (above) from Clement of Alex., and the fact that the word "church" comes from a *Gr.* word (*kirkaike*) cognate to the *Gr.* for "lady" (*kyrna*, belonging to the *Lord*, *kyrios*). Wordsworth's view is probable. As Peter in Babylon had sent the salutations of the *elect*

church in the then *Parthian* (see above on Clem. Alex.) *Babylon* to her *elect sister* in Asia. So John, the metropolitan president of the elect church in Asia, writes to the *elect lady*, i. e., church, in Babylon. Neander, *Alford*, &c., think the *Gr. kyria* not to mean "lady," but to be her *proper name*; and that she had a "sister, a Christian matron," then with John.

DATE AND PLACE OF WRITING.—Eusebius, *H. E.*, 3. 25, relates that John, after the death of Domitian, returned from his exile in *Palmos* to Ephesus, and went on missionary tours into the heathen regions around, and ordained bishops and clergy. Such journeys are mentioned, 2 Jo. 12; 3 Jo. 10, 14. If Eusebius be right, both epistles must have been written after the *Apocalypse* in his old age, which harmonizes with the tone of the epistles, and in or near Ephesus. It was on one of his visitation tours that he designed to rebuke *Diotrephes* (3 Jo. 9. 10).

THE SECOND EPISTLE GENERAL OF

JOHN.

Ver. 1-13. ADDRESS: GREETING: THANKSGIVING FOR THE ELECT LADY'S FAITHFULNESS IN THE TRUTH: ENJOINS LOVE: WARNS AGAINST DECEIVERS, LEST WE LOSE OUR REWARD: CONCLUSION. 1. The elder—In a familiar letter John gives himself a less authoritative designation than "apostle:" so 1 Peter, 5. 1. **lady**—BENGEL takes the *Greek* as a proper name *Kyria*, answering to the *Hebrew* "Martha," Being a person of influence, "deceivers" (v. 7) were insinuating themselves into her family to seduce her and her children from the faith [TRINITY], whence John felt it necessary to write a warning to her. (But see my *Introduction*, and 1 Peter, 5. 13.) A particular church probably that at Babylon, was intended. "Church" is derived from *Greek Kuriakē*, akin to *Kuria*, or *Kyria* here: the latter word among the Romans and Athenians means the same as *ecclesia*, the term appropriated to designate the church assembly. **love in the truth**—Christian love rests on the Christian truth (v. 3, end). Not merely "I love in truth," but "I love in THE truth." **all**—All Christians form one fellowship, rejoicing in the spiritual prosperity of one another. "The communion of love is as wide as the communion of faith." [ALFORD.] **2. For the truth's sake**—joined with "I love," v. 1. "They who love in the truth, also love on account of the truth." dwelleth in us, and shall be with us for

over—in consonance with Christ's promise. 3. **Grace be with you**—One of the oldest MSS. and several versions have "us" for *you*. The Greek is *lit.*, "Grace shall be with us," *i.e.*, with both *you* and *me*. A prayer, however, is implied besides a confident affirmation. **grace... mercy... peace**—"Grace" covers the sins of men; "mercy" their *miseries*. Grace must first do away with man's guilt before his misery can be relieved by *mercy*. Therefore *grace* stands before *mercy*. *Peace* is the result of both, and therefore stands third in order. Casting all our care on the Lord, with thanksgiving, maintains this peace. **the Lord**—The oldest MSS. and most of the oldest versions omit "the Lord." John never elsewhere uses this title in his epistles, but "the Son of God." **In truth and love**—The element or sphere in which alone *grace*, *mercy*, and *peace*, have place. He mentions *truth* in *v. 4*; *love* in *v. 5*. Paul uses **FAITH and love**: for *faith* and *truth* are close akin. 4. **I found**—probably in one of his missionary tours of superintendence. See *Introduction* at the end, and *v. 12*; 3 John, 10. 14. **of thy children**—some. **In truth**—*i.e.*, in the gospel truth. **as**—even as, "The Father's commandment" is the standard of "the truth." 5. **I beseech**—Rather (cf. *Note*, 1 John, 5. 16), "I request thee," implying some degree of *authority*. **not... new commandment**—It was *old* in that Christians heard it from the first in the gospel preaching; *new*, in that the gospel rested love on the new principle of filial imitation of God who first loved us, and gave Jesus to die for us; and also in that *love* is now set forth with greater clearness than in the Old Testament dispensation. Love performs both tables of the law, and is the end of the law and the gospel alike (cf. *Note*, 1 John, 2. 7, 8). **that we**—Implying that he already had love, and urging her to join him in the same Christian grace. This verse seems to me to decide that a *church*, not an *individual lady*, is meant. For a man to urge a woman ("THEE:" not *thee* and *thy children*) that he and she should *love one another*, is hardly like an apostolic precept, however pure may be the love enjoined; but all is clear "if the lady" represent a *church*. 6. "Love is the fulfilling of the law," and the fulfilling of the law is the sure test of love. **This is the commandment**—Greek, "The commandment is this," *viz.*, *love*, in which all God's other commandments are summed up. 7. As *love* and *truth* go hand in hand (*v. 3, 4*), he feels it needful to give warning against teachers of untruth. **For**—Giving the reason why he dwelt on *truth* and on *love*, which manifests itself in keeping God's commandments (*v. 6*). **many**—(1 John, 2. 18; 4. 1). **are entered**—The oldest MSS. read, "have gone forth," *viz.*, from us. **confess not... Jesus... in the flesh**—the token of antichrist. **is come**—Greek, "coming." He who denies Christ's *coming* in the flesh, denies the *possibility* of the incarnation; he who denies that he *has come*, denies its *actuality*. They denied the possibility of a Messiah's appearing, or *coming*, in the flesh. [NEANDER.] I think the Greek present participle implies *both* the first and the second advent of Christ. He is often elsewhere called *the coming One* (Greek), Matthew, 11; 3; Hebrews, 10. 37. The denial of the reality of His manifestation in the flesh, at His first coming, and of His personal advent again, constitutes antichrist. "The world turns away from God and Christ, busily intent upon its own husks; but to OPPOSE God and Christ is of the *leaven* of Satan." [BENGEL.] **This is a**—Greek, "This (such a one as has been just described) is the deceiver and the antichrist." The *many* who in a

degree fulfil the character, are forerunners of the final personal antichrist, who shall concentrate in himself all the features of previous anti-Christian systems. 8. **Look to yourselves**—amidst the wide-spread prevalence of deception so many being led astray. So Christ's warning, Matthew, 24. 4, 5, 24. **we lose not...we receive**—The oldest MSS. and versions read, "That YE lose not, but that YE receive." **which we have wrought**—So one oldest MS. reads. Other very old MSS., versions, and fathers, read, "which YE have wrought." The *we* being seemingly the more difficult reading is less likely to have been a transcriber's alteration. Look that ye lose not the believing state of "truth and love," which *we* (as God's workmen, 2 Corinthians, 6. 1; 2 Timothy, 2. 15) were the instruments of working in you. **a full reward**—of grace, not of debt. **Fully consummated glory**. If "which YE have wrought" be read with very old authorities, the reward meant is, that of their "work (of faith) and labor of love." There are degrees of heavenly reward proportioned to the degrees of capability of receiving heavenly blessedness. Each vessel of glory hanging on Jesus shall be fully happy. But the larger the vessel, the greater will be its capacity for receiving heavenly bliss. He who with one pound made ten, received authority over ten cities. He who made five pounds received five cities: each according to his capacity of rule, and in proportion to his faithfulness. Cf. 1 Corinthians, 15. 41. "There is no half reward of the saints. It is either lost altogether, or received *in full*; in *full* communion with God." [BENGEL.] Still no service of minister or people shall fail to receive its reward. 9. *The loss* (v. 8) meant is here explained: the *not having God*, which results from *abiding not in the doctrine of Christ*. **transgresseth**—The oldest MSS. and versions read, "Every one who *takes the lead*: *lit.*, goes or leads on before; cf. John, 10. 4. "He goeth before them" (not the same *Greek*). Cf. 3 John, 9, "Loveth to have the *pre-eminence*. **hath not God**—(1 John, 2. 23; 5. 15.) The second "of Christ" is omitted in the oldest MSS., but is understood in the sense. **he**—Emphatical; *He, and He alone*. 10. **If there come any**—as a teacher or brother. The *Greek* is indicative, not subjunctive: implying that such persons *do actually come*, and *are sure to come*: when any comes, as there will. True love is combined with hearty renunciation and separation from all that is false, whether persons or doctrines, **receive him not...neither bid him God speed**—This is not said of those who were always aliens from the church, but of those who wished to be esteemed brethren, and subvert the true doctrine. [GROTIUS.] The greeting salutation forbidden in the case of such a one is that *usual among Christian brethren* in those days, not a mere formality, but a token of *Christian brotherhood*. 11. By wishing a false brother or teacher "God (or good) speed," you imply that he is capable as such of good speed and joy (the *lit.*, meaning of *Greek*), and that you wish him it whilst opposing Christ; so you identify yourself with "his evil deeds." The *Greek* of "partaker" is "having communion with." We cannot have communion with saints and with antichrist at once. Here we see John's naturally fiery zeal directed to a right end. POLYCARP, the disciple of John, told contemporaries of IRENEUS, who narrates the story on their authority, that on one occasion when John was about to bathe, and heard that Cerinthus, the heretic, was within, he retired with abhorrence, exclaiming, Surely the house will fall in ruins since the enemy of the truth is there. 12. **I would not write—**

A heart full of love pours itself out more freely face to face, than by letter. **paper**—made of Egyptian papyrus. Pens were then reeds split. **ink**—made of soot and water, thickened with gum. Parchment was used for the permanent MSS. in which the epistles were preserved. Writing **tablets** were used merely for temporary purposes, as our slates. **face to face**—*lit.*, "mouth to mouth." **full**—*Greek*, "filled full." Your joy will be complete in hearing from me in person the joyful gospel truths which I now defer communicating till I see you. On other occasions his writing the glad truths was for the same purpose. 13. ALFORD confesses, The non-mention of the "lady" herself here seems rather to favor the hypothesis that a *church* is meant.

THE THIRD EPISTLE OF

JOHN.

Ver. 1-14. ADDRESS: WISH FOR GAIUS' PROSPERITY: JOY AT HIS WALKING IN THE TRUTH. HIS HOSPITALITY TO THE BRETHREN AND STRANGERS, THE FRUIT OF LOVE. DIOTREPHES' OPPOSITION AND AMBITION. PRAISE OF DEMETRIUS. CONCLUSION. 1. 1—*Emphatical*: I personally, for my part. On Gaius or Caius, see *Introduction* before second epistle. **love in the truth**—(2 John, 1.) "Beloved" is repeated often in this epistle, indicating strong affection (*v.* 1, 2, 5, 11). 2. **above all things**—*Greek*, "concerning all things:" so ALFORD: *in all respects*. But WAHL justifies *English Version* (*cf.* 1 Peter, 4. 8). Of course, since his *soul's prosperity* is presupposed, "above all things" does not imply that John wishes Caius' bodily health above that of his soul, but as the *first* object to be desired *next after spiritual health*. I know you are prospering in the concerns of your soul, I wish you similar prosperity in your body. Perhaps John had heard from the brethren (*v.* 3) that Caius was in bad health, and was tried in other ways (*v.* 10), to which the wish, *v.* 2, refers. **prosper**—in general. **be in health**—in particular. **testified of the truth that is in thee**—*Greek*, "of (or to) thy truth:" thy share of that truth in which thou walkest. [ALFORD.] **even as thou**—In contrast to Diotrephes (*v.* 9). 4. **my children**—members of the church: confirming the view that the *elect lady* is a church. 5. **faithfully**—an act becoming a faithful man. **whatsoever thou doest**—A distinct *Greek* word from the former "doest:" *translate*, "workest:" whatsoever work, or labor of love, thou dost perform. So Matthew, 29. 10, "She hath wrought a good *work* upon me." and to **strangers**—The oldest MSS., "And that (*i.e.*, and those brethren) strangers." The fact of the brethren whom thou didst entertain being "strangers," enhances the love manifested in the act. 6. **borne witness of thy charity before the church**—to stimulate others by the good example. The brethren so entertained by Caius were missionary evan-

gelsists (v. 7); and, probably, in the course of narrating their missionary labors for the edification of the church where John then was, incidentally mentioned the loving hospitality shown them by Caius. **bring forward on their journey**—"if thou (*continue to*) forward on their journey" by giving them provisions for the way. **after a godly sort**—*Greek*, "in a manner worthy of God," whose ambassadors they are, and whose servant thou art. He who honors God's missionary servants (v. 7), honors God. **7. his name's sake**—Christ. **went forth**—as missionaries. **taking nothing**—refusing to receive aught by way of pay, or maintenance, though justly entitled to it. As Paul at Corinth and Thessalonica. **Gentiles**—the Christians just gathered out by their labors from among the heathen. As Caius himself was a *Gentile* convert, "the Gentiles" here must mean *the converts just made from the heathen*, the Gentiles to whom they had *gone forth*. It would have been inexpedient to have taken aught (the *Greek* *meden* implies, not that they *got* nothing, though they had desired it, but that it was of *their own choice they took nothing*) from the infant churches among the heathen: the case was different in receiving hospitality from Caius. **8. We**—In contradistinction to "the Gentiles" or "heathen" referred to, v. 7. **therefore**—as they take nothing from the Gentiles or heathen. **receive**—The oldest MSS. read, "take up." As they *take* nothing from the Gentiles, we ought to *take* them *up* so as to support them. **fellow-helpers**—with them. **to the truth**—*i.e.*, to promote the truth. **9. I wrote**—The oldest MSS. add "something," a *communication*, probably, on the subject of *receiving the brethren* with brotherly love (v. 8, 10). That epistle was not designed by the Spirit for the universal church, or else it would have been preserved. **unto the church**—of which Caius is a member. **loveth**... **pre-eminence**—through ambition. Evidently occupying a high place in the church where Caius was (v. 10). **among them**—*over* the members of the church. **receiveth us not**—virtually, *viz.*, by not *receiving* with love the brethren whom we recommended to be received (v. 8, 10; cf. Matthew, 10. 40). **10. If I come**—(v. 14.) **I will remember**—*lit.*, "I will bring to mind" before all, by stigmatizing and punishing. **prating**—with mere silly tattle. **neither doth he**... **receive the brethren**—with hospitality. "The brethren" are the missionaries on their journey. **forbiddeth them that would**—receive them. **casteth them**—those that would receive the brethren, by excommunication from the church, which his influence, as a leading man (v. 9) in it, enabled him to do. NEANDER thinks that the missionaries were JEWS by birth, whence it is said in their praise they *took nothing from the Gentiles*: in contrast to other Jewish missionaries who abused ministers' right of maintenance elsewhere, as Paul tells us, 2 Corinthians, 11. 22; Philippians, 3. 2, 5, 10. Now in the Gentile churches there existed an ultra-Pauline party of anti-Jewish tendency, the forerunners of Marcion: Diotrophes possibly stood at the head of this party, which fact, as well as his domineering spirit, may account for his hostility to the missionaries, and to the apostle John, who had, by the power of love, tried to harmonize the various elements in the Asiatic churches. At a later period Marcion, we know, attached himself to Paul alone, and paid no deference to the authority of John. **11. follow not that which is evil**—as manifested in Diotrophes (v. 9, 10). **but**... **good**—as manifested in Demetrius (v. 12). **is of God**—is born of God, who is good. **hath not seen God**—spiritually, not

literally. 12. **of all men**—who have had opportunity of knowing his character. **of the truth itself**—The gospel standard of *truth* bears witness to him that he walks conformably to it, in acts of real love, hospitality to the brethren (in contrast to Diotrophes), etc. Cf. John, 3. 21, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." **we also**—besides the testimony of "all men," and of "the truth itself," **ye know**—The oldest MSS. read, "thou knowest." 13. **I will not**—rather as *Greek*, "I *wish* not . . . to write" more. 14. **face to face**—*Greek*, "mouth to mouth." **peace**—Peace inward of conscience, peace fraternal of friendship, peace supernal of glory [LYRA]. **friends**—a title seldom used in the New Testament, as it is absorbed in the higher title of "brother, brethren." Still Christ recognises the relation of *friend* also, based on the highest grounds, obedience to Him from love, and entailing the highest privileges, admission to the intimacy of the holy and glorious God and sympathizing Saviour: so Christians have "friends" in Christ. Here in a friendly letter, mention of "friends" appropriately occurs. **by name**—no less than if their names were written. [BENGEL]

INTRODUCTION.

THE GENERAL EPISTLE OF

JUDE.

AUTHOR.—He calls himself in the address "the servant of Jesus Christ and brother of James." See *Introduction to the epistle of James*, in proof of James the apostle and James the Lord's brother, the bishop of Jerusalem, being one and the same person. Ga. 1. 19, alone seems to me to prove this. Similarly Jude, the brother of our Lord (M. 13. 55; Mk. 6. 3), and Jude the apostle, seem to be one and the same. Jerome, *contra Helvidium*, rightly maintains that by the Lord's brethren are meant his cousins, children of Mary and Cleophas (the same as Alphaeus). From 1 Co. 9. 5 (as "brethren of the Lord" stands between "other apostles" and "Cephas"), it seems natural to think that the *brethren of the Lord* are distinguished from the apostles only because *all* his brethren were not apostles but only James and Jude. Jude's reason for calling himself "brother of James" was, that James, as bishop of Jerusalem, was better known than himself. Had he been, in the strict sense, *brother of our Lord*, he probably would have so entitled himself. His omission of mention of his *apostleship* is no proof that he was not an apostle; for so, also, James omits it in his heading; and Paul, in the epistles to the Philippians, Thessalonians and Philemon, omits it. Had the writer been a counterfeiter of the apostle Jude, he would, doubtless, have called himself an "apostle." He

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was also called Lebbaeus and Thaddæus (M. 10.), probably to distinguish him from Judas Iscariot, the traitor. Lebbaeus, from *Heb. leeb*, "heart," means *courageous*. Thaddæus is the same as Theudas, from *Heb. thad*, the "breast." Luke and John writing later than Matthew, when there would be no confusion between him and Judas Iscariot, give his name Judas. The only circumstance relating to him recorded in the gospels occurs, J. 14. 22, "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" &c. Jerome, *Annot. in Matthew*, says, that he was sent to Edessa, to Abgarus, king of Osroene or Edessa, and that he preached in Syria, Arabia, Mesopotamia and Persia, in which last country he suffered martyrdom. The story is told on Eusebius' authority, that Abgarus, on his sick bed, having heard of Jesus' power to heal, sent to beg Him to come and cure him, to which the Lord replied, praising his faith, that though he had not seen the Saviour he yet believed; adding, "As for what thou hast written, that I should come to thee, it is necessary that all those things for which I was sent should be fulfilled by me in this place, and that having fulfilled them I should be received up to Him that sent me. When, therefore, I shall be received into heaven, I will send unto thee some one of my disciples who shall both heal thy distemper and give life to thee and those with thee." Thomas is accordingly said to have been inspired to send Thaddæus for the cure and baptism of Abgarus. The letters are said to have been shown Thaddæus among the archives of Edessa. It is possible such a message was verbally sent, and the substance of it registered in writing afterward (Cf. 2 Ki. 5; and M. 15. 22). Hegesippus, in *Euseb. Hist. Eccl.*, 3. 20, states, that when Domitian inquired after David's posterity, some grandsons of Jude, called the Lord's brothers, were brought into his presence. Being asked as to their possessions, they said that they had thirty-nine acres of the value of 9,000 denarii, out of which they paid him taxes and lived by the labour of their hands, a proof of which they gave by showing the hardness of their hands. Being interrogated as to Christ and His kingdom, they replied, that it was not of this world but heavenly; and that it would be manifested at the end of the world when He would come in glory to judge the living and the dead.

AUTHENTICITY.—Eusebius, *H. E.* 3. 25, reckons it among the *Antilegomena* or *controverted* Scriptures, "though recognized by the majority." The reference to the contest of Michael, the archangel, with the devil, for the body of Moses, not mentioned elsewhere in the O. T. but found in the *apocryphal*, "Book of Enoch," probably raised doubts as to its authenticity, as Jerome, *Catalog. Script. Eccles.* 4, says: Moreover, its not being addressed to one particular church or individual, caused it not to be so immediately recognized as canonical. A counterfeiter would have avoided using what did not occur in the O. T. and which might be regarded as apocryphal.

As to the book of Enoch, if quoted by Jude, his quotation of a passage from it gives an inspired sanction only to *the truth of that passage*, not to the whole book; just as Paul, by inspiration, sanctions particular sentiments from Aratus, Epimenides and Menander, but not all their writings. I think, rather, as there is some slight variation between Jude's statement and that of the book of Enoch that Jude, though probably not ignorant of the Book of Enoch, stamps with inspired sanction the current tradition of the Jews as to Enoch's prophecies; just as Paul mentions the names of the Egyptian magicians, "Jannes and Jambres," not mentioned in the O. T. (2 Ti. 3. 8). At all events, the prophecy ascribed to Enoch by Jude was really his, being sanctioned as such by this inspired writer. So, also, the narration as to the archangel Michael's dispute with Satan concerning the body of Moses is, by Jude's inspired authority (v. 9), declared true. The book of Enoch is quoted by *Justin Martyr*, *Irenæus*, *Clement of Alex.*, &c. Bruce, the Abyssinian traveler, brought home three copies of it in Ethiopic from Alexandria, of which Archbishop Lawrence, in 1821, gave an English translation. The Ethiopic was a version from the Greek, and the Greek, doubtless, a version from the Hebrew, as the names of the angels in it show. The Apostolic Constitutions, *Origen contra Cel.*, *Jerome* and *Augustine*, pronounce it not canonical. Yet it is in the main edifying, vindicating God's government of the world, natural and spiritual, and contradicting none of the Scripture statements. The name *Jesus* never occurs, though "Son of man," so often given to Messiah in the gospels, is frequent, and terms are used expressive of His dignity, character and acts exceeding the views of Messiah in any other Jewish book. The writer seems to have been a Jew who had become thoroughly imbued with the sacred writings of Daniel. And, though many coincidences occur between its sentiments and the N. T., the Messianic portions are not distinct enough to prove that the writer knew the N. T. Rather, he seems to have immediately preceded

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Christ's coming, about the time of Herod the Great, and so gives us a most interesting view of believing Jews' opinions before the advent of our Lord. The Trinity is recognized (60. 13, 14). Messiah is "the Elect One" existing from eternity (48. 2, 3, 5; "All kings shall fall down before Him, and worship, and fix their hopes on this Son of man" (61. 10-13). He is the object of worship (48. 3, 4); He is the supreme judge (60. 10. 11; 68. 38, 39). There shall be a future state of retribution (93. 8, 9; 94. 2, 4; chs. 95. 96. 99. 103). The eternity of future punishment (103. 5). Volkmar, in *Alf.*, thinks the book was written at the time of the sedition of Barchochebas (A. D. 132), by a follower of Rabbi Akiba, the upholder of that impostor. This would make the book antichristian in its origin. If this date be correct, doubtless it copied some things from Jude, giving them the Jewish not the Christian colouring.

EUSEBIUS (*Demonstratio Evangelica*, 3. 5) remarks, it accords with John's humility that in 2 and 3 John he calls himself "the elder." For the same reason James and Jude call themselves "servants of Jesus Christ." CLEMENS ALEXANDRINUS (*Adumbrations*, in Ep. Jud., p. 1007) says, "Jude, through reverential awe, did not call himself brother, but servant, of Jesus Christ, and brother of James."

TERTULLIAN (*De Cultu Faminarum*, c. 3) cites the Epistle as that of the apostle JAMES. CLEMENS ALEXANDRINUS quotes it (9. 8. 17) as Scripture, *Strömata* 3., 2. 11; and (9. 5) in *Pedagogus* 3., 8. 44. The MURATORI fragment asserts its canonicity. [ROUTH, *Reliquia Sacra*, 1. 306.] ORIGEN (*Commentary on Matthew* 13. 55) says, "Jude wrote an Epistle of few lines, but one filled full of the strong words of heavenly grace." Also, in *Commentary on Matthew* 22. 23, he quotes 9. 6; and on Matthew 18. 20, he quotes 9. 1. He calls the writer "Jude the apostle," in the Latin remains of his works (cf. DAVIDSON, *Introduction* III. 498). JEROME (*Catalogus Scriptorum Ecclesiasticorum* 4) reckons it among the Scriptures. Though the oldest MSS. of the Peschito omit it, Ephrem Syrus recognizes it. WORDSWORTH reasons for its genuineness thus: St. Jude, we know, died before St. John, i. e. before the beginning of the second century. Now EUSEBIUS (*Ecclesiastical History* 3. 22) tells us that St. James was succeeded in the bishopric of Jerusalem by Symeon his brother; and also that Symeon sat in that see till A. D. 107, when as a martyr he was crucified in his 100th year. We find that the Epistle to Jude was known in the East and West in the second century; it was therefore circulated in Symeon's lifetime. It never would have received currency such as it had, nor would Symeon have permitted a letter bearing the name of an apostle, his own brother Jude, brother of his own apostolical predecessor, St. James, to have been circulated, if it were not really St. Jude's.

TO WHOM ADDRESSED.—The references to Old Testament history, v. 5, 7, and to Jewish tradition, v. 14, &c., make it likely that Jewish Christians are the readers to whom Jude mainly (though including also all Christians, v. 1) writes, just as the kindred Epistle, 2 Peter, is addressed primarily to the same class; cf. *Introductions* to 1 and 2 Peter. The persons stigmatized in it were not merely libertines (as ALFORD thinks), though no doubt that was one of their prominent characteristics, but heretics in doctrine, "denying the only Lord God, and our Saviour Jesus Christ." Hence he urges believers "earnestly to contend for the faith once delivered unto the saints." Insubordination, self-seeking, and licentiousness, the fruit of Antinomian teachings, were the evils against which Jude warns his readers; reminding them that, to build themselves in their most holy faith, and to pray in the Holy Ghost, are the only effectual safeguards. The same evils, along with mocking skepticism, shall characterize the last days before the final judgment, even as in the days when Enoch warned the ungodly of the coming flood. As Peter was in Babylon in writing 1 Peter 5. 13, and probably also in writing 2 Peter (cf. *Introductions* to 1 and 2 Peter), it seems not unlikely that Jude addressed his Epistle primarily to the Jewish Christians in and about Mesopotamian Babylon (a place of great resort to the Jews in that day), or else to the Christian Jews dispersed in Pontus, Galatia, Cappadocia, Asia, and Bithynia, the persons addressed by Peter. For Jude is expressly said to have preached in Mesopotamia (JEROME, *Annotationes in Mattheum*), and his Epistle, consisting of only twenty-five verses, contains in them no less than eleven passages from 2 Peter (see the list in my *Introduction* to 2 Peter). Probably in v. 4 he witnesses to the fulfilment of Peter's prophecy, "There are certain men *crept in unawares*, who were before of old ordained (rather as Greek, 'fore-written'), i. e., announced beforehand by the apostle Peter's written prophecy to this condemnation, ungodly men denying the only Lord God, and our Lord Jesus Christ." Cf. 2 Peter 2. 1, "There shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought

them, and bring upon themselves swift destruction." Also v. 17, 18 plainly refers to the very words of 2 Peter 3, 3, "Remember the words which were spoken before of the apostles of our Lord Jesus; how they told you there should be mockers in the last time who should walk after their own ungodly lusts." This proves, in opposition to ALFORD, that Jude's Epistle is later than Peter's (whose inspiration he thus confirms, just as Peter confirms Paul's, 2 Peter 3, 15, 20), not vice versa.

TIME AND PLACE OF WRITING. — *Alford* thinks that, considering St. Jude was writing to Jews and citing signal instances of Divine vengeance, it is very unlikely he would have omitted to allude to the destruction of Jerusalem, if he had written after that event which uprooted the Jewish polity and people. He conjectures from the tone and references that the writer lived in Palestine. But as to the former, negative evidence is doubtful; for neither does John allude in his epistles, written after the destruction of Jerusalem, to that event. *Mill* fixes on A. D. 90, after the death of all the apostles, save John. I incline to think from v. 17, 18, that some time had elapsed since the second epistle of Peter (written probably about A. D. 68 or 69) when Jude wrote; and, therefore, that the epistle of Jude was written *after* the destruction of Jerusalem.

THE GENERAL EPISTLE OF

JUDE.

Ver. 1-25. ADDRESS: GREETING: HIS OBJECT IN WRITING: WARNING AGAINST SEDUCERS IN DOCTRINE AND PRACTICE FROM GOD'S VENGEANCE ON APOSTATES, ISRAEL, THE FALLEN ANGELS, SODOM AND GOMORRAH. DESCRIPTION OF THESE BAD MEN, IN CONTRAST TO MICHAEL; LIKE CAIN, BALAAM AND CORE: ENOCH'S PROPHECY AS TO THEM: THE APOSTLES' FOREWARNING: CONCLUDING EXHORTATION AS TO PRESERVING THEIR OWN FAITH, AND TRYING TO SAVE OTHERS: DOXOLOGY. **1. servant of Jesus Christ** —as his minister and apostle. **brother of James**—who was more widely known as bishop of Jerusalem and "brother of our Lord" (*i.e.*, either *cousin*, or stepbrother, being son of Joseph by a former marriage; for ancient traditions universally agree that Mary, Jesus' mother continued perpetually a virgin). Jude therefore calls himself modestly, "brother of James." See my *Introduction*. **to them...sanctified by God the Father**—The oldest MSS. and versions, ORIGEN, LUCIFER, etc., read "beloved" for *sanctified*. If *English Version* be read, cf. Colossians, 1, 12; 1 Peter, 1, 2. The *Greek* is not "by," but "in." God, the Father's love, is the element in which they are "beloved." Thus the conclusion, v, 21, corresponds, "Keep yourselves in the love of God." Cf. "Beloved of the Lord" 2 Thessalonians, 2, 13. **preserved in Jesus Christ**—"kept." Translate not "in," but as *Greek* "FOR Jesus Christ." "Kept continually" (so the *Greek*, perfect participle means) by God the Father for Jesus Christ," against the day of His coming. Jude, beforehand, men-

tions the source and guarantee for the final accomplishment of believers' salvation, lest they should be disheartened by the dreadful evils which he proceeds to announce. [BENGEL.] **and called**—Predicated of "them that are beloved in God the Father, and preserved in Jesus Christ;" who are called." God's effectual *calling* in the exercise of His Divine prerogative, guarantees their eternal safety. 2. **Mercy**—in a time of wretchedness. Therefore *mercy* stands first: the mercy of *Christ* (v. 21). **peace**—in the *Holy Ghost* (v. 20). **love**—of *God* (v. 21). The three answer to the Divine Trinity. **be multiplied**—in you and towards you. 3. Design of the epistle (cf. v. 20, 21). **all diligence**—(2 Peter, 1, 5.) As the minister is to give *all diligence* to admonish, so the people should in accordance with his admonition, give *all diligence* to have all Christian graces, and to make their calling sure. **the common salvation**—wrought by Christ. Cf. *Note*, "obtained LIKE precious faith, 2 Peter, 1. 1. This *community of faith*, and of the object of faith, *salvation*, forms the ground of mutual exhortation by appeals to common hopes and fears. **It was needful for me**—rather, "I felt it necessary to write (now at *once*: so the *Greek* aorist means; the *present* infinitive to write, which precedes, expresses merely the general fact of writing) exhorting you." The reason why he felt it necessary "to write *with exhortation*," he states, v. 4, "For there are certain men crept in," etc. Having intended to write generally of *the common salvation*, he found it necessary from the existing evils in the church, to write specially that they should *contend for the faith against* those evils. **earnestly contend**—Cf. *Philippians*, 1. 27, "striving together for the faith of the gospel." **once**—*Greek*, "*once for all* delivered," etc. No other faith or revelation is to supersede it. A strong argument for resisting heretical innovators (v. 4). Believers, like Nehemiah's workmen, with one hand "build themselves up in their most holy faith," with the other they "contend earnestly for the faith" against its foes. **the saints**—all Christians, *holy* (i.e., consecrated to God) by their calling, and in God's design. 4. **crept in unawares**—stealthily and unlawfully. *Note*, 2 Peter, 2. 1, "*privily* shall bring in damnable heresies." **certain men**—Implying disparagement. **before...ordained**—*Greek*, "forewritten," viz., in Peter's prophecy, v. 17, 18; and in Paul's before that, 1 Timothy, 4. 1; 2 Timothy, 3. 1; and by implication in the judgments which overtook the apostate angels. The disobedient Israelites, Sodom and Gomorrah, Balaam, and Core, and which are *written* "for an example" v. 7, and 5, 6, 11.) God's eternal character as the Punisher of sin, as set forth in Scripture "of old," is the ground in which such apostate characters are ordained to condemnation. Scripture is the reflexion of God's book of life, in which believers are "written among the living." "Fore-written" is applied also in Romans, 15. 4, to the things written in Scripture. Scripture itself reflects God's character from everlasting, which is the ground of His decrees from everlasting. BENGEL explains it as an abbreviated phrase for, "They were *of old* foretold by Enoch, (v. 14, who did not write his prophecies), and afterwards marked out by the *written* word." **to this condemnation**—Jude graphically puts their judgment as it were present before the eyes, "THIS." Enoch's prophecy comprises "the ungodly men" of the last days before Christ's coming to judgment, as well as their forerunners, the "ungodly men" before the flood, the type of the last judgment (Matthew 24. 37-39; 2 Peter, 3. 3-7). The dispo-

sition and the doom of both correspond. **the grace of our God**—A phrase for the gospel especially sweet to believers who appropriate God in Christ as "*our God*," and so rendering the more odious the vile perversity of those who turn the gospel state of grace and liberty into a ground of licentiousness, as if their exemption from the law gave them a license to *sin*. **denying the only Lord**—The oldest MSS. versions, and fathers omit "God," which follows in *English Version*. *Translate* as the *Greek*, "the only Master": here used of *Jesus Christ*, who is at once *Master* and "Lord" (a different *Greek* word). So 2 Peter, 2. 1. *Note*. By virtue of Christ's perfect oneness with the Father, He, as well as the Father, is termed "the ONLY" God and "MASTER." *Greek* "Master," implies God's *absolute ownership* to dispose of His creatures as He likes. 5. (Hebrews, 3. 16, 4. 13.) **therefore**—Other oldest MSS. and *Vulgate* read, "But," in contrast to the ungodly, *v. 4.* **though ye once**—rather, "once for all." *Translate*, "I wish to remind you, as knowing ALL (*viz.*, that I am referring to. So the oldest MSS. versions, and fathers) *once for all*." As already they know all the facts once for all, he needs only to "remind" them. **the Lord**—The oldest MSS. and versions read, "Jesus." So "Christ" is said to have accompanied the Israelites in the wilderness: so perfectly is Jesus one with the God of the Israelite theocracy. **saved**—brought safely, and into a state of safety and salvation. **afterward**—*Greek*, "secondly:" in the next instance "destroyed them that believed not," as contrasted with His *in the first instance* having *saved* them. 6. (2 Peter 2. 4.) **kept not their first estate**—*Vulgate translates*, "their own *principality*," which the fact of angels being elsewhere called "principalities," favors: "their own" implies that, instead of being content with the *dignity* once for all assigned to them under the Son of God, they aspired higher. ALFORD thinks the narrative in Genesis, 6. 2 is alluded to, not the fall of the devil and his angels, as he thinks "giving themselves over to fornication" (*v. 7*) proves: cf. *Greek*, "in like manner to these," *viz.*, to the angels (*v. 6*). It seems to me more natural to take "Sons of God" (Genesis, 6. 2) of the Sethites, than of angels, who, as "spirits," do not seem capable of carnal connection. The parallel, 2 Peter, 2. 4, plainly refers to the fall of the apostate angels. And "in like manner to these," *v. 7*, refer to *the inhabitants of Sodom and Gomorrah*, "the cities about them" sinning "in like manner" as they did. [ESTIUS & CALVIN.] Even if *Greek* "these," *v. 7*, refer to *the angels*, the sense of "in like manner as these" will be, not that the angels carnally *fornicated* with the daughters of men, but that their ambition whereby their affections went *away from God* and they fell, as in God's view a sin of like kind spiritually as Sodom's going *away from God's order of nature* after strange flesh; the sin of the apostate angels after their kind is analogous to that of the human Sodomites after their kind. Cf. the somewhat similar spiritual connection of *whoremongers* and *covetousness*. The apocryphal book of Enoch interprets Genesis, 6. 2, as ALFORD. But though Jude accords with it in some particulars, it does not follow that he accords with it in all. The Hebrews name the fallen angels, Aza and Azazel. **left**—of their own accord. **their own**—*Greek*, "their proper." **habitation**—Heaven, all bright and glorious, as opposed to the "*darkness*" to which they now are doomed. Their ambitious designs seem to have had a peculiar connexion with this earth, of which Satan before his fall may have been

God's vicegerent, whence arises his subsequent connexion with it as first the Tempter, then "the prince of this world." **reserved**—As the *Greek* is the same, and there is an evident reference to *their* having "*kept not* their first estate," *translate*, "He hath kept." Probably what is meant is, He hath kept them *in His purpose*: that is, their sure doom; moreover, as yet, Satan and his demons roam at large on the earth. An earnest of their doom is their having been cast out of heaven, being already restricted to "the darkness of this present world," the "air" that surrounds the earth, their peculiar element now. They lurk in places of gloom and death, looking forward with agonizing fear to their final torment in the bottomless pit. He means not literal chains and darkness, but figurative in this present world where, with restricted powers and liberties, shut out from heaven, they, like condemned prisoners, await their doom. 7. **Even as**—ALFORD *translates*, "(I wish to remind you, v. 5) that," etc. **Sodom, etc.**—(2 Peter, 2. 6.) **giving themselves over to fornication**—following fornication *extraordinarily, i.e., out of* the order of nature. On "in like manner to them" (*Greek*), cf. *Note, v. 6*. Cf. on spiritual fornication, "go a *whoring from thee*," Psalm, 73. 27. **going after strange flesh**—departing from the course of nature, and going after that which is unnatural. In later times the most enlightened heathen nations indulged in the sin of Sodom without compunction or shame. **are set forth**—before our eyes. **suffering**—undergoing to this *present time*; alluding to the marks of volcanic fire about the Dead sea. **the vengeance**—*Greek*, "righteous retribution." **eternal fire**—The lasting marks of the fire that consumed the cities irreparably, is a type of the eternal fire to which the inhabitants have been consigned. BENGEL *translates* as the *Greek* will admit, "*Suffering (the) punishment* (which they endure) as an example or sample of eternal fire (*vis.*, that which shall consume the wicked)." Ezekiel, 16. 53-55, shows that Sodom's punishment as a nation, is *not eternal*. Cf. also 2 Peter, 2. 6. 8. **also**—rather, "In like manner nevertheless" (notwithstanding these warning examples). [ALFORD.] **these... dreamers**—The *Greek* has not "*filthy*" of *English Version*. The clause "these men dreaming" (*i.e., in their dreams*), belongs to all the verbs, "defile," etc.; "despise," etc.; "speak evil," etc. All sinners are spiritually asleep and their carnal activity is as it were a dream (1 Thessalonians, 5. 6, 7). Their *speaking evil of dignities* is because they are *dreaming*, and *know not what they are speaking evil of* (v. 10). "As a man dreaming seems to himself to be seeing and hearing many things, so the natural man's lusts are agitated by joy, distress, fear, and the other passions. But he is a stranger to self-command. Hence, though he bring into play all the powers of reason, he cannot conceive the true liberty which the sons of light, who are awake and in the daylight, enjoy" [BENGEL]. **defile the flesh**—(v. 7.) **dominion**—"lordship." **dignities**—*lit.*, "glories." Earthly and heavenly *dignities*. 9. **Michael, the archangel**—Nowhere in Scripture is the plural used, "archangels;" but only ONE "archangel." The only other passage in the New Testament where it occurs is 1 Thessalonians, 4. 16. where Christ is distinguished from the archangel with whose voice He shall descend to raise the dead; they therefore err who confound Christ with Michael. The name means, *Who is like God*. In Daniel, 10. 13, he is called "One (*Margin, the first*) of the chief princes." He is the champion angel of Israel. In Revelation, 12. 7,

the conflict between Michael and Satan is again alluded to. **durst not**—from reverence for Satan's former *dignity* (v. 8). **railing accusation**—*Greek*, "judgment of blasphemy," or *evil speaking*. Peter said, angels do not, in order to avenge themselves, rail at dignities, though ungodly, when they have to contend with them: Jude says, that the archangel Michael himself did not rail even at the time when he fought with the Devil, the prince of evil spirits—not from fear of him, but from reverence of God, whose delegated power in this world Satan once had, and even in some degree still has. From the word "disputed," or *debated in controversy*, it is plain it was a judicial contest. **about the body of Moses**—his literal body. Satan, as having the power death, opposed the raising of it again, on the ground of Moses' sin at Meribah, and his murder of the Egyptian. That Moses' body was raised, appears from his presence with Elijah and Jesus (who were in the body) at the transfiguration: the sample and earnest of the coming resurrection-kingdom, to be ushered in by Michael's standing up for God's people. Thus in each dispensation a sample and pledge of the future resurrection was given: Enoch in the patriarchal dispensation, Moses in the Levitical, Elijah in the prophetic. It is note-worthy that the same rebuke is recorded here, as was used by the Angel of the Lord, or Jehovah the Second Person, in pleading for Joshua, the representative of the Jewish church, against Satan, in Zechariah, 3. 2; whence some have thought that also here "the body of Moses" means the Jewish church accused by Satan, before God, for its filthiness, on which ground he demands that Divine justice should take its course against Israel, but is rebuked by the Lord who has "chosen Jerusalem;" thus, as "the body of Christ" is the *Christian church*, so "the body of Moses" is the Jewish church. But the literal body is evidently here meant (though, secondarily, the Jewish church is typified by Moses' body, as it was there represented by Joshua the High Priest); and Michael, whose connection seems to be so close with Jehovah-Messiah on the one hand, and with Israel on the other, naturally uses the same language as his Lord. As Satan (*adversary* in court) or the Devil (*accuser*) accuses alike the church collectively, and "the brethren" individually, so Christ pleads for us as our Advocate. Israel's, and all believers' full justification, and the accuser's being rebuked finally, is yet future. JOSEPHUS, *Antiquities*, 4. 8, states that God hid Moses' body, lest, if it had been exposed to view, it would have been made an idol of. Jude, in this account, either adopts it from the apocryphal "assumption of Moses" (as ORIGEN, *concerning Principalities*, 3. 2, thinks), or else from the ancient tradition on which that work was founded. **Jude**, as inspired, could distinguish how much of the tradition was true, how much false. We have no such means of distinguishing, and therefore can be sure of no tradition, save that which is in the *written word*. 10. (2 Peter, 2. 12.) **those things which**—*Greek*, "all things *whatsoever* they understand not," viz., the things of the spiritual world. **but what . . . naturally**—Connect thus, "*Whatever* (so the *Greek*) things naturally (by natural, blind instinct), as the unreasoning (so the *Greek*) animals, they know," etc. The *Greek* for the former "know" implies deeper knowledge; the latter "know," the mere perception of the "animal senses and faculties." 11. **Woe**—*Note*, 2 Peter, 2. 14, "*cursed children*." **Cain**—the murderer: the root of whose sin was hatred and envy of the godly, as it is the sin of these seducers. **ran greedily**—*lit.*, "have been

poured forth" like a torrent that has burst its banks. Reckless of what it costs, the loss of God's favor and heaven, on they rush after gain like Balaam. **perished in the gainsaying of Core**—Cf. *Note*, v. 12.) When we read of Korah perishing by gainsaying, we read virtually also of these perishing in like manner through the same: for the same seed bears the same harvest. 12. **spots**—So 2 Peter, 2. 13, *Greek*, *spiloi*—but here the *Greek* is *spilades*, which elsewhere, in secular writers, means *rocks*, viz., on which the Christian *love-feasts* were in danger of being shipwrecked. The oldest MS. prefixes the article emphatically, "THE rocks." The reference to "clouds... winds... waves of the sea," accords with this image of *rocks*. *Vulgate* seems to have been misled by the similar sounding word to *translate*, as *English Version*, "spots;" cf. however, v. 23, which favors *English Version*, if the *Greek* will bear it. Two oldest MSS., by the transcriber's effort to make Jude say the same as Peter, read here "deceivings" for "love feasts," but the weightiest MS. and authorities support *English Version* reading. The love-feast accompanied the Lord's supper, (1 Corinthians, 11, end). Korah, the Levite, not satisfied with his *ministry*, aspired to the *sacrificing priesthood* also; so ministers in the Lord's supper have sought to make it a *sacrifice*, and themselves the *sacrificing* priests, usurping the function of our only Christian sacerdotal *Priest*, Christ Jesus. Let them beware of Korah's doom! **without fear**—Join these words not as *English Version*, but with "feast." Sacred feasts especially ought to be celebrated *with fear*. Feasting is not faulty in itself [BENGEL] but it needs to be accompanied with *fear* of forgetting God, as Job in the case of his sons' feasts. **feeding themselves**—*Greek*, "pasturing (tending) themselves." What they look to is the pampering of *themselves* not the feeding of the flock. **clouds**—from which one would expect refreshing rains. 2 Peter, 2. 17. "wells without water. Professors without practice. **carried about**—The oldest MSS. have "carried aside," i.e., out of the right course (cf. Ephesians, 4, 14). **trees whose fruit withereth**—rather, "trees of the late, (or *waning*) autumn, viz., when there are no longer leaves or fruits on the trees [BENGEL], etc. **without fruit**—having no good fruit of knowledge and practice; sometimes used of what is positively *bad*. **twice dead**—First when they cast their leaves in autumn and seem during winter *dead*, but revive again in spring; secondly, when they are "plucked up by the roots." So these apostates, once dead in unbelief, and then by profession and baptism raised from the death of sin to the life of righteousness, but now having become *dead again* by apostasy, and so *hopelessly dead*. There is a climax. Not only *without leaves*, like *trees in late autumn*, but *without fruit*: not only so, but dead twice; and to crown all, "plucked up by the roots." 13. **Raging**—Wild. Jude has in mind Isaiah, 57. 20. **shame**—plural in *Greek*, "shames" (cf. Philippians, 3. 19). **wandering stars**—instead of moving on in a regular orbit, as lights to the world, bursting forth on the world like erratic comets, or rather meteors of fire, with a strange glare, and then doomed to fall back again into the blackness of gloom. 14. See *Introduction* on the source whence Jude derived this prophecy of Enoch. The Holy Spirit, by Jude, has sealed the truth of this much of the matter contained in the book of Enoch, though probably that book, as well as Jude, derived it from tradition cf. *Note*, v. 9). There are reasons given by some for thinking the book of Enoch copied from

Jude, rather than *vice versa*. It is striking how, from the first, prophecy hastened towards its consummation. The earliest prophecies of the Redeemer dwell on His second coming in glory, rather than His first coming in lowliness (cf. Genesis, 3. 15, with Romans, 16. 20). Enoch in his translation without death, illustrated that truth which he all his life preached to the unbelieving world, the certainty of the Lord's coming, and the resurrection of the dead, as the only effectual antidote to their scepticism and self-wise confidence in nature's permanence. **And—Greek** "Moreover, also Enoch," etc. **of these**—in relation to these. The reference of his prophecies was not to the antediluvians alone, but to *all* the ungodly (*v.* 15). His prophecy applied primarily indeed to the flood, but ultimately to the final judgment. **seventh from Adam**—Seven is the sacred number. In Enoch, freedom from death and the sacred number are combined: for every seventh object is most highly valued. Jude thus shows the antiquity of the prophecy. Cf. "of old" *Note, v.* 4. There were only *five* fathers between Enoch and Adam. The *seventh* from Adam prophesied the things which shall close the *seventh age* of the world. [BENGEL.] **cometh—lit., "came."** Prophecy regards the future as certain as if it were *past*. **saints**—Holy angels (cf. Deuteronomy, 33. 2; Daniel, 7. 10; Zechariah, 14. 5; Matthew, 25. 31; Hebrews, 12. 22.) 15. This verse and the beginning of Enoch's prophecy, is composed in Hebrew poetic parallelism, the oldest specimen extant. Some think Lamech's speech, which is also in poetic parallelism, was composed in mockery of Enoch's prophecy: as Enoch foretold Jehovah's coming to judgment, so Lamech presumes on impunity in polygamy and murder (just as Cain the murderer seemed to escape with impunity.) **convince**—convict. **hard speeches**—such as are noticed in *v.* 8, 10, 16; Malachi, 3. 13, 14; contrast 16, 17. **ungodly sinners**—not merely *sinners*, but proud *despisers of God; impious*. **against him**—They who speak against God's children are regarded by God as speaking *against Himself*. 16. **murmurers**—in secret: *muttering murmurs* against God's ordinances and ministers in church and state. Cf. *v.* 8, "speak evil of dignities;" 15, "hard speeches;" against the Lord. **complainers**—never satisfied with their lot (Numbers, 11. 1; cf. the penalty, Deuteronomy, 28. 47, 48). **walking after their own lusts**—(*v.* 18.) The secret of their *murmuring* and *complaining* is the restless insatiability of their desires. **great swelling words**—(2 Peter, 2. 18.) **men's persons**—their mere outward appearances and rank. **because of advantage**—for the sake of what they may gain from them. Whilst they *talk great swelling words*, they are really mean and fawning towards those of wealth and rank. 17. **But ye, beloved**—in contrast to those reprobates, *v.* 20, again. **remember**—Implying that his readers had been contemporaries of the apostles. For Peter uses the very same formula in reminding the contemporaries of himself and the other apostles. **spoken before**—spoken already before now. **the apostles**—Peter (*Notes, 2 Peter, 3. 2, 3*), and Paul before Peter (Acts, 20. 29; 1 Timothy, 4. 1; 2 Timothy, 3. 1). Jude does not exclude himself from the number of *the apostles* here, for in *v.* 18, immediately after, he says, "they told you," not *us* (rather as *Greek*, "used to tell you; implying that Jude's readers were contemporaries of the apostles who *used to tell* them.) 18. **mockers**—In the parallel, 2 Peter, 3. 3, the same *Greek* is translated "scoffers." The word is found nowhere else in the New Testament.

How ALFORD can deny that 2 Peter, 3. 2, 3, is referred to (at least in part), I cannot imagine, seeing that Jude quotes the very words of *Peter* as the words which *the apostles* used to speak to his (Jude's) readers, **walk after their own ungodly lusts**—*lit.*, "after (according to) their own lusts of *ungodliness*." 19. **These be they**—Showing that their characters are such as Peter and Paul had foretold. **separate themselves**—from church communion in its vital, spiritual reality: for outwardly they took part in church ordinances (*v.* 12). Some oldest MSS. omit "themselves;" then understand it, "separate," cast out members of the church by excommunication (Isaiah, 65. 5; 66. 5; Luke, 6. 22; John 9. 34; cf. "casteth them out of the church," 3 John 10). Many however, understand "themselves," which indeed is read in some of the oldest MSS. as *English Version* has it. Arrogant setting up of themselves, as having greater sanctity and a wisdom and peculiar doctrine, distinct from others, is implied. **sensual**—*lit.*, "animal-souled; as opposed to the *spiritual*, or "having the spirit." It is translated "the *natural* man," 1 Corinthians, 2. 14. In the three-fold division of man's being, *body*, *soul*, and *spirit*, the due state in God's design is, that "the spirit" which is the recipient of the Holy Spirit uniting man to God, should be first and should rule the soul which stands intermediate between *the body* and *spirit*; but in the *animal*, or *natural* man the spirit is sunk into subserviency to the animal-soul, which is earthly in its motives and aims. The "carnal" sink somewhat lower, for in these *the flesh*, the lowest element and corrupt side of man's bodily nature, reigns paramount. **not having the Spirit**—In the animal and natural man *the spirit*, his higher part, which ought to be the receiver of the Holy Spirit, is not so; and therefore, his spirit not being in its normal state, he is said *not to have the spirit* (cf. John, 3. 5, 6). In the completion of redemption the parts of redeemed man shall be placed in their due relation: whereas, in the ungodly, *the soul* severed from *the spirit*, shall have forever animal life, without union to God and heaven—a living death. 20. Resuming *v.* 17. **building up yourselves**—the opposite to the "separate themselves" (*v.* 19; as "in the Holy Ghost" is opposed to "Having not the Spirit." **on**—as *on* a foundation. *Building on THE FAITH* is equivalent to building on *Christ*, the object of faith. **praying in the Holy Ghost**—(Romans, 8. 26; Ephesians, 6. 18.) The Holy Spirit teaches *what* we are to pray for, and *how*. None can pray aright save by being *in the Spirit*, *i.e.*, in the element of His influence. CHRYSOSTOM states that, among the charisms bestowed at the beginning of the New Testament dispensation, was *the gift of prayer*, bestowed on some one who prayed in the name of the rest, and taught others to pray. Moreover, their prayers so conceived and often used, were received and preserved among Christians, and out of them forms of prayer were framed. Such is the origin of liturgies. [HAMMOND.] 21. In *v.* 20, 21, Jude combines the Father, the Son, and Holy Ghost; and *faith*, *hope*, and *love*. **Keep yourselves**—not in your own strength, but "in the love of God," *i.e.*, *God's love to you* and all His believing children, the only guarantee for their being *kept safe*. Man's need of watching is implied: at the same time he cannot *keep* himself, unless God in His love keep him. **looking for**—in hope. **the mercy of our Lord Jesus Christ**—to be fully manifested at His coming. *Mercy* is usually attributed to the Father: here to the

Son; so entirely one are they. 22, 23. None but those who "keep themselves" are likely to "save" others. **have compassion**—So one oldest MS. reads. But two oldest MSS., *Vulgate*, etc., read, "convict;" "reprove to their conviction;" "confute, so as to convince." **making a difference**—The oldest MSS. and versions read the accusative for the nominative, "when separating themselves" [WAHL], referring to v. 19; or "when contending with you," as the *Greek* is translated, v. 9. 23. **save with fear**—The oldest MSS. do not read "with fear" in this position: but after "snatching them out of the fire" (with which, cf. Amos, 4. 11; 1 Corinthians, 3. 15; Zechariah, 3. 2, said of a most narrow escape), they add the following words, forming a THIRD class, and others compassionate with (IN) fear." Three kinds of patients require three kinds of medical treatment. Ministers and Christians are said to "save" those whom they are made the instruments of saving; the *Greek* for "save" is present, therefore meaning "try to save." Jude already (v. 9) had reference to the same passage (Zechariah, 3. 1-3.) The three classes are: (1.) Those who *contend with you* (accusative in oldest MSS.), whom you should *convict*; (2.) those who are as brands already in the *fire*, of which hell-fire is the consummation: these you should *try to save by snatching them out*; (3.) those who are objects of *compassion*, whom accordingly you should *compassionate* (and help if occasion should offer), but at the same time not let pity degenerate into connivance at their error. Your compassion is to be accompanied "with fear" of being at all defiled by them. **hating**—Even *hatred* has its legitimate field of exercise. Sin is the only thing which God hates: so ought we. **even the garment**—a proverbial phrase: avoiding the most remote contact with sin, and hating that which borders on it. As *garments* of the apostles wrought miracles of good in healing, so the very *garment* of sinners metaphorically, *i.e.*, anything brought into contact with their pollution, is to be avoided. Cf. as to lepers and other persons defiled, Leviticus, 13. 52-57; 15. 4-17; the garments were held polluted; and any one touching them was excluded, until purified, from religious and civil communion with the sanctified people of Israel. Christians who received at baptism the white garment in token of purity, are not to defile it by any approach to what is defiled. 24, 25. Concluding doxology. **Now**—*Greek*, "But." **you**—ALFORD, on inferior authority, reads "them." *You* is in contradistinction to those *ungodly men* mentioned above. **keep... from falling**—rather, "guard... (so as to be) *without falling*," or *stumbling*. **before the presence of his glory**—*i.e.*, *before Himself*, when He shall be revealed in *glory*. **faultless**—*Greek*, "blameless." **with exceeding joy**—*lit.*, "with exultation" as of those who *leap* for joy. **To the only... God our Saviour**—The oldest MSS. add, "through Jesus Christ our Lord." The transcribers fancying that "Saviour" applied to Christ alone, omitted the words. The sense is, To the only God (the Father) who is our Saviour through (*i.e.*, by the mediation of) Jesus Christ our Lord." **dominion**—*Greek*, "might." **power**—*authority: legitimate power*. The oldest MSS. and *Vulgate*, after "power," have "before all the age," *i.e.*, before all time as to the *past*; "and now," as to the *present*; "and to all the ages," *i.e.*, for ever, as to the time to come.

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THE REVELATION.

OF ST. JOHN THE DIVINE.

AUTHENTICITY.—The author calls himself *John* (ch. 1. 1, 4, 9; 22. 8). Justin Martyr, *Dial.*, p. 308 (A. D. 139-161), quotes from the Apocalypse, as *John the apostle's* work, the prophecy of the millennium of the saints, to be followed by the general resurrection and judgment. This testimony of Justin is referred to also by Eusebius, *H. E.* 4. 18. Justin, in the early part of the second century, held his controversy with Trypho, a learned Jew, at Ephesus, where John had been living thirty or thirty-five years before: he says that "the Revelation had been given to John, one of the twelve apostles of Christ" (*Cf. Euseb.* 4. 18). Melito, Bishop of Sardis (about 171 A. D.), one of the seven churches addressed, a successor, therefore, one of the seven angels, is said by Eusebius, *H. E.* 4. 26, to have written treatises on the Apocalypse of *John*. The testimony of the Bishop of Sardis is the more impartial, as Sardis is one of the churches severely reprov'd (ch. 3. 1). So also Theophilus of Antioch (about 180 A. D.), according to Eusebius, 4. 26, quoted testimonies from the Apocalypse of John. Eusebius says the same of Apollonius, who lived in Asia Minor in the end of the second century. Irenæus (about 180 A. D.), a hearer of Polycarp, the disciple of John, and supposed by Archbishop Usher to be the *angel of the church of Smyrna*, is most decided again and again in quoting the Apocalypse as the work of the apostle John (*Har.* 4. 20. 11; 4. 21. 3; 4. 30. 4; 5. 26. 1; 5. 30. 3, 5. 35. 2). In 5. 30. 1, alluding to the mystical number of the beast, 666 (ch. 13. 18), found in all old copies, he says, "We do not hazard a confident theory as to the name of Antichrist; for if it had been necessary that his name should be proclaimed openly at the present time, it would have been declared by him who saw the apocalyptic vision; for it was seen at no long time back, but almost in our generation, toward the end of Domitian's reign." In his work *against Heresies*, published ten years after Polycarp's martyrdom, he quotes the Apocalypse twenty times and makes long extracts from it, as inspired Scripture. These testimonies of persons contemporary with John's immediate successors, and more or less connected with the region of the seven churches to which Revelation is addressed, are most convincing. Tertullian, of north Africa (about 200 A. D.), *adv. Marcion*, 3. 14, quotes the apostle John's description in the Apocalypse of the sword proceeding out of the Lord's mouth (ch. 19. 15), and 24, the heavenly city (ch. 21). *Cf. de Resurr.* 27; *de Anima*, 8, 9, &c.; *de Praescr. Heret.* 33. The Muratori fragment of the canon (about A. D. 200) refers to John the apostle writing to the seven churches. Hippolytus, bishop of Ostia near Rome about 240 A. D., *de Antichristo*, p. 67, quotes ch. 17. 1-18, as the writing of John the apostle. Among Hippolytus' works, there is specified in the catalogue on his statute, a treatise "on the Apocalypse and gospel according to John" (*Cf. Jerome, Catal.* 61). Clement of Alexandria (about 200 A. D.) *Strom.* 613, alludes to the twenty-four seats on which the elders sit as mentioned by John in the Apocalypse (ch. 4. 5); also in "*Quis dixerit Salvus*", sec. 42, he mentions John's return from Patmos to Ephesus on the death of the Roman tyrant. Origen (about 233 A. D.), *Comment. on Matth.* in Eusebius, *H. E.* 6. 25, mentions John as the author of the Apocalypse, without expressing any doubts as to its authenticity; also, in *Comm. on Matth.* tom. 16. 6, he quotes ch. 1. 9, and says, "John seems to have beheld the Apocalypse in the island of Patmos." Victorinus, bishop of Pettau in Pannonia, who suffered martyrdom under Diocletian, in 303 A. D., wrote the earliest extant commentary on the Apocalypse. Though the *Old Syriac Pschito versions* does not contain the Apocalypse, yet Ephrem Syrus (about 378 A. D.) frequently quotes the Apocalypse as canonical, and ascribes it to John.

Its *canonicity* and inspiration (according to a scholium of Andreas of Cappadocia) are attested by Papias, a hearer of John, and associate of Polycarp. Papias was bishop of Hierapolis, near Laodicea one of the seven churches (*Cf. Irenæus*, 5. 33; Eusebius, 3. 39). Wordsworth conjectures that a feeling of shame, on account of the rebuked of Laodicea in Revelation, may have operated on the council of Laodicea, so as to omit Revelation from its list of books to be read publicly. (?) The epistle of the churches of Lyons and Vienne to the churches of Asia and Phrygia (in Eusebius, *H. E.* 5. 1-3), in the persecution under M. Aurelius, A. D. 177, quotes ch. 1. 5; 3. 14; 14. 4, and 22. 11, as Scrip-

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ture. Cyprian (about 250 A. D.) (also in *Ep.* 13, quotes ch. 2. 5, as Scripture; and in *Ep.* 25, he quotes ch. 3. 21, as of the same authority as the gospel. (For other instances, see Alford's *Prolegomena*, from whom mainly this summary of evidence has been derived.) Athanasius, in his Festival Epistle, enumerates the Apocalypse among the canonical Scriptures, to which none must add, and from which none must take away. Jerome, in *Ep. ad Paulinum*, includes in the Canon the Apocalypse, adding, "It has as many mysteries as words. All praise falls short of its merits. In each of its words lie hid manifold senses." Thus an unbroken chain of Testimony down the apostolic period, confirms its canonicity and authenticity.

The ALOGI (*Epiphanius Hæreses* 51), and CAIUS the Roman presbyter (EUSEBIUS 3. 28), towards the end of the second and beginning of the third century, rejected St. John's Apocalypse on mere captious grounds. CAIUS, according to JEROME, *De Viris Illustribus*, about 210 A. D., attributed it to Cerinthus, on the ground of its supporting the millennial reign on earth. DIONYSIUS OF ALEXANDRIA mentions many before his time who rejected it because of its obscurity, and because it seemed to support Cerinthus' dogma of an earthly and carnal kingdom; whence they attributed it to Cerinthus. This DIONYSIUS, scholar of ORIGEN, and bishop of Alexandria (A. D. 247), admits its inspiration (in EUSEBIUS, *Ecclesiastical History* 7. 10), but attributes it to some John distinct from John the apostle, on the ground of its difference of style and character, as compared with St. John's Gospel and Epistle, as also because the name John is several times mentioned in the Apocalypse, which is always kept back in both the Gospel and Epistle; moreover, neither does the Epistle make any allusion to the Apocalypse, nor the Apocalypse to the Epistle; and the style is not pure Greek, but abounds in barbarisms and solecisms. EUSEBIUS wavers in opinion (*Ecclesiastical History* 24. 39) as to whether it is, or is not, to be ranked among the undoubtedly canonical Scriptures. His antipathy to the millennial doctrine would give an unconscious bias to his judgment on the Apocalypse. CYRIL OF JERUSALEM (A. D. 386), *Catechesis* 4. 35, 36, omits the Apocalypse in enumerating the New Testament Scriptures to be read privately as well as publicly. "Whatever is not read in the churches, that do not even read by thyself; the apostles and ancient bishops of the Church who transmitted them to us were far wiser than thou art." Hence, we see that, in his day, the Apocalypse was not read in the churches. Yet in *Catechesis* 1. 4 he quotes ch. 2. 7, 17; and in *Catechesis* 1. 15, 13 he draws the prophetic statement from ch. 17, 11, that the king who is to humble the three kings (Daniel 7. 8, 20) is the eighth king. In c. 15, and 27, he similarly quotes from ch. 12. 3, 4. ALFORD conjectures that CYRIL had at some time changed his opinion, and that these references to the Apocalypse were slips of memory whereby he retained phraseology which belonged to his former, not his subsequent views. The sixtieth canon (if genuine) of the Laodicean Council in the middle of the fourth century omits the Apocalypse from the canonical books. The Eastern Church in part doubted, the Western Church, after the fifth century, universally recognized, the Apocalypse. CYRIL OF ALEXANDRIA, *De Adoratione* 146, though implying the fact of some doubting its genuineness, himself undoubtedly accepts it as the work of St. John. ANDREAS OF CESAREA, in Cappadocia, recognized as genuine and canonical, and wrote the first entire and connected commentary on, the Apocalypse. The sources of doubt seem to have been, (1.) the antagonism of many to the millennium, which is set forth in it; (2.) its obscurity and symbolism having caused it not to be read in the churches, or to be taught to the young. But the most primitive tradition is unequivocal in its favor. In a word, the objective evidence is decidedly for it; the only arguments against it seem to have been subjective.

The personal notices of John in the Apocalypse occur ch. 1. 1, 4, 9; 22. 8. Moreover, the writer's addresses to the churches of Proconsular Asia (ch. 2. 1) accord with the concurrent tradition, that after John's return from his exile in Patmos, at the death of DOMITIAN, under Nerva, he resided for long, and died at last in Ephesus, in the time of Trajan (EUSEBIUS, *Ecclesiastical History* 3. 20, 23). If the Apocalypse were not the inspired work of John, purporting as it does to be an address from their superior to the seven churches of Proconsular Asia, it would have assuredly been rejected in that region; whereas the earliest testimonies in those churches are all in its favor. One person alone was entitled to use language of authority such as is addressed to the seven angels of the churches—namely, John, as the last surviving apostle and superintendent of all the churches. Also, it accords with John's manner to assert the accuracy of his testimony both at the beginning and end of his book (cf. ch. 1. 2, 3, and 22. 8, with John 1. 14; 21. 24; 1 John 1. 1, 2). Again, it accords with the view of the writer being an inspired apostle that he addresses the angels or presidents of the several

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churches in the tone of a *superior* addressing inferiors. Also, he commends the Church of Ephesus for trying and convicting "them which say they are apostles, and are not," by which he implies his own undoubted claim to apostolic inspiration (ch. 2. 2), as declaring in the seven epistles Christ's will revealed through him.

As to the difference of style, as compared with the Gospel and Epistle, *the difference of subject* in part accounts for it, the visions of the seer, transported as he was above the region of sense, appropriately taking a form of expression abrupt, and unbound by the grammatical laws which governed his writings of a calmer and more deliberate character. Moreover, as being a Galilean Hebrew, John, in writing a Revelation akin to the Old Testament prophecies, naturally reverted to their Hebraistic style. ALFORD notices, among the features of resemblance between the styles of the Apocalypse and John's Gospel and Epistle, (1.) the characteristic appellation of our Lord, peculiar to John exclusively, "the Word of God" (ch. 19. 13; cf. John 1. 1; 1 John 1. 1). (2.) the phrase, "he that overcometh" (ch. 2. 7, 11, 17; 3. 5, 12, 21; 12. 11; 15. 2; 17. 14; 21. 7; cf. John 16. 33; 1 John 2. 13, 14; 4. 4; 5. 4, 5). (3.) The Greek term (*alethinos*) for "true," as opposed to that which is shadowy and unreal (ch. 3. 7, 14; 6. 10; 18. 3; 16. 7; 19. 2, 9, 11; 21. 5; 22. 6). This term, found only once in St. Luke (Luke 16. 11), four times in St. Paul (1 Thessalonians 1. 9; Hebrews 8. 2; 9. 24; 10. 22), is found nine times in St. John's Gospel (John 1. 9; 4. 23, 37; 6. 32; 7. 28; 8. 16; 15. 1; 17. 3; 19. 35), four times in John's First Epistle (1 John 2. 8; 5. 20), and ten times in Revelation (ch. 3. 7, 14; 6. 10; 15. 3; 16. 7; 19. 2, 9, 11; 21. 5; 22. 6). (4.) The Greek diminutive for "Lamb," (*arnion*, lit., "lambkin") occurs twenty-nine times in the Apocalypse, and the only other place where it occurs is John 21. 15. In John's writings alone is Christ called *directly* "the Lamb" (John 1. 29, 36). In 1 Peter 2. 19, He is called "as a lamb without blemish," in allusion to Isaiah 53. 7. So the use of "witness," or "testimony" (ch. 1. 2, 9; 6. 9; 11. 7, &c.; cf. John 1. 7, 8; 15. 19, 32; 1 John 1. 2; 4. 14; 5. 6-11). "Keep the word," or "commandments" (ch. 3. 8, 10; 12. 17, &c.; cf. John 8. 51, 53; 14. 15). The assertion of the same thing positively and negatively (ch. 2. 2, 6, 8, 13; 3. 8, 17, 18; cf. John 1. 3, 6, 7, 20; 1 John 2. 27, 28). Cf. also 1 John 1. 20, 27 with ch. 3. 18, as to the spiritual *anointing*. The seeming solecisms of style are attributable to that inspired elevation which is above mere grammatical rules, and are designed to arrest the reader's attention by the peculiarity of the phrase, so as to pause and search into some deep truth lying beneath. The vivid earnestness of the inspired writer, handling a subject so transcending all others, raises him above all servile adherence to ordinary rules, so that at times he abruptly passes from one grammatical construction to another, as he graphically sets the thing described before the eye of the reader. This is not due to ignorance of grammar, for he "has displayed a knowledge of grammatical rules in other much more difficult constructions." [WINER.] *The connection of thought* is more attended to than mere grammatical connection. Another consideration to be taken into account is, that two-fifths of the whole being the recorded language of others, he moulds his style accordingly. Cf. TREGELLES' *Introduction to Revelation from Heathen Authorities*.

TREGELLES well says (*New Testament Historic Evidence*), "There is no book of the New Testament for which we have such clear, ample, and numerous testimonies in the second century as we have in favor of the Apocalypse. The more closely the witnesses were connected with the apostle John (as was the case with Irenæus), the more explicit is their testimony. That doubts should prevail in after ages must have originated either in ignorance of the earlier testimony, or else from some supposed intuition of what an apostle *ought* to have written. The objections on the ground of internal style can weigh nothing against the actual evidence. It is in vain to argue, *a priori*, that St. John could not have written this book, when we have the evidence of several competent witnesses that he *did* write it."

RELATION OF THE APOCALYPSE TO THE REST OF THE CANON.—GREGORY NYSSEN, tom. 3, p. 601, calls Revelation "the last book of grace." It completes the volume of inspiration, so that we are to look for no further revelation till Christ Himself shall come. Appropriately the last book completing the canon was written by John, the last survivor of the apostles. The New Testament is composed of the historical books, the Gospels and Acts, the doctrinal Epistles, and the one prophetic book, Revelation. The same apostle wrote the last of the Gospels, and probably the last of the Epistles, and the only prophetic book of the New Testament. All the books of the New Testament had been written, and were read in the Church assemblies, some years before John's death. His life was providentially prolonged that he might give the final attestation to

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Scripture. About the year 100 A. D., the bishops of Asia (the angels of the seven churches) came to John at EPHESUS, bringing him copies of the three Gospels, Matthew, Mark, and Luke, and desired of him a statement of his apostolical judgment concerning them; whereupon he pronounced them authentic, genuine, and inspired, and at their request added his own Gospel to complete the fourfold aspect of the Gospel of Christ (cf. MURATORI's *Canon*; EUSEBIUS 3. 24; JEROME, *Proœmium in Matthæum*; VICTORINUS on the *Apocalypse*; THEODORIT, *Mopsuestia*). A Greek divine, quoted in APLATIUS, calls Revelation "the seal of the whole Bible." The canon would be incomplete without Revelation. Scripture is a complete whole, its component books, written in a period ranging over 1500 years, being mutually connected. Unity of aim and spirit pervades the entire, so that the end is the necessary sequence of the middle, and the middle of the beginning. Genesis presents before us man and his bride in innocence and blessedness, followed by man's fall through Satan's subtlety, and man's consequent misery, his exclusion from Paradise and its tree of life and delightful rivers. Revelation presents, in reverse order, man first liable to sin and death, but afterwards made conqueror through the blood of the Lamb; the first Adam and Eve, represented by the second Adam, Christ, and the Church, His spotless bride, in Paradise, with free access to the tree of life and the crystal water of life that flows from the throne of God. As Genesis foretold the bruising of the serpent's head by the woman's seed, so Revelation declares the final accomplishment of that prediction (chs. 19., 20.).

PLACE AND TIME OF WRITING.—The best authorities among the fathers, state that John was exiled under Domitian (*Irenæus*, 5. 30; Clement of Alexandria; Eusebius, *H. E.* 3. 20). Victorinus says that he had to labour in the mines of Patmos. At Domitian's death, 95 A. D., he returned to Ephesus under the emperor Nerva. Probably it was immediately after his return that he wrote, under Divine inspiration, the account of the vision vouchsafed to him in Patmos (ch. 1. 2. 9). However, ch. 10. 4. seems to imply that he wrote the visions immediately after seeing them. Patmos is one of the Sporades. Its circumference is about thirty miles. "It was fitting that when forbidden to go beyond certain bounds of the earth's lands, he was permitted to penetrate the secrets of heaven" (Bede, *Explan. Apocalypse* on ch. 1). The following arguments favor an earlier date, *vis.*, under Nero: (1.) Eusebius, in *Evangelical Demonstrations*, unites in the same sentence John's banishment with the stoning of James and the beheading of Paul, which were under Nero. (2.) Clemens Alexandrinus' story of the robber reclaimed by John, after he had pursued, and with difficulty overtaken him, accords better with John then being a younger man, than under Domitian, when he was 100 years old. Arethas, in the sixth century, applies the sixth seal to the destruction of Jerusalem (70 A. D.), adding that the Apocalypse was written before that event. So the *Syriac version* states he was banished by Nero the Cæsar. Laodicea was overthrown by an earthquake, 60 A. D., but was immediately rebuilt, so that its being called "rich and increased with goods" is not incompatible with this book having been written under the Neronian persecution (64 A. D.). But the possible allusions to it in He. 10. 37; Cf. ch. 1. 4, 8; 4. 8; 22. 12; He. 11. 10; Cf. ch. 21. 14; He. 12. 22, 23; Cf. ch. 14. 1; He. 8. 1, 2; Cf. ch. 11. 19; 15. 5; 21. 3; He. 4. 12; Cf. ch. 1. 16; 2. 12, 16; 19. 13, 15; He. 4. 9; Cf. ch. 20.; also 1 Pe. 1. 7, 13; 4. 13; with ch. 1. 1; 1 Pe. 2. 9, with ch. 5. 10, 2 Ti. 4. 8, with ch. 2. 26, 27; 3. 21; 11. 18; Eph. 6. 12, with ch. 12. 7-12; Ph. 4. 3, with ch. 3. 5; 13. 8; 17. 8; so. 12, 15; Col. 1. 18, with ch. 1. 5; 1 Co. 15. 52, with ch. 10. 7; 11. 15-18, make a date before the destruction of Laodicea possible. Cerinthus is stated to have died before John: as then he borrowed much in his Pseudo-Apocalypse from John's, it is likely the latter was at an earlier date than Domitian's reign. See Tilloch's *Introd. to Apocal.* But the Pauline benediction (ch. 1. 4) implies it was written after Paul's death under Nero.

TO WHAT READERS ADDRESSED.—The inscription (ch. 1. 4) states that it is addressed to the seven churches of Asia, *i. e.*, Proconsular Asia. St. John's reason for fixing on the number seven (for there were more than seven churches in the region meant by "Asia" for instance, Magnesia and Tralles), was doubtless because seven is the sacred number implying totality and universality; so it is implied that John, through the medium of the seven churches, addresses in the Spirit the church of all places and ages. The church in its various states of spiritual life or deadness, in all ages and places, is represented by the seven churches, and is addressed with words of consolation or warning accordingly. Smyrna and Philadelphia alone of the seven are honored with unmixed praise, as faithful in tribulation, and rich in good works. Heresies of

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a decided kind had by this time arisen in the churches of Asia (ch. 2. 6, 15), and the love of many had waxed cold (ch. 2. 4, 5; 3. 2), whilst others had advanced to greater zeal, and one had sealed his testimony with his blood.

(OBJECT.)—It begins with admonitory addresses to the seven churches from the Divine Son of man, whom John saw in vision, after a brief introduction which sets forth the main subject of the book, *vis.*, to "show unto His servants things which must shortly come to pass" (chs. 1.-3). From ch. 4. to the end is mainly prophecy, with practical exhortations and consolations, however, interspersed, similar to those addressed to the seven churches (the representatives of the universal Church of every age), and so connecting the body of the book with its beginning, which therefore forms its appropriate introduction.

Three schools of interpreters exist: (1.) The Preterists, who hold that almost the whole has been fulfilled. (2.) The Historical Interpreters, who hold that it comprises the history of the Church from St. John's time to the end of the world, the seals being *chronologically* succeeded by the trumpets, and the trumpets by the vials. (3.) The Futurists, who consider almost the whole as yet future, and to be fulfilled immediately before Christ's second coming. The first theory was not held by any of the earliest Fathers, and is only held now by Rationalists, who limit John's vision to things within his own horizon, Pagan Rome's persecutions of Christians, and its consequently anticipated destruction. The Futurist school is open to this great objection: it would leave the Church of Christ unprovided with prophetic guidance or support under her fiery trials for 1700 or 1800 years. Now God has said, "Surely He will do nothing, but He revealeth His secrets unto His servants the prophets." The Jews had a succession of prophets who guided them with the light of prophecy: what their prophets were to them, that the apocalyptic Scriptures have been, and are, to us.

ALFORD, following ISAAC WILLIAMS, draws attention to the parallel connection between the Apocalypse and Christ's discourse on the Mount of Olives, recorded in Matthew 24. The seals plainly bring us down to the second coming of Christ, just as the trumpets also do (cf. ch. 6. 12-17; 8. 1, &c.; 11. 15), and as the vials also do (ch. 16. 17): all three run parallel, and end in the same point. Certain "catchwords" (as WORDSWORTH calls them) connect the three series of symbols together. They do not succeed one to the other in historical and chronological sequence, but move side by side, the subsequent series filling up in detail the same picture which the preceding series had drawn in outline. So VICTORINUS (on ch. 7. 2), the earliest commentator on the Apocalypse, says, "The order of the things said is not to be regarded, since often the Holy Spirit, when He has run to the end of the last time, again returns to the same times, and supplies what He has less fully expressed." And PRIMASIUS (*Ad Apocalypsin in fine*), "In the trumpets He gives a description by a pleasing *repetition*, as is his custom."

At the very beginning, St. John hastens, by anticipation (as was the tendency of all the prophets), to the grand consummation. Ch. 1. 7, "Behold, He cometh with clouds," &c.; v. 8, 17, "I am the beginning and the ending—the first and the last." So the seven epistles exhibit the same anticipation of the end. Ch. 3. 12, "Him that overcometh, I will write upon Him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven;" cf. at the close, ch. 21. 2. So also ch. 2. 28, "I will give him the morning star;" cf. at the close, 22. 16, "I am the bright and morning star."

Again, the *earthquake* that ensues on the opening of the sixth seal is one of the *catchwords*, *i. e.*, a link connecting chronologically this sixth seal with the sixth trumpet (ch. 9. 13; 11. 13): cf. also the seventh vial, ch. 16. 17, 18. The concomitants of the opening of the sixth seal, it is plain, in no full and exhaustive sense apply to any event, save the terrors which shall overwhelm the ungodly just before the coming of the Judge.

Again, the *beast out of the bottomless pit*, between the sixth and seventh trumpets, connects this series with the section, chs. 12., 13., 14., concerning the Church and her adversaries.

Again, the sealing of the 144,000 under the sixth seal connects this seal with the section, chs. 12.-14.

Again, the loosing of the four winds by the four angels standing on the four corners of the earth, under the sixth seal, answers to the loosing of the four angels at the Fufhrates, under the sixth trumpet.

Moreover, links occur in the Apocalypse connecting it with the Old Testament. For instance, the "mouth speaking great things," connects the *beast that blasphemes against God, and makes war against the saints, with the little horn*, or at last king, who, arising after the ten kings, shall *speak against the Most High, and war out the saints*; also, cf. the "forty-two months" (ch. 13. 5), or "a thousand two hundred and threescore days" (ch. 12. 6), with the "time, times,

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and the dividing of time," of Daniel 7. 25. "Moreover, the 'forty-two months,'" ch. 11. 2, answering to ch. 12. 6 and 13. 5, link together the period under the sixth trumpet to the section, chs. 12., 13., 14.

Aubrey observes, "The history of salvation is mysteriously governed by holy numbers. They are the scaffolding of the organic edifice. They are not merely outward indications of time, but indications of nature and essence. Not only nature, but history, is based in numbers. Scripture and antiquity put numbers as the fundamental forms of things, where we put ideas." As number is the regulator of the relations and proportions of the natural world, so does it enter most frequently into the revelations of the Apocalypse, which sets forth the harmonies of the supernatural, the immediately divine. Thus the most supernatural revelation leads us the farthest into the natural, as was to be expected, seeing the God of nature and revelation is one. *Seven* is the number for perfection (Cf. ch. 1. 4; 4. 3, the *seven* Spirits before the throne; also ch. 5. 6, the Lamb's *seven* horns and *seven* eyes). Thus the *seven churches* represent the church Catholic in its totality. The *seven seals*—*trumpets*—*vials*, are severally a complete series each in itself, fulfilling perfectly the Divine course of judgments. *Three-and-a-half* implies a number opposed to the divine (*seven*), but broken in itself, and which, in the moment of its highest triumph, is overwhelmed by judgment and utter ruin (Cf. ch. 11. 2, 11; Dan. 7. 25, 26). *Four* is the number of the world's extension; *seven* is the number of God's revelation in the world. In the *four* beasts of Daniel there is a recognition of some power above them, at the same time that there is a mimicry of the *four* cherubs of Ezekiel, the heavenly symbols of all creation in its due subjection to God (ch. 4. 6-8). So the four corners of the earth (ch. 7. 1, the four winds, the four angels loosed from the Euphrates (ch. 9. 14), and Jerusalem lying "four-square," represent world wide extension. The sevenfoldness of the Spirits on the part of God corresponds to the fourfold cherubim on the part of the created. John seeing more deeply into the essentially God-opposed character of the world, presents to us, not the *four* beasts of Daniel, but the *seven* heads of the beast, whereby it arrogates to itself the *sevenfold* perfection of the Spirits of God; at the same time that, with characteristic self-contradiction, it has *ten* horns, the number peculiar to the world-power. Its unjust usurpation of the sacred number *seven*, is marked by the addition of an *eighth* to the *seven* heads (ch. 17. 11), and also by the beast's own number, 666, which in units, ten and hundreds, verges upon, but falls short of, *seven*. The judgments on the world are complete in *six*: after the sixth seal, and the sixth trumpet, there is a pause. When *seven* comes, there comes "the kingdom of our Lord and his Christ" (ch. 11. 15). Six is the number of the world given to judgment. Moreover, *six* is half of *twelve*, as *three-and-a-half* is the half of *seven*. *Twelve* is the number of the church: Cf. the *twelve* tribes of Israel, the *twelve* stars on the woman's head (ch. 12. 1), the *twelve* gates of new Jerusalem. *Six* thus symbolises the world broken, and without solid foundation. Twice *twelve* is the number of the heavenly elders; twelve times twelve thousand, the number of the sealed elect, the tree of life yields twelve manner of fruits. Doubtless, besides this symbolic force, there is a special chronological meaning in the numbers; but as yet, though a *commanded* (ch. 13. 18) subject of investigation, they have received no solution which we can be *sure* is the true one. They are intended to stimulate reverent inquiry, not to gratify idle speculative curiosity: and when the event shall have been fulfilled, they will show the divine wisdom of God who ordered all things in minutely harmonious relations, and left neither the times nor the ways to hap-hazard.

The arguments for the year-day theory are as follows: Daniel 9. 24, "Seventy weeks are determined upon," where the *Hebrew* may be *seventy sevens*; but Mede observes, the *Hebrew* word means always seven of days, and never seven of years (Leviticus 12. 5; Deuteronomy 16. 9, 10, 16). Again, the number of years' wandering of the Israelites was made to correspond to the number of days in which the spies searched the land, *viz.*, *forty*: cf. "each day for a year," Numbers 14. 33, 34. So in Ezekiel 4. 5, 6, "I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days . . . forty days: I have appointed thee each day for a year." St. John, in Revelation itself, uses *days* in a sense which can hardly be literal. Ch. 2. 10, "Ye shall have tribulation *ten days*:" the persecution of *ten years* recorded by Eusebius seems to correspond to it. In the year-day theory there is still quite enough of obscurity to exercise the patience and probation of faith, for we cannot say precisely when the 1260 years *begin*: so that this theory is quite compatible with Christ's words, "Of that day and hour knoweth no man," &c. However, it is a difficulty in this theory that "a thousand years," in ch. 20. 6, 7, can hardly

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mean 1000 by 360 days, *i. e.*, 360,000 years. The first resurrection there must be literal, even as v. 5 must be taken literally, "*the rest of the dead* lived not again until the thousand years were finished." To interpret the former spiritually would entail the need of interpreting the latter so, which would be most improbable; for it would imply that *the rest of the* (spiritually) *dead lived not* spiritually until the end of the thousand years, and then that they did come spiritually to life. 1 Corinthians 15. 23, "they that are Christ's at His coming," confirms the literal view.

REVELATION I.

CHAPTER I.

1-20. TITLE: SOURCE AND OBJECT OF THIS REVELATION: BLESSING ON THE READER AND KEEPER OF IT AS THE TIME IS NEAR: INSCRIPTION TO THE SEVEN CHURCHES: APOSTOLIC GREETING: KEYNOTE, "BEHOLD HE COMETH" (Cf. at the close, ch. 22. 20, "Surely I come quickly.") INTRODUCTORY VISION OF THE SON OF MAN IN GLORY, AMIDST THE SEVEN CANDLESTICKS, WITH SEVEN STARS IN HIS RIGHT HAND. 1. Revelation — An Apocalypse or *unveiling* of those things which had been veiled. A *manifesto* of the kingdom of Christ. The traveling manual of the church for the Gentile Christian times. Not a *detailed history* of the future, but a representation of the great epochs and chief powers in developing the kingdom of God in relation to the world. The Church *historical* view goes counter to the great principle that Scripture interprets itself. Revelation is to teach us to understand the times, not the times to interpret to us the Apocalypse, although it is in the nature of the case that a reflex influence is exerted here and is understood by the prudent. [AUBERLEN.] The book is in a series of parallel groups not in chronological succession. Still there is an organic historical development of the kingdom of God. In this book all the other books of the Bible end and meet; in it is the consummation of all previous prophecy. Daniel foretells as to Christ and the Roman destruction of Jerusalem and the last antichrist. But John's Revelation fills up the intermediate period and describes the millennium and final state beyond antichrist. Daniel, as a godly statesman, views the history of God's people in relation to the *four world-kingsdoms*. John, as an apostle, views history from the *Christian Church* aspect. The term *Apocalypse* is applied to no Old Testament book. Daniel is the nearest approach to it; but what Daniel was told to *seal* and *shut up till the time of the end*, St. John, now that *the time is at hand* (v. 3), is directed to *reveal*. **of Jesus Christ** — coming from Him. Jesus Christ, not John the writer, is the author of the Apocalypse. Christ taught many things before his departure; but those which were unsuitable for announcement at that time He brought together into the Apocalypse. [BENGEL.] Cf. His promise, John, 15. 15, "All things that I have heard of my Father I have made known unto you;" also, John, 16. 13, "The Spirit of truth *will show* you things to come." The Gospels and Acts are the books, respectively, of His first advent, in the flesh and in the Spirit; the epistles are the inspired comment on them. The Apocalypse is the book of His second advent and the events preliminary to it, **which God gave unto him** — the Father reveals Himself and His will in and by His Son. **to show** — The word recurs (ch. 22. 6), so entirely have the parts of Revelation reference to one another. It is its peculiar excellence that it comprises in a perfect compendium future things and these widely differing; things close at hand, far off and between the two; great and little;

destroying and saving; repeated from old prophecies and new; long and short and these interwoven with one another, opposed and mutually agreeing; mutually involving and evolving one another; so that in no book more than in this would the addition or taking away of a single word or clause (ch. 22. 18, 19) have the effect of marring the sense of the context and the comparison of passages together. [BENGEL.] **his servants**—not merely to "His servant John" but to *all* His servants (Cf. ch. 22. 3). **shortly**—Greek, "speedily;" *lit.*, "in" or "with speed." Cf. "The time is at hand," v. 3; ch. 22. 6, "shortly;" 7. "Behold I come *quickly*." Not that the things prophesied were according to man's computation near; but this word "shortly" implies a corrective of our estimate of worldly events and periods. Though a "thousand years" (ch. 20), at least, are included, the time is declared to be *at hand*. Luke, 18. 8, "speedily." The Israelite church hastened eagerly to the predicted end, which premature eagerness prophecy restrains (Cf. Daniel, 9). The Gentile church needs to be reminded of the transitoriness of the world, which it is apt to make its home, and the nearness of Christ's advent. On the one hand Revelation saith, "the time is at hand;" on the other, the succession of seals, &c., show that many intermediate events must first elapse. **he sent**—Jesus Christ sent. **by his angel**—joined with "sent." The angel does not come forward to "signify" things to John until ch. 17. 1; 19. 9, 10. Previously to that St. John receives information from others. Jesus Christ opens the Revelation, v. 10, 11; ch. 4. 1; in ch. 6. 1, one of the four living creatures acts as his informant; in ch. 7. 13, one of the elders; in ch. 10. 8, 9, the Lord and His angel who stood on the sea and earth. Only at the end (ch. 17. 1) does the one angel stand by Him (Cf. Daniel, 8. 16; 9. 21; Zechariah, 1. 19). **2. bare record of**—"testified the word of God" in this book. Where we should say "*testifies*," the ancients, in epistolatory communications, use the past tense. The word of God constitutes his testimony; in v. 3, "the words of this prophecy." **the testimony of Jesus**—"the Spirit of prophecy" (ch. 19. 10). **and of all things that**—The oldest MSS. omit "and" *Translate*, "Whatsoever things he saw," in apposition with "the word of God and the testimony of Jesus Christ." 3. **he that readeth and they that hear**—*vis.*, the *public reader* in church assemblies and *his hearers*. In the first instance, he by whom John sent the book from Patmos to the seven churches, read it publicly; a usage most Scriptural and profitable. A special *blessing* attends him who *reads* or *hears* the Apocalyptic "prophecy" with a view to *keeping* the things therein (as there is but one article to "they that hear and keep those things," not two classes but only one is meant: "They who not only hear but also keep those things" (Romans, 2. 13), even though he find not the key to its interpretation, he finds a stimulus to faith, hope and patient waiting for Christ. *Note*, the term "prophecy" has relation to the human medium or *prophet* inspired, here John; "Revelation" to the Divine Being who reveals His will, here Jesus Christ. God gave the revelation to Jesus. He by His angel revealed it to John who

was to make it known to the church. 4. **John** — the apostle. For none but he (supposing the writer an honest man) would thus sign himself nakedly without addition. As sole survivor and representative of the apostles and eye-witnesses of the Lord, he needed no designation, save his name, to be recognized by his readers. **seven churches** — not that there were not more churches in that region but the number *seven* is fixed on as representing *totality*. These *seven* represent the universal church of all times and places. See TRENCH'S (*Epistles to Seven Churches*) interesting Note (ch. 1. 20) on the number *seven*. It is the *covenant number*, the sign of God's covenant relation to mankind and especially to the church. Thus, the *seventh* day, Sabbath (Genesis, 2. 3; Ezekiel, 20. 12). Circumcision, the sign of the covenant, after *seven* days (Genesis, 17. 12). Sacrifices. Numbers, 23. 1, 14, 29; 2 Chronicles, 29. 21. Cf. also God's acts typical of His covenant, Joshua, 6. 4, 15, 16; 2 Kings, 5. 10. The feasts ordered by *sevens* of time, Deuteronomy, 15. 1; 16. 9, 13, 15. It is a combination of *three*, the Divine number (thus the Trinity; the thrice Holy, Isaiah, 6. 3; the blessing, Numbers, 6. 24-26), and *four* the number of the organized world in its extension (thus the *four* elements, the *four* seasons, the *four* winds, the *four* corners or quarters of the earth, the *four* living creatures, emblems of redeemed creaturely life, ch. 4. 6; Ezekiel, 1. 5, 6, with *four* faces and *four* wings each; the *four* beasts and *four* metals, representing the four world-empires, Daniel, 2. 32, 33; 7. 3; the *four*-sided gospel designed for all quarters of the world; the sheet tied at *four* corners, Acts, 10. 11; the *four* horns, the sum of the world's forces against the church, Zechariah, 1. 18). In the Apocalypse, where God's covenant with His church comes to its consummation, appropriately the number *seven* recurs still more frequently than elsewhere in Scripture. **Asia** — Proconsular, governed by a Roman proconsul; consisting of Phrygia, Mysia, Caria and Lydia; the kingdom which Attalus III had bequeathed to Rome. **Grace . . . peace** — Paul's apostolical greeting. In his pastoral epistles he inserts "mercy" in addition; so 2 John, 3. **him which is . . . was . . . is to come** — A periphrasis for the incommunicable name **JEHOVAH**, the self-existing One, unchangeable. In Greek the indeclinability of the designation here implies His unchangeableness. Perhaps the reason why "He which is to come" is used, instead of "He that shall be" is, because the grand theme of Revelation is the Lord's *coming* (v. 7). Still it is **THE FATHER** as distinguished from "Jesus Christ" (v. 5) who is here meant. But so one are the Father and Son that the designation "which is to come," more immediately applicable to Christ, is used here of the Father. **the seven Spirits which are before his throne** — The oldest MSS. omit "are." *before* — *lit.*, "in the presence of." The Holy Spirit in His sevenfold (*i. e.*, perfect, complete and universal) energy. Corresponding to "the *seven* churches." One in His own essence, manifold in His gracious influences. The *seven* eyes resting on the stone laid by Jehovah (ch. 5. 6). Four is the number of the creature world (Cf. the four-fold cherubim); *seven*, the number of God's revelation in the world. 5. **the faithful witness** — of the truth concerning Himself and His

mission as Prophet, Priest and King Saviour. "He was the faithful witness, because all things that He heard of the Father He faithfully made known to His disciples. Also, because He taught the way of God in truth and cared not for man, nor regarded the persons of men. Also, because the truth which He taught in words He confirmed by miracles. Also, because the testimony to Himself, on the part of the Father, He denied not even in death. Lastly, because He will give true testimony of the works of good and bad at the day of judgment." [RICHARD OF ST. VICTOR in TRENCH.] The nominative in *Greek* standing in apposition to the genitive. "Jesus Christ" gives majestic prominence to "the faithful witness," **the first-begotten of the dead**—(Colossians, 1. 18.) Lazarus rose to die again. Christ rose to die no more. The image is not as if the grave was the womb of His resurrection-birth [ALFORD]; but as Acts, 13. 33; Romans, 1. 4, treat Christ's resurrection as the epoch and event which fulfilled the Scripture, Psalm 2. 7. "This day (at the resurrection) have I begotten thee." It was then that His Divine Sonship as the God-man was manifested and openly attested by the Father. So our resurrection and our manifested sonship or generation are connected. Hence "regeneration" is used of the *resurrection-state* at the restitution of all things (Matthew, 19. 28). **the Prince**—or Ruler. The kingship of the world which the Tempter offered to Jesus on condition of doing homage to him and so shunning the cross, He has obtained by the cross. "The kings of the earth" conspired against the Lord's Anointed (Psalm 2. 2); these He shall break in pieces (Psalm 2. 9). Those who are wise in time and kiss the Son shall bring their glory unto Him at His manifestation as King of kings after He has destroyed His foes. **Unto him that loved us**—The oldest MSS. read the present. . . . "Loveth us." It is His ever-continuing character, *He loveth us* and ever shall love us. His love rests evermore on His people. **washed us**—The two oldest MSS. read, "freed (*loosed* as from a bond, us;" so Andreas and Primasius. One very old MS., *Vulgate* and *Coptic*, read as *English Version*, perhaps drawn from ch. 7. 14.) "*Loosed us in (virtue of) His blood,*" being the *harder* reading to understand, is less likely to have come from the transcribers. The reference is thus to *Greek lutron*, the ransom paid for our release (Matthew, 20. 28). In favour of *English Version* reading is the usage whereby the priests, before putting on the holy garments and ministering, *washed* themselves; so spiritually believers, as *priests* unto God, must first be *washed* in Christ's blood from every stain before they can serve God aright now, or hereafter minister as dispensers of blessing to the subject nations in the millennial kingdom or minister before God in heaven. 6. **And hath**—rather as *Greek*, "And (He) hath." **made us kings**—The oldest MSS. read, "A kingdom." One oldest MS. reads the dative, "For us." Another reads "Us," accusative; so *Vulgate*, *Syriac*, *Coptic* and *Andreas*. This seems preferable, "He made us (to be) a kingdom." So Exodus, 19. 6, "A kingdom of priests" (1 Peter, 2. 9); "A royal priesthood." The saints shall constitute peculiarly a *kingdom* of God and shall themselves be *kings* (ch. 5. 10). They shall share His king-priest

throne in the millennial kingdom. The emphasis thus falls more on the *kingdom* than on *priests*; whereas, in *English Version*, reading it is equally distributed between both. This book lays prominent stress on the saints' *kingdom*. They are kings because they are priests; the priesthood is the continuous ground and legitimization of their kingship; they are kings in relation to man, priests in relation to God, serving Him day and night in his temple (ch. 7. 15; 5. 10). The priest-kings shall rule, not in an external mechanical manner, but simply in virtue of what they are, by the power of attraction and conviction overcoming the heart. [AUBERLEN.] **priests**—who have pre-eminently the privilege of near access to the king. David's sons were priests (*Hebrew*), 2 Samuel, 8. 18. The distinction of *priests* and people, nearer and more remote from God, shall cease; all shall have nearest access to Him. All persons and things shall be holy to the Lord. **God and his Father**—There is but one article to both in the *Greek*, therefore it means, "Unto Him who is at once God and His Father." **glory and dominion**—*Greek*, "the glory and the might." The fuller threefold doxology occurs, ch. 4. 9, 11; fourfold, ch. 5. 13; Jude, 25; sevenfold, ch. 7. 12; 1 Chronicles, 29. 11. Doxology occupies the prominent place above, which prayer does below. If we thought of *God's glory* first (as in the Lord's prayer), and gave the secondary place to our needs, we should please God and gain our petitions better than we do. **forever and ever**—*Greek*, "unto the ages." **7. with clouds**—*Greek*, "the clouds," viz., of heaven. "A cloud received Him out of their sight" at His ascension (Acts, 1. 9). His ascension corresponds to the manner of His coming again (Acts, 1. 11). Clouds are the symbols of *wrath* to sinners. **every eye**—His coming shall therefore be a personal, visible appearing. **shall see**—It is because they do not now *see* Him, they will not believe. Contrast John, 20. 29. **they also**—they in particular: "whosoever." Primarily, at His pre-millennial advent *the Jews*, who shall "look upon Him whom they have pierced" and mourn in repentance, and say, "Blessed is He that cometh in the name of the Lord." Secondly, and here chiefly, at the general judgment all the ungodly, not only those who actually pierced Him, but those who did so by their sins, shall look with trembling upon Him. St. John is the only one of the evangelists who records the *piercing* of Christ's side. This allusion identifies him as the author of the Apocalypse. The reality of Christ's humanity and His death is proved by His having been *pierced*: and the *water and blood* from His side were the antitype to the Levitical waters of cleansing and blood-offerings. **all kindreds . . . shall wall**—all the unconverted at the general judgment: and especially at His pre-millennial advent, the anti-Christian confederacy (Zechariah, 12. 3-6, 9; 14. 1-4; Matthew, 24. 30). *Greek*, "all the tribes of the land," or "the earth." See the limitation to "all," ch. 13. 8. Even the godly, while rejoicing in His love, shall feel penitential sorrow at their sins, which shall all be manifested at the general judgment. **because of**—*Greek*, "at," or "in regard to Him." **Even so, Amen**—God's seal of His own word: to which corresponds the believer's prayer (ch. 22. 20). The "even so" is *Greek*, "Amen" is

Hebrew. To both Gentiles and Jews His promises and threats are unchangeable. 8. *Greek*, "I am the Alpha and the Omega." The first and last letters of the alphabet. God in Christ comprises all that goes between, as well as the first and last. **the beginning and the ending** — Omitted in the oldest MSS, though found in *Vulgate* and *Coptic*. Transcribers probably inserted the clause from ch. 21. 6. In Christ, Genesis, the Alpha of the Old Testament, and Revelation, the Omega of the New Testament, meet together; the last book presenting to us man and God reconciled in Paradise, as the first book presented man at the beginning innocent and in God's favour in Paradise. Accomplishing *finally* what I *begin*. Always the same: before the Dragon, the beast, false prophet, and all foes. An anticipatory consolation to the saints under the coming trials of the church. **the Lord** — The oldest MSS. read "the Lord God." **Almighty** — *Hebrew*, *Shaddai* and *Yehovah Sataoth*, i. e., of hosts: commanding all the hosts or powers in heaven and earth, so able to overcome all His church's foes. It occurs often in Revelation, but nowhere else in New Testament save 2 Corinthians, 6. 18, a quotation from Isaiah. 9. **I John** — So "I Daniel" (Daniel, 7. 28; 9. 2; 10. 2). One of the many features of resemblance between the Old Testament and the New Testament apocalyptic seers. No other Scripture writer uses the phrase. **also** — as well as being an apostle. The oldest MSS. omit "also." In his gospel and epistles he makes no mention of his *name*, though describing himself as "the disciple whom Jesus loved. Here, with similar humility, though naming himself, he does not mention his apostleship. **companion** — *Greek*, "fellow-partaker in the tribulation." Tribulation is the necessary precursor of "the kingdom," therefore *the* is prefixed. This must be borne with "patient endurance." The oldest MSS. omit "in the" before "kingdom." All three are inseparable: *the tribulation, kingdom, and endurance, patience* — *translate*, "endurance." "Persevering, enduring continuance" (Acts, 14. 22): "the queen of the graces (virtues)." [CHRYSOSTOM.] **of** — The oldest MSS. read "IN Jesus," or "Jesus Christ." It is IN Him that believers have the right to the *kingdom*, and the spiritual strength to enable them to *endure patiently* for it. **was** — *Greek*, "came to be." **In . . . Patmos** — now Patmo or Pal-mosa. See *Introduction* on this island, and John's exile to it under Domitian, from which he was released under Nerva. Restricted to a small spot on earth, he is permitted to penetrate the wide realms of heaven and its secrets. Thus John drank of Christ's cup, and was baptized with His baptism (Matthew, 20. 22). **for** — *Greek*, "for the sake of," "on account of:" so, "*because of the word of God and . . . testimony.*" Two oldest MSS. omit the second "for," thus "the Word of God" and "testimony of Jesus" are the more closely joined. Two oldest MSS. omit "Christ." The Apocalypse has been always appreciated most by the church in adversity. Thus the Asiatic Church, from the flourishing times of Constantine less estimated it. The African Church, being more exposed to the cross, always made much of it. [BENGEL.] 10. **I was** — *Greek*, "I came to be:" "I became." **In the Spirit** — in a state of ecstasy: the outer world being shut

out, and the inner and higher life or spirit being taken full possession of by God's Spirit, so that an immediate connection with the invisible world is established. While the *prophet* "speaks" in the Spirit, the apocalyptic seer *is in* the Spirit in his whole person. The spirit only (that which connects us with God and the invisible world) is active, or rather recipient, in the apocalyptic state. With Christ, this being "in the Spirit" was not the exception, but His continual state. **on the Lord's day**—Though forcibly detained from church-communion with the brethren in the sanctuary on the Lord's day, the weekly commemoration of the resurrection, John was holding spiritual communion with them. This is the earliest mention of the term "the Lord's day." But the consecration of the day to worship, almsgiving, and the Lord's supper, is implied Acts, 20. 7; 1 Corinthians, 16. 2; cf. John, 20. 19-26. The name corresponds to "the Lord's supper," 1 Corinthians, 11. 20. IGNATIUS seems to allude to "the Lord's day" (*ad Magnes*, 9), and IRENÆUS in the *Quæstt. ad Orthod.* 115 (in JUSTIN MARTYR). JUSTIN MARTYR, *Apology*, 2. 98, &c., "On Sunday we all hold our joint meeting: for the first day is that on which God, having removed darkness and chaos, made the world, and Jesus Christ our Saviour rose from the dead. On the day before Saturday they crucified Him; and on the day after Saturday, which is Sunday, having appeared to His apostles and disciples, He taught these things." To the Lord's day PLINY doubtless refers (*Ep.* 97. B. 10), "The Christians on a *fixed day* before dawn meet and sing a hymn to Christ as God," &c. TERTULLIAN, *de Coron.* 3, "On the Lord's day we deem it wrong to fast." MELITO, bishop of Sardis (second century), wrote a book *on the Lord's day* (EUSEBIUS, 4. 26). Also, DIONYSIUS of Corinth, in EUSEBIUS, *Ecclesiastical History*, 4. 23, 8; CLEMENT of Alexandrinus, *Stromata*, 5. and 7. 12; ORIGEN, *c. Cels.* 8. 22. The theory that *the day of Christ's second coming* is meant, is untenable. "The day of the Lord" is different in the *Greek* from "the Lord's (an adjective) day," which latter in the ancient church always designates our Sunday, though it is not impossible that the two shall coincide (at least in some parts of the earth), whence a tradition is mentioned in JEROME, on Matthew, 25, that the Lord's coming was expected especially on the Paschal Lord's day. The visions of the Apocalypse, the seals, trumpets, and vials, &c., are grouped in *sevens*, and naturally begin on the first day of the seven, the birthday of the church, whose future they set forth. [WORDSWORTH.] **great voice**—summoning solemn attention: *Greek* order, "I heard a voice behind me great (loud) as (that) of a trumpet." The trumpet summoned to religious feasts, and accompanies God's revelations of Himself. **11. I am Alpha and Omega, the first and the last: and**—The oldest MSS. omit all this clause. **write in a book**—To this *book*, having such an origin, and to the other books of Holy Scripture, who is there that gives the weight which their importance demands, preferring them to the *many books* of the world? [BENGEL.] **seven churches**—As there were many other churches in Proconsular Asia (*e. g.*, Miletus, Magnesia, Tralles), besides the seven specified, doubtless the number *seven* is fixed upon because of its mystical signification,

expressing *totality* and *universality*. The words "which are in Asia" are rejected by the oldest MSS., A. B. C. CYPRIAN, *Vulgate* and *Syriac*: *Coptic* alone supports them of old authorities. These seven are representative churches; and, as a complex whole, ideally complete, embody the chief spiritual characteristics of the church, whether as faithful or unfaithful, in all ages. The churches selected are not taken at random, but have a many-sided completeness. Thus, on one side we have Smyrna, a church exposed to persecutions unto death; on the other Sardis, having a high name for spiritual life and yet dead. Again, Laodicea, in its own estimate rich and having need of nothing, with ample talents, yet lukewarm in Christ's cause; on the other hand, Philadelphia, with but a little strength, yet keeping Christ's word and having an open door of usefulness set before it by Christ Himself. Again, Ephesus, intolerant of evil and of false apostles, yet having left its first love; on the other hand, Thyatira, abounding in works, love, service and faith, yet suffering the false prophetess to seduce many. In another aspect, Ephesus in conflict with false freedom, *i. e.*, fleshly licentiousness (the Nicolaitanes); so also Pergamos in conflict with Balaam-like tempters to fornication and idol-meats; and on the other side, Philadelphia in conflict with the Jewish synagogue, *i. e.*, legal bondage. Finally, Sardis and Laodicea without any active opposition to call forth their spiritual energies; a dangerous position, considering man's natural indolence. In the historic scheme of interpretation, which seems fanciful, Ephesus (meaning "the beloved" or "desired" [STIER]) represents the waning period of the apostolic age. Smyrna ("myrrh" bitter suffering, yet sweet and costly perfume), the martyr period of the Decian and Diocletian age. Pergamos (a "castle" or "tower"), the church possessing earthly power and decreasing spirituality from Constantine's time until the seventh century. Thyatira ("unwearied about sacrifices"), the Papal church in the first half of the middle ages; like "Jezebel," keen about its so-called sacrifice of the mass, and slaying the prophets and witnesses of God. Sardis, from the close of the twelfth century to the Reformation. Philadelphia ("brotherly love"), the first century of the Reformation. Laodicea, the Reformed church after its first zeal had become lukewarm.

12. see the voice—*i. e.*, ascertain whence the voice came: to see who was it from whom the voice proceeded. that—Greek, "of what kind it was which." The voice is that of God the Father, as at Christ's baptism and transfiguration, so here in presenting Christ as our High Priest. spake—The oldest MSS. versions and fathers read, "was speaking." being—"having turned." seven... candlesticks—"lamp-stands." [KELLY.] The stand holding the lamp. In Exodus, 25. 31, 32, the seven are united in ONE candlestick or lamp-stand, *i. e.*, six arms and a central shaft; so Zechariah, 4. 2, 11. Here the seven are separate candlesticks, typifying, as that one, the entire church, but now no longer as the Jewish church (represented by the one sevenfold candlestick) restricted to one outward unity and one place: the several churches are mutually independent as to external ceremonies and government (provided all things are done to edification, and schisms or

needless separations are avoided), yet one in the unity of the Spirit and the Headship of Christ. The candlestick is not light, but the bearer of light, holding it forth to give light around. The light is the Lord's, not the church's: from Him she receives it. She is to be a light-bearer to His glory. The candlestick stood in the Holy place, the type of the church on earth, as the Holiest place was type of the church in heaven. The Holy place's only light was derived from the candlestick, daylight being excluded: so the Lord God is the church's only light: her's is the light of grace, not nature. "Golden" symbolizes at once the greatest *preciousness* and *sacredness*: so that in the Zend Avesta "golden" is synonymous with heavenly or Divine. [TRENCH.] 13. His glorified form as man could be recognized by John, who had seen it at the transfiguration. **In the midst**—Implying Christ's continual presence and ceaseless activity *in the midst* of His people *on earth*. In ch. 4, when He appears *in heaven*, His insignia undergo a corresponding change; yet even there the rainbow reminds us of His everlasting covenant with them. **seven**—Omitted in two of the oldest MSS., but supported by one. **Son of man**—The form which John had seen enduring the agony of Gethsemane, and the shame and anguish of Calvary, he now sees glorified. His glory as *Son of man*, not merely *Son of God*, is the result of His humiliation as *Son of man*. **down to the foot**—A mark of high rank. The garment and girdle seem to be emblems of His *priesthood*. Cf. Exodus, 28. 2, 4, 31; LXX. Aaron's robe and girdle were "for glory and beauty," and combined the insignia of royalty and priesthood, the characteristics of Christ's antitypical priesthood "after the order of Melchisedec." His being *in the midst of the candlesticks* (only seen in the *temple*), shows that it is as a *king-priest* He is so attired. This priesthood He has exercised ever since His ascension; and, therefore, here wears its emblems. As Aaron wore these insignia when He came forth from the sanctuary to bless the people (Leviticus, 16. 4, 23, 24, the chetoneth, or holy linen coat), so when Christ shall come again, He shall appear in the similar attire of "beauty and glory" (*Margin*, Isaiah, 4. 2). The angels are attired somewhat like their Lord (ch. 15. 6). The ordinary girding for one actively engaged, was *at the loins*; but JOSEPHUS, *Antiquities*, 3, 7. 2, expressly tells us that the Levitical priests were girt higher up, about the breasts or *paps*, appropriate to calm, majestic movement. The girdle bracing the frame together, symbolizes collected powers. *Righteousness* and *faithfulness* are Christ's girdle. The high priest's girdle was only interwoven with gold, but Christ's are all of gold; the antitype exceeds the type. 14. *Greek*, "But," or "And." **like wool**—*Greek*, "like white wool." The *colour* is the point of comparison: signifying *purity* and *glory*. So in Isaiah, 1. 18. Not *age*, for hoary hairs are the sign of decay. **eyes . . . as . . . flame**—all-searching and penetrating like fire; at the same time, also, implying *consuming* indignation against sin, especially at His coming "in flaming fire, taking vengeance" on all the ungodly, which is confirmed as the meaning here, by Revelation, 19. 11, 12. 15. **fine brass**—*Greek*, "*chakoliaoanus*," derived by some from two *Greek* words, *brass* and

Frankincense: derived by Bochart from *Greek chalcos*, brass, and *Hebrew libbeem*, to whiten; hence, *brass*, which in the furnace has reached a *white* heat. Thus it answers to "burnished (*flashing*, or *glowing*) brass" Ezekiel, 1. 7; Revelation, 10. 1, "His feet as pillars of fire." *Translate*, "*Glowing* brass, as if they had been made fiery (red-hot) in a furnace." The feet of the priests were bare in ministering in the sanctuary. So our great High Priest here. **voice as . . . many waters**—Ezekiel, 43. 2: in Daniel, 10. 6, it is "like the voice of a multitude." As the bridegroom's voice, so the bride's, ch. 14. 2; 19. 6; Ezekiel, 1. 24, the cherubim, or redeemed creation. His voice, however, is here regarded in its terribleness to His foes. Contrast Song of Solomon, 2. 8; 5. 2, with which, cf. ch. 3. 20. **he had**—*Greek*, "having." St. John takes up the description from time to time, irrespective of the construction, *with separate strokes of the pencil*. [ALFORD.] **In . . . right hand seven stars**—(v. 20; ch. 2. 1; 3. 1.) He holds them as a star-studded "crown of glory," or "royal diadem," in His hand: so Isaiah, 62. 3. He is their Possessor and Upholder. **out of . . . mouth went**—*Greek* "going forth:" not wielded in the hand. His Word is omnipotent in executing His will in punishing sinners. It is the sword of His Spirit. Reproof and punishment, rather than its converting winning power, is the prominent point. Still as He encourages the churches, as well as threatens, the former quality of the Word is not excluded. Its *two* edges (back and front) may allude to its double efficacy, condemning some, converting others. TERTULLIAN, *adv. Jud.*, takes them of *the Old and the New Testament*. RICHARD of St. Victor, "the Old Testament cutting externally our *carnal*, the New Testament internally our *spiritual* sins." **sword**—*Greek*, *Romphaia*, the Thracian long and heavy broad sword; six times in Revelation, once only elsewhere in New Testament, *viz.*, Luke, 2. 35. **sun . . . in his strength**—in unclouded power. So shall the righteous shine, reflecting the image of the Sun of righteousness. TRENCH notices that this description, sublime as a purely mental conception, would be intolerable if we were to give it an outward form. With the Greeks, *Æsthetical* taste was the first consideration, to which all others must give way. With the Hebrews, truth and the full representation ideally of the religious reality were the paramount consideration, that representation being designed not to be outwardly embodied, but to remain a purely mental conception. This exalting of the essence above the form marks their deeper religious earnestness. 17. So fallen is man that God's manifestation of His glorious presence overwhelms him. **laid His right hand upon me**—So the same Lord Jesus did at the transfiguration to the three prostrate disciples, of whom John was one, saying, Be not afraid. The "touch" of His hand, as of old, imparted strength. **unto me**—Omitted in the oldest MSS. **the first . . . the last**—(Isaiah, 41. 4; 44. 6; 48. 12.) From eternity, and enduring to eternity: "the First by creation, the last by retribution; the First, because before me there was no God formed; the Last, because after me there shall be no other; the First because from me are all things; the Last, because to me all things return." [RICHARD OF

ST. VICTOR.] 18. *Translate as Greek*, "And THE LIVING ONE:" connected with last sentence, *v. 17. and was* — *Greek*, "and (yet) I became dead." *alive for evermore* — *Greek*, "living unto the ages of ages; not merely *"I live,"* but I have life and am the source of it to my people. "To Him belongs *absolute* being, as contrasted with the *relative* being of the creature: others may *share*, He only *hath* immortality; *being in essence, not by mere participation, immortal.* [THEODORET *in* TRENCH.] One oldest MS., with *English Version*, reads "Amen." Two others, and most of the oldest versions and fathers, omit it. His having passed through death as one of us, and now living in the infinite plenitude of life, reassures His people, since through him death is the gate of resurrection to eternal life. *have . . . keys of hell* — *Greek*, "Hades;" *Hebrew*, "Sheol." "Hell," in the sense, the *place of torment*, answers to a different *Greek* word, *viz., Gehenna*. I can release from the *unseen world of spirits* and from DEATH whom I will. The oldest MSS. read by transposition, "Death and Hades," or Hell. It is death (which came in by sin, robbing man of his immortal birthright, Romans, 5. 12) that peoples Hades, and therefore should stand first in order. *Keys* are emblems of authority, opening and shutting at will "the gates of Hades" (Psalm 9. 13. 14; Isaiah, 38. 10; Matthew, 16. 18). 19. The oldest MSS. read, "Write *therefore*" (inasmuch as I, "the First and the Last, have the keys of death, and vouchsafe to thee this vision for the comfort and warning of the church). *things which are* — "the things which thou hast seen" are those narrated in this chapter (Cf. *v. 11*). "The things which are" imply the present state of things in the churches when John was writing, as represented chs. 2 and 3. "The things which shall be hereafter," the things symbolically represented concerning the future history of the chs. 4-22. ALFORD translates "What things they *signify*," but the antithesis of the next clause forbids this, "the things which shall be hereafter," *Greek*, "which are about to come to pass." The *plural (Greek)* "are," instead of the usual *Greek* construction *singular*, is owing to *churches* and *persons* being meant by "things" in the clause, "the things which are." 20. *In* — *Greek*, "upon my right hand." *the mystery . . . candlesticks* — in apposition to, and explaining, "the things which thou hast seen," governed by "Write." *Mystery* signifies the hidden truth veiled under this symbol, and now revealed: its correlative is *revelation*. *Stars* symbolise lordship (Numbers, 24. 17; Cf. Daniel, 12. 3, of faithful teachers; ch. 8. 10; 12. 4; Jude, 13). *angels* — Not as ALFORD, from ORIGEN, *Homily 13* on Luke, and 20 on Numbers, the guardian angels of the churches, just as individuals have their guardian angels. For how could heavenly angels be charged with the delinquencies laid here to the charge of these angels? Then, if a human angel be meant (as the Old Testament analogy favours, Haggai, 1. 13, "the Lord's Messenger in the Lord's message;" Malachi, 2. 7: 3. 1), *the bishop*, or superintendent pastor, must be the angel. For whereas there were many presbyters in each of the larger churches (as *e. g.*, Ephesus, Smyrna, &c.), there was but *one* angel, whom, moreover, the Chief Shepherd and Bishop of souls holds responsible for the spiritual state of the

Epistle to Ephesus, Smyrna, REVELATION II. Pergamos, Thyatira.

church under him. The term *angel*, designating an office, is, in accordance with the enigmatic symbolism of this book, transferred from the heavenly to the earthly superior ministers of Jehovah: reminding them that, like the heavenly angels above, they below should fulfill God's mission zealously, promptly and efficiently. "Thy will be done on earth, as it is in heaven!"

CHAPTER II.

1-29. EPISTLE TO EPHESUS, SMYRNA, PERGAMOS, THYATIRA. Each of the seven epistles in this chapter and ch. 3. commences with "I know thy works" Each contains a promise from Christ. "To him that overcometh." Each ends with "He that hath an ear, let him hear what the Spirit saith unto the churches." The title of our Lord in each case accords with the nature of the address, and is mainly taken from the imagery of the vision, ch. 1. Each address has a threat or a promise, and most of the addresses have both. Their order seems to be ecclesiastical, civil and geographical: Ephesus first, as being the Asiatic metropolis (termed "the light of Asia," and "first city of Asia"), the nearest to Patmos, where John received the epistle to the seven churches, and also as being that church with which John was especially connected; then the churches on the west coast of Asia; then those of the interior. Smyrna and Philadelphia alone receive unmixed praise. Sardis and Laodicea receive almost solely censure. In Ephesus, Pergamos and Thyatira, there are some things to praise, others to condemn, the latter element preponderating in one case (Ephesus), the former in the two others (Pergamos and Thyatira). Thus the main characteristics of the different states of different churches, in all times and places, are portrayed, and they are suitably encouraged or warned. 1. **Ephesus**—famed for the temple of Diana, one of the seven wonders of the world. For three years Paul laboured there. He subsequently ordained Timothy, superintending overseer, or bishop there: probably his charge was but of a temporary nature. St. John, toward the close of his life, took it as the center from which he superintended the province. **holdeth—Greek**, "holdeth fast," as in *v. 25*; ch. 3. 11; Cf. John, 10. 28, 29. The title of Christ here as "holding fast the seven stars (from ch. 1. 16: only that, for *having* is substituted *holding fast* in His grasp), and walking in the midst of the seven candlesticks," accords with the beginning of his address to the *seven* churches representing the universal church. **Walking** expresses His unwearied activity in the church, guarding her from internal and external evils, as the high priest moved to and fro in the sanctuary. 2. **I know thy works**—expressing His omniscience. Not merely "thy professions, desires, good resolutions" (ch. 14. 13, end). **thy labour**—Two oldest MSS. omit "thy:" one supports it. The *Greek* means "labour unto weariness." **patience**—persevering *endurance*. **bear**—*Evil men* are a burden which the Ephesian church regarded as intolerable. We are to "bear (the same *Greek*, Galatians, 6. 2) one another's burdens" in the case of *weak* brethren; but not to bear

false brethren. **tried**—by experiment: not the Greek for "test," as 1 John, 4. 1. The apostolical churches had the miraculous gift of *discerning spirits*. Cf. Acts, 20. 28-30, wherein Paul presciently warned the *Ephesian* elders of the coming false teachers, as also in writing to Timothy at Ephesus. TERTULLIAN *de baptism*, 17, and JEROME, in *Catal. Vir. Illustr. in Luca*, 7, record of John, that when a writing, professing to be a canonical history of the acts of St. Paul, had been composed by a presbyter of Ephesus, John convicted the author and condemned the work. So on one occasion he would not remain under the same roof as Cerinthus the heretic. **say they are apostles**—probably Judaizers. IGNATIUS, *ad Ephesum*, 6, says subsequently, "Onesimus praises exceedingly your good discipline that no heresy dwells among you;" and 9, "Ye did not permit those having evil doctrine to sow their seed among you, but closed your ears." 3. **borne . . . patience**—The oldest MSS. transpose these words. Then *translate as Greek*, "persevering endurance . . . borne." "Thou hast borne" my reproach, but "thou canst not bear the evil" (v. 2). A beautiful antithesis. **and . . . hast laboured, and hast not fainted**—The two oldest MSS. and oldest versions read, "and . . . hast not laboured," omitting "and hast fainted." The difficulty which transcribers by *English Version* reading tried to obviate, was the seeming contradiction, "I know thy labour . . . and thou hast not laboured." But what is meant is, "Thou hast not been wearied out with labour." 4. **somewhat . . . because**—*translate*, "I have against thee (this) *that*," &c. It is not a mere "somewhat;" it is every thing. How characteristic of our gracious Lord, that He puts foremost all he can find to approve, and only after this notes the short-comings. **left thy first love**—to Christ. Cf. 1 Timothy, 5. 12, "cast off their first faith." See the Ephesians' first love, Ephesians, 1. 15. This epistle was written under Domitian, when thirty years had elapsed since Paul had written his epistle to them. Their warmth of love had given place to a lifeless orthodoxy. Cf. Paul's view of faith so-called without love, 1 Corinthians, 13. 2. 5. **whence**—from what a height. **do the first works**—the *works* which flowed from thy first love. Not merely "feel thy first feelings," but do works flowing from the same principle as formerly, "faith which worketh by love." **quickly**—Omitted in two oldest MSS., *Vulgate* and *Coptic versions*: supported by one oldest MS. **I will come**—*Greek*, "I am coming" in special judgment on thee. **remove thy candlestick out of his place**—I will take away the church from Ephesus and remove it elsewhere. "It is removal of the candlestick, not extinction of the candle, which is threatened here; judgment for some, but that very judgment the occasion of mercy for others. So it has been. The seat of the church has been changed, but the church itself survives. What the East has lost, the West has gained. One who lately visited Ephesus found only three Christians there, and these so ignorant as scarcely to have heard the names of St. Paul or St. John." [TRENCH.] 6. **But**—How graciously, after necessary censure, He returns to praise for our consolation, and as an example to us, that we should show, when we reprove, we have more pleasure in praising than in fault-finding.

hatest the deeds — We should hate men's evil *deeds*, not hate the men themselves. **Nicolaitanes** — IRENÆUS, *Hereses*, 1. 26. 3; and TERTULLIAN, *Præscriptione Hæreticorum*, 46, make these followers of Nicolaus one of the *seven* (honourably mentioned, Acts, 6. 3, 5). They, CLEMENS ALEXANDRINUS, *Stromata*, 2. 20; 3. 4; and EPIPHANIUS, *Hereses*, 25, evidently confound the later Gnostic Nicolaitanes, or followers of one Nicolas, with those of Revelation. MICHAELIS' view is probable: Nicolaos (*conqueror of the people*) is the Greek version of Balaam, from Hebrew Belang Am. *Destroyer of the people*. Revelation abounds in such duplicate Hebrew and Greek names: as Apollyon, Abaddon: Devil, Satan: Yea (*Greek Nai*), Amen. The name like other names, Egypt, Babylon, Sodom, is symbolic. Cf. v. 14, 15, which shows the true sense of Nicolaitanes; they are not a sect, but professing Christians who, like Balaam of old, tried to introduce into the church a false freedom, *i. e.*, licentiousness; this was a reaction in the opposite direction from Judaism, the first danger to the church combated in the council of Jerusalem, and by Paul in the epistle to Galatians. These symbolical Nicolaitanes, or followers of Balaam, abused Paul's doctrine of the grace of God into a plea for lasciviousness (2 Peter, 2. 15, 16, 19; Jude, 4. 11; who both describe the same sort of seducers as followers of *Balaam*). The difficulty that they should appropriate a name branded with infamy in Scripture is met by TRENCH: The Antinomian Gnostics were so opposed to John as a Judaizing apostle, that they would assume as a name of chiefest honour one which John branded with dishonour. **7. He that hath an ear** — This clause precedes the promise in the first three addresses, succeeds to it in the last four. Thus the promises are enclosed on both sides with the precept urging the deepest attention as to the most momentous truths. Every man "hath an ear" naturally, but he alone will be able to hear spiritually to whom God has given "the hearing ear;" whose "ear God hath awakened" and "opened." Cf. "Faith, the ears of the soul." [CLEMENS ALEXANDRINUS.] **the Spirit saith** — what *Christ* saith, the *Spirit* saith: so one are the Second and Third Persons. **unto the churches** — not merely to the particular, but to the universal church. **give . . . tree of** — The thing promised corresponds to the kind of faithfulness manifested. They who refrain from Nicolaitane indulgences (v. 6) and idol-meats (v. 14, 15), shall eat of meat infinitely superior, *viz.*, the fruit of the tree of life and the hidden manna (v. 17). **overcometh** — In Johns gospel (16. 33) and first epistle (2. 13, 14; 5. 4, 5), an object follows, *viz.*, "the world," "the wicked one." Here, where the final issue is spoken of, the *conqueror* is named absolutely. Paul uses a similar image (1 Corinthians, 9. 24, 25; 2 Timothy, 2. 5); but not the same as John's phrase, except Romans, 12. 21. **will I give** — as the Judge. The tree of life in Paradise, lost by the fall, is restored by the Redeemer. Allusions to it occur (Proverbs, 3. 18; 11. 30; 13. 12; 15. 4; and prophetically, ch. 22. 2, 14; Ezekiel, 47. 12; Cf. John, 6. 51). It is interesting to note how closely these introductory addresses are linked to the body of Revelation. Thus, *the tree of life* here, with ch. 22. 1; deliverance from *the second death* (ch. 2. 11, with ch. 20. 14, 21. 8.

The new name (ch. 2. 17, with ch. 14. 1). *Power over the nations.* (with ch. 20. 4). *The morning star* (ch. 2. 28, with ch. 22. 16). *The white raiment* (ch. 3. 5, with ch. 4. 4; 16. 15). *The name in the book of life* (ch. 3. 5, with ch. 13. 8; 20. 15). *The new Jerusalem* and its citizenship (ch. 3. 12, with ch. 21. 10). **In the midst of the Paradise** — The oldest MSS. omit "The midst of." In Genesis, 2. 9, these words are appropriate, for there were *other* trees in the garden, but *not in the midst* of it. Here *the tree of life* is simply *in the paradise*, for no other tree is mentioned in it; in ch. 22. 2, the tree of life is "*in the midst of the street of Jerusalem*;" from this the clause was inserted here. *Paradise* (a Persian or else Semitic word), originally used of any garden of delight; then specially of Eden; then the temporary abode of separate souls in bliss; then "the Paradise of God," the third heaven, the immediate presence of God. of God — (Ezekiel, 28. 13). One oldest MS., with *Vulgate*, *Syriac* and *Coptic*, and CYPRIAN read, "MY God," as in ch. 3. 12. So Christ calls God "*My God and your God*" (John, 20. 17; Cf. Ephesians, 1. 17). God is *our* God, in virtue of being peculiarly *Christ's* God. The main bliss of Paradise is, that it is the *Paradise of God*; God Himself dwelling there (ch. 21. 3). 8. **Smyrna** — In Ionia, a little to the north of Ephesus. POLYCARP, martyred in 168, A. D., eighty-six years after his conversion was bishop, and, probably, "the angel of the church in Smyrna" meant here. The allusions to persecutions and faithfulness unto death accord with this view. IGNATIUS (*Martyrium Ignatii*, 3), on his way to martyrdom in Rome, wrote to POLYCARP, then (108, A. D.) bishop of Smyrna; if his bishopric commenced ten or twelve years earlier the dates will harmonize. TERTULLIAN, *Præscriptione Hæreticorum*, 32, and IRENEUS, who had talked with POLYCARP in youth, tell us POLYCARP was consecrated bishop of Smyrna by St. John. **the First . . . the Last . . . was dead . . . is alive** — The attributes of Christ most calculated to comfort the church of Smyrna under its persecutions; resumed from ch. 1. 17, 18. As death was to Him but the gate to life eternal, so it is to be to them (v. 10. 11). 9. **thy works and** — Omitted in two oldest MSS., *Vulgate* and *Coptic*. Supported by one oldest MS. **tribulation** — owing to persecution. **poverty** — owing to "the spoiling of their goods." **but thou art rich** — in grace. Contrast Laodicea, *rich* in the world's eyes and her own, *poor* before God. "There are both poor rich-men and rich poor-men in God's sight." [TRENCH.] **blasphemy of them** — blasphemous calumny of thee on the part of (or *arising from*) them. &c. **say they are Jews and are not** — Jews by national descent but not spiritually of "the true circumcision." The Jews blaspheme Christ as "the hanged one." As elsewhere, so at Smyrna they bitterly opposed Christianity; and at POLYCARP's martyrdom they joined the heathens in clamouring for his being cast to the lions; and when there was an obstacle to this, for his being burnt alive, and with their own hands they carried logs for the pile. **synagogue of Satan** — Only once is the term "synagogue" in the New Testament used of the Christian assembly, and that by the apostle who longest maintained the union of the church and Jewish synagogue. As the Jews more and more opposed Christianity, and it

more and more rooted itself in the Gentile world, the term "synagogue" was left altogether to the former, and Christians appropriated exclusively the honourable term "church:" contrast an earlier time, when the Jewish theocracy is called "the church in the wilderness." Cf. Numbers, 16. 3; 20. 4, "congregation of the Lord." Even in James, 2. 2, it is "*your* (not *the Lord's*) assembly." The *Jews*, who might have been "the church of God," had now, by their opposition and unbelief, become "the synagogue of Satan." So "the throne of Satan" (v. 13) represents the *heathen's* opposition to Christianity; "the depths of Satan" (v. 24) the opposition of *heretics*. 10. **none** — The oldest MSS. read, "Fear not those things," &c. "The Captain of our salvation never keeps back what those who faithfully witness for Him may have to bear for His name's sake: never entices recruits by the promise they shall find all things easy and pleasant there" [TRENCH]. **devil** — "the accuser." He acted, through Jewish *accusers*, against Christ and His people. The conflict of the latter was not with mere flesh and blood, but with the rulers of the darkness of this world. **tried** — with *temptation* by "the devil." The same event is often both a *temptation* from the devil, and a *trial* from God — God sifting and winnowing the man to separate his chaff from his wheat, the Devil sifting him in the hope that nothing but chaff will be found in him [TRENCH]. **ten days** — Not the ten persecutions from Nero to Diocletian. LYRA explains *ten years* on the year-day principle. The *shortness* of the duration of the persecution is evidently made the ground of consolation. The time of trial shall be short, the duration of your joy shall be forever. Cf. the use of "ten days" for a short time, Genesis, 24. 55; Numbers, 11. 19. *Ten* is the number of the world-powers hostile to the church: Cf. the *ten* horns of the beast, ch. 13. 1. **unto death** — so as even to endure death for my sake. **crown of life** — James, 1. 12; 2 Timothy, 4. 8, "crown of righteousness;" 1 Peter, 5. 4, "crown of glory." The *crown* is the *garland*, the mark of a *conqueror*, or of one *rejoicing*, or at a *feast*; but *diadem* is the mark of a *KING*. 11. **shall not be hurt** — *Greek*, "shall not by any means (or possibly) be hurt." **the second death** — "the lake of fire." The death in life of the lost, as contrasted with the life in death of the saved." [TRENCH.] The phrase "the second death" is peculiar to the Apocalypse. What matter about the first death, which sooner or later must pass over us, if we escape the *second death*. "It seems that they who die that death shall be *hurt* by it; whereas, if it were annihilation, and so a conclusion of their torments, it would be no way hurtful, but highly beneficial to them. But the living torments are the second death." [BISHOP PERSON.] "The life of the damned is death." [AUGUSTINE.] Smyrna (meaning *myrrh*) yielded its sweet perfume in being bruised even to death. Myrrh was used in embalming dead bodies (John, 19. 39): was an ingredient in the holy anointing oil (Exodus, 30. 23): a perfume of the heavenly Bridegroom (Psalm 45. 8), and of the bride (Song of Solomon, 3. 6). "Affliction, like it, is *bitter* for the time being, but *salutary*; preserving the elect from *corruption*, and *seasoning* them for immortality, and gives scope for the exercise of the *fra-*

grantly-breathing Christian virtues." [VITRINGA.] POLYCARP'S noble words to his heathen judges, who wished him to recant, are well known, "Fourscore and six years have I served the Lord, and He never wronged me, how then can I blaspheme my King and Saviour?" Smyrna's faithfulness is rewarded by its candlestick not having been removed out of its place (*v.* 5); Christianity has never wholly left it; whence the Turks call it "Infidel Smyrna." 12. TRENCH prefers writing *Pergamus*, or rather, *Pergamum*, on the river Caicus. It was capital of Attalus the Second's kingdom, which was bequeathed by him to the Romans, B. C. 133. Famous for its library, founded by Eumenes (197-159), and destroyed by Caliph Omar. *Parchment*, *i. e.*, *Pergamena charta*, was here discovered for book purposes. Also, famous for the magnificent temple of Esculapius, the healing god. [TACITUS, *Annals*, 3. 63.] **he which hath the sharp sword with two edges** — Appropriate to His address having a twofold bearing, a searching power so as to convict and convert some (*v.* 13, 17), and to convict and condemn to punishment others (*v.* 14-16, especially *v.* 16; Cf. also *Note*, ch. 1. 16). 13. **I know thy works** — Two oldest MSS. omit this clause: one oldest MS. retains it. **Satan's seat** — rather, as the *Greek* is translated all through Revelation, "throne." Satan, in impious mimicry of God's heavenly throne, sets up his earthly throne (ch. 4. 2). Esculapius was worshipped there under the serpent form; and Satan, the old serpent, as the instigator (Cf. *v.* 10) of fanatical devotees of Esculapius, and, through them, of the supreme magistracy at Pergamos, persecuted one of the Lord's people (Antipas) even to death. Thus, this address is an anticipatory preface to ch. 12. 1-17; *Note*, "throne... the dragon, Satan... war with her seed." 5, 9, 17. **even in those days** — Two oldest MSS. omit "even:" two retain it. **wherein** — Two oldest MSS. omit this (then *translate*, "in the days of Antipas, my faithful witness," or "martyr"); two retain it. Two oldest MSS. read, "My witness, MY faithful one:" two read as *English Version*. Antipas is another form for Antipater. Simeon Metaphrastes has a palpably legendary story, unknown to the early fathers, that Antipas, in Domitian's persecution, was shut up in a red-hot brazen bull, and ended his life in thanksgivings and prayers. Hengstenberg makes the name, like other apocalyptic names, symbolical, meaning one standing out "against all" for Christ's sake. 14. **few** — in comparison of the many tokens of thy faithfulness. **hold the doctrine of Balaam** — "the teaching of Balaam," *vis.*, that which he "taught Balak." Cf. "the counsel of Balaam," Numbers, 31. 16. *Balak* is dative in the *Greek*, whence BENGEL translates "taught (the Moabites) for (*i. e.*, to please) Balak." But though in Numbers it is not expressly said he taught *Balak*, yet there is nothing said inconsistent with his having done so; and JOSEPHUS, *Antiquities*, 4. 6. 6, says he did so. The dative is a Hebraism for the accusative. **children** — *Greek*, "sons of Israel." **stumbling-block** — *lit.*, that part of a trap on which the bait was laid, and which, when touched, caused the trap to close on its prey; then any entanglement to the foot. [TRENCH.] **eat things sacrificed unto idols** — the act common to the Israelites of old,

and the Nicolaitanes in St. John's day; he does not add what was peculiar to the Israelites, *viz.*, that they *sacrificed* to idols. The temptation to eat idol-meats was a peculiarly strong one to the Gentile converts. For not to do so involved almost a withdrawal from partaking of any social meal with the heathen around. For idol-meats, after a part had been offered in sacrifice, were nearly sure to be on the heathen entertainer's table; so much so, that the Greek "to kill" (*thuein*) meant originally "to sacrifice." Hence arose the decree of the council of Jerusalem forbidding to eat such meats: subsequently some at Corinth ate unscrupulously and *knowingly* of such meats, on the ground that the idol is nothing; others needlessly tortured themselves with scruples, lest *unknowingly* they should eat of them, when they got meat from the market, or in a heathen friend's house. St. Paul handles the question, 1 Corinthians, 8. and 10. 25-33. **fornication** — often connected with idolatry. 15. **thou** — Emphatical: So THOU also hast," &c. As Balak and the Moabites of old had Balaam and his followers literally, *so hast thou also them that hold the same Balaamite or Nicolaitane doctrine* spiritually or symbolically. Literal eating of idol-meats and fornication in Pergamos, were accompanied by spiritual idolatry and fornication. So TRENCH explains. But I prefer taking it, "THOU also," as well as Ephesus ("in like manner" as Ephesus: see below the oldest reading), hast . . . Nicolaitanes, with this important difference, Ephesus, as a church, *hates them*, and casts them out, but thou "*hast them*," *viz.*, in the church. **doctrine — teaching** (Note, v. 6): *viz.*, to tempt God's people to idolatry. **which thing I hate** — It is sin not to hate what God hates. The Ephesian church (v. 6) had this point of superiority to Pergamos. But the three oldest MSS., and *Vulgate* and *Syriac* read instead of "which I hate," "IN LIKE MANNER." 16. The three oldest MSS. read, "Repent, *therefore*." Not only the Nicolaitanes, but the whole church of Pergamos is called on to repent of not having *hated* the Nicolaitane teaching and practice. Contrast St. Paul, Acts, 20. 26. **I will come** — I am coming. **fight against them** — Greek, "war with them:" with the Nicolaitanes primarily; but including also *chastisement* of the whole church at Pergamos: Cf. "unto THEE." **with the sword of my mouth** — Resumed from ch. 1. 16, but with an allusion to the drawn sword with which the angel of the Lord confronted Balaam on his way to curse Israel: an earnest of the sword by which he and the seduced Israelites fell at last. The spiritual Balaamites of St. John's day are to be smitten with the Lord's spiritual sword, the word or "rod of His mouth." 17. **to eat** — Omitted in the three oldest MSS. **the hidden manna** — the heavenly food of Israel, in contrast to the idol meats (v. 14). A pot of manna was laid up in the Holy place "before the testimony." The allusion is here to this: probably also to the Lord's discourse (John, 6. 31-35). *Translate*, "The manna which is hidden." As the manna hidden in the sanctuary was by Divine power preserved from corruption, so Christ in His incorruptible body has passed into the heavens, and is hidden there until the time of His appearing. Christ Himself is the manna "hidden" from the world, but revealed to the believer, so that he has already a fore-

taste of his preciousness. Cf. as to Christ's own hidden food on earth, John, 4. 32, 34, and Job, 23. 12. The full manifestation shall be at His coming. Believers are now hidden, even as their meat is hidden. As the manna in the sanctuary, unlike the other manna, was incorruptible, so the spiritual feast offered to all who reject the world's dainties for Christ, is everlasting: an incorruptible body and life for ever in Christ at the resurrection. **white stone . . . new name . . . no man knoweth saving he, &c.**—TRENCH'S explanation seems best. *White* is the colour and livery of heaven. "New" implies something altogether renewed and heavenly. The white stone is a glistening diamond, the Urim borne by the high priest within the *choschen* or breast-plate of judgment, with the twelve tribes' names on the twelve precious stones, next the heart. The word *Urim* means light, answering to the colour *white*. None but the high priest knew the name written upon it, probably the incommunicable name of God, "Jehovah." The high priest consulted it in some divinely-appointed way to get direction from God when needful. The "new name" is *Christ's* (Cf. ch. 3. 12, "I will write upon him *my* new name"): some new revelation of Himself which shall hereafter be imparted to His people, and which they alone are capable of receiving. The connection with the "hidden manna" will thus be clear, as none save the high priest had access to the "manna hidden" in the sanctuary. Believers, as spiritual priests unto God, shall enjoy the heavenly antitypes to the hidden manna and the Urim stone. What they had peculiarly to contend against at Pergamos was the temptation to *idol-meats*, and *fornication*, put in their way by Balaamites. As Phinehas was rewarded with "an everlasting priesthood" for his zeal against these very sins to which the Old Testament Balaam seduced Israel, so the heavenly high priesthood is the reward promised here to those zealous against the New Testament Balaamites tempting Christ's people to the same sins. **receiveth it—viz., "the stone,"** not "the new name:" see above. The "name that no man knew but Christ Himself," He shall hereafter reveal to His people. 18. **Thyatira**—in Lydia, south of Pergamos. Lydia, the purple seller of this city, having been converted at Philippi, a Macedonian city (with which Thyatira, as being a Macedonian colony, had naturally much intercourse), was probably the instrument of first carrying the gospel to her native town. John follows the geographical order here, for Thyatira lay a little to the left of the road from Pergamos to Sardis (*Strabo*, 13. 4). **Son of God . . . eyes like . . . fire . . . feet . . . like fine brass**—or "glowing brass" (*Note*, ch. 1. 14. 15, whence this description is resumed). Again His attributes accord with His address. The title "Son of God" is from Psalm 2. 7, 9, which is referred to in v. 27. The attribute, "eyes like flame," &c., answers to v. 23, "I am He which searcheth the reins and hearts." The attribute, "feet like . . . brass," answers to v. 27, "as the vessels of a potter shall they be broken to shivers," He *trading* them to *pieces* with His strong feet. 19. The oldest MSS. transpose the *English Version* order, and read, "Faith and service." The four are subordinate to "thy works:" thus, "I know thy works, *even* the love and

the faith (these two forming one pair, as 'faith works by love,' Galatians, 5. 6), and the service (*ministration* to the suffering members of the church, and to all in spiritual or temporal need), and the endurance of (*i. e.*, shown by) thee" (this pronoun belongs to all four). As *love* is inward, so *service* is its outward manifestation. Similarly, *faith* and persevering *endurance*, or, "*patient continuance* (the same *Greek* as here, Romans, 2. 7) in well-doing," are connected. **and thy works; and the last**—Omit the second "and," with the three oldest MSS. and the ancient versions: *translate*, "And (I know) thy works which are last (to be) more in number than the first:" realizing 1 Thessalonians, 4. 1: the converse of Matthew, 12. 45; 2 Peter, 2. 20. Instead of retrograding from "the first works" and "first love," as Ephesus, Thyatira's *last works* exceeded her *first* (*v. 4. 5*). 20. **a few things**—Omitted in the three oldest MSS. *Translate* then, "I have against thee *that*," &c. **sufferest**—The oldest MSS. read, "lettest alone," **that woman**—Two oldest MSS. read, "THY wife:" two omit it. *Vulgate* and most ancient versions read as *English Version*. The symbolical Jezebel was to the church of Thyatira what Jezebel, Ahab's "wife," was to him. Some self-styled prophetess (or as the feminine in *Hebrew* is often used *collectively* to express a multitude—a *set of false prophets*), as closely attached to the church of Thyatira as a *wife* is to a husband, and as powerfully influencing for evil that church as Jezebel did Ahab. As Balaam, in Israel's early history, so Jezebel, daughter of Ethbaal, king of Sidon (1 Kings, 16. 31, formerly priest of Astarte, and murderer of his predecessor on the throne, JOSEPHUS, *contra Apion*, 1. 18), was the great seducer to idolatry in Israel's later history. Like her father, she was swift to shed blood. Wholly given to Baal-worship, like Eth-baal, whose name expresses his idolatry, she, with her strong will, seduced the weak Ahab and Israel beyond the calf-worship (which was a worship of the true God under the cherub-ox form, *i. e.*, a violation of the second commandment) to that of Baal (a violation of the first commandment also). She seems to have been herself a priestess and prophetess of Baal. (Cf. 2 Kings, 9. 22, 30.) "*whoredoms* of . . . Jezebel and her *witchcraft*," (impurity was part of the worship of the Phenician Astarte or Venus). Her spiritual counterpart at Thyatira lured God's "servants" by pretended utterances of inspiration to the same libertinism, fornication and eating of idol-meats, as the Balaamites and Nicolaitanes (7. 6. 14, 15). By a false spiritualism these seducers led their victims into the grossest carnality, as though things done in the flesh were outside the true man and were, therefore, indifferent. "The deeper the church penetrated into heathenism the more she herself became heathenish; this prepares us for the expressions 'harlot' and 'Babylon,' applied to her afterward." [AUBERLEN.] **to teach and to seduce**—The three oldest MSS. read, "And she teaches and seduces" or "deceives." "Thyatira was just the reverse of Ephesus. There, much zeal for orthodoxy but little love; here, activity of faith and love, but insufficient zeal for godly discipline and doctrine, a patience of error even where there was not a participation in it." [TRENCH.] 21. **space**—*Greek*, "time." of her

fornication . . . she repented not—The three oldest MSS. read, "And *she* will *not* *repent* of (*lit.*, out of, i. e., as to come out of) *her fornication*." Here there is a transition from *literal* to *spiritual* fornication as appears from v. 23. The idea arose from Jehovah's covenant relation to the Old Testament church being regarded as a marriage, any transgression against which was, therefore, *harlotry*, *fornication* or *adultery*. 22. **Behold**—Calling attention to her awful doom to come. **I will**—*Greek* present, "I cast her." **a bed**—The place of her sin shall be the place of her punishment. The bed of her sin shall be her bed of sickness and anguish. Perhaps a pestilence was about to be sent. Or the bed of the grave and of the hell beyond where the worm dieth not. **them that commit adultery with her**—spiritually; including both the eating of *idol-meats* and *fornication*. "With her," in the *Greek*, implies *participation* with her in her adulteries, *vis.*, by *suffering* her (v. 20), or *letting* her alone, and so virtually encouraging her. Her punishment is distinct from theirs; she is to be cast into a *bed* and her *children* to be *killed*; whilst those who make themselves partakers of her sin, by tolerating her, are to be cast into *great tribulation*. **except they repent**—*Greek* aorist, "repent" *at once*; shall have repented by the time limited in my purpose. **their deeds**—Two of the oldest MSS. and most ancient versions read "her." Thus God's true servants who, by connivance, are incurring the guilt of *her deeds* are distinguished from her. One oldest MS., ANDREAS and CYPRIAN, support "their." 23. **her children**—(Isaiah, 57. 3; Ezekiel, 23. 45, 47). Her proper adherents; not those who *suffer* her but those who are begotten of her. A distinct class from the last in v. 22 (Cf. *Note* there), whose sin was less direct, being that only of connivance. **kill . . . with death**—Cf. the disaster that overtook the literal Jezebel's votaries of Baal and Ahab's sons (1 Kings, 18. 40; 2 Kings, 10. 6, 7, 24, 25). *Kill with death* is a Hebraism for *slay with most sure and awful death*; so "dying thou shalt die" (Genesis, 2. 17). Not "die the common death of men" (Numbers, 16. 29). **all the churches shall know**—Implying that these addresses are designed for the Catholic church of all ages and places. So palpably shall God's hand be seen in the judgment on Thyatira, that the whole church shall recognize it as God's doing. **I am he**—the "I" is strongly emphatical; "that it is *I* am He who," &c. **searcheth . . . hearts**—God's peculiar attribute is given to Christ. The "reins" are the seat of the desires; the "heart," that of the thoughts. The *Greek* for "searcheth" expresses an accurate following up of all tracks and windings. **unto every one of you**—*lit.*, "unto you, to each," &c., **according to your works**—to be judged not according to the mere act as it appears to man, but with reference to the motive, *faith* and *love* being the only motives which God recognizes as sound. 24. **you . . . and . . . the rest**—The three oldest MSS. omit "and;" *translate* then, "Unto you, the rest." **as many as have not**—not only do not *hold*, but are free from contact with. **and which**—The oldest MSS. omit "and;" *translate*, "whosoever." **the depths**—These false prophets boasted peculiarly of their *knowledge of mysteries* and *the deep things of God*: pretensions subsequently expressed by

their arrogant title, *Gnostics* ("full of knowledge"). The Spirit here declares their so-called "depths" (*viz.*, of knowledge of Divine things) to be really "depths of Satan :—" just as in *v. 9*, He says, instead of "the synagogue of God," "the synagogue of Satan." HENGSTENBERG thinks the teachers themselves professed to fathom the depths of Satan, giving loose rein to fleshly lusts, without being hurt thereby. They who thus think to fight Satan with his own weapons always find him more than a match for them. The words, "as they speak," *i. e.*, "as they call them," coming after not only "depths," but "depths of Satan," seem to favour this latter view, otherwise I should prefer the former, in which case, "as they speak," or "call them," must refer to "depths" only, not also "depths of Satan." The original sin of Adam was a desire to know evil as well as good : so in HENGSTENBERG'S view, those who professed to know "the depths of Satan." It is the prerogative of God alone to know evil fully, without being hurt or defiled by it. I will put—Two oldest MSS. have "I put," or "cast." One oldest MS. reads as *English Version*. none other burden—save abstinence from, and protestation against, these abominations: no "depths" beyond your reach, such as they teach, no new doctrine, but the old faith and rule of practice once for all delivered to the saints. Exaggerating and perfecting Paul's doctrine of grace without the law as the source of justification and sanctification, these false prophets rejected the law as a rule of life, as though it were an intolerable "burden." But it is a "light" burden. In Acts, 15. 28, 29, the very term "burden," as here, is used of abstinence from fornication and idol-meats: to this the Lord here refers. 25. that which ye have already—(Jude, 3, end.) hold fast—do not let go from your grasp, however false teachers may wish to wrest it from you. till I come—when your conflict with evil will be at an end. The *Greek* implies uncertainty as to when He shall come. 26. And—Implying the close connection of the promise to the conqueror that follows, with the preceding exhortation, *v. 25*. and keepeth—*Greek*, "and he that keepeth." Cf. the same word in the passage already alluded to by the Lord, Acts, 15. 28, 29, end. my works—in contrast to "her (*English Version*, *their*) works" (*v. 22*). The works which I command, and which are the fruit of my Spirit. unto the end—(Matthew, 24. 13.) The image is perhaps from the race, wherein it is not enough to enter the lists, but the runner must persevere to the end. give power—*Greek*, "authority." over the nations—At Christ's coming the saints shall possess the kingdom "under the whole heaven;" therefore over this earth: Cf. Luke, 19. 17, "Have thou authority (the same word as here) over ten cities." 27. From Psalm 2. 8, 9. rule—*lit.*, "rule as a shepherd." In Psalm 2. 9, it is, "Thou shalt break them with a rod of iron." The LXX. pointing the *Hebrew* word differently, read as Revelation here. The *English Version* of Psalm 2. 9 is doubtless right, as the parallel word, "dash in pieces," proves. But the Spirit in this case sanctions the additional thought as true, that the Lord shall mingle mercy to some, with judgment on others: beginning by destroying His anti-Christian foes, He shall reign in love over the rest, "Christ shall

rule them with a *sceptre* of iron, to make them capable of being ruled with a sceptre of gold : severity first, that grace may come after." [TRENCH, who thinks we ought to *translate* "SCEPTRE" for "rod," as in Hebrews, 1. 8.] "Shepherd" is used in Jeremiah, 6. 3, of *hostile rulers*; so, also, Zechariah, 11. 16. As severity here is the primary thought, "rule as a shepherd" seems to me to be used thus : He who would have shepherd them with a pastoral rod shall, because of their hardened unbelief, shepherd them with a rod of iron. **shall they be broken**—So one oldest MS., *Vulgate*, *Syriac* and *Coptic versions* read. But two oldest MSS. read, "As the vessels of a potter are broken to shivers." *A potter's vessel dashed to pieces*, because of its failing to answer the design of the maker, is the image to depict God's sovereign power to give reprobates to destruction, not by caprice, but in the exercise of His righteous judgment. The saints shall be in Christ's victorious "armies" when He shall inflict the last decisive blow, and afterward shall reign with Him. Having by faith "overcome the world," they shall also rule the world. **even as I**—"as I also have received of (from) my Father," viz., in Psalm 2. 7-9. Jesus had refused to receive the kingdom without the cross at Satan's hands : He would receive it from none but the Father, who had appointed the cross as the path to the crown. As the Father has given the authority to me over the heathen and uttermost parts of the earth, so I impart a share of it to my victorious disciple. **28. the morning star**—i. e., I will give unto him *Myself*, who am "the morning star" (ch. 22. 16) : so that, reflecting my perfect brightness, He shall shine like me, the morning star, and share my *kingly glory* (of which a *star* is the symbol, Numbers, 24. 17; Matthew, 2. 2). Cf. v. 17, "I will give him . . . the hidden manna," i. e., *Myself*, who am that manna (John, 6. 31-33).

CHAPTER III.

1-22. THE EPISTLES TO SARDIS, PHILADELPHIA AND LAODICEA.

1. **Sardis**—The ancient capital of Lydia, the kingdom of wealthy Croesus, on the river Pactolus. The address to this church is full of rebuke. It does not seem to have been in vain ; for Melito, bishop of Sardis in the second century, was eminent for piety and learning. He visited Palestine to assure himself and his flock as to the Old Testament canon, and wrote an epistle on the subject (EUSEBIUS, 4. 26) ; he also wrote a commentary on the Apocalypse. [EUSEBIUS, 4. 26 ; JEROME, *Catalogus Scriptorum Ecclesiasticorum*, 24.] **he that hath the seven Spirits of God**—i. e., he that hath all the fullness of the Spirit (ch. 1. 4 ; 4. 5 ; 5. 6, with which Cf. Zechariah, 3. 9 ; 4. 10, proving His Godhead). This attribute implies His infinite power by the Spirit to convict of sin and of a hollow profession. **and the seven stars**—(ch. 1. 16, 20.) His *having the seven stars*, or presiding ministers, flows, as a consequence, from His *having the seven Spirits*, or the fullness of the Holy Spirit. The human ministry is the fruit of Christ's sending down the gifts of the Spirit. *Stars* imply brilliancy and glory : the fullness of the

Spirit, and the fullness of brilliant light in Him, form a designed contrast to the formality which He reproves. **name . . . livest . . . dead**—(1 Timothy, 5. 6; 2 Timothy, 3. 5; Titus, 1. 16; Cf. Ephesians, 2. 1, 5; 5. 14.) "A name," *i. e.*, a reputation. Sardis was famed among the churches for spiritual *vitality*; yet the Heart-searcher, who seeth not as man seeth, pronounces her *dead*: how great searchings of heart should her case create among even the best of us! Laodicea deceived herself as to her true state (*v.* 17), but it is not written that she had a high *name* among the other churches, as Sardis had. 2. **Be**—*Greek*, "Become," what thou art not, "watchful," or "wakeful," *lit.*, "waking." **the things which remain**—Strengthen those thy remaining few graces, which, in thy spiritual deadly slumber, are not yet quite extinct. [ALFORD.] "The things that remain" can hardly mean "the PERSONS that are not yet dead, but *are ready to die*," for *v.* 4 implies that the "few" faithful ones at Sardis were not "ready to die," but were full of life. **are**—The two oldest MSS. read, "were ready," *lit.*, "were about to die," *viz.*, at the time when you "strengthen" them. This implies that "thou art dead," *v.* 1, is to be taken with limitation: for those must have some life who are told to *strengthen the things that remain*. **perfect**—*lit.*, "filled up in full compliment:" *translate*, "complete." Weighed in the balance of Him who requires living faith as the motive of works, and found wanting. **before God**—*Greek*, "in the sight of God." The three oldest MSS., *Vulgate*, *Syriac*, and *Coptic*, read, "before (in the sight of) MY God:" Christ's judgment is God the Father's judgment. In the sight of men, Sardis had "a name of living:" "so many and so great are the obligations of pastors, that he who would in reality fulfil even a third of them, would be esteemed holy by men, whereas, if content with that alone, he would be sure not to escape hell." [JUAN D'AVILA.] *Note*, in Sardis and Laodicea alone of the Seven we read of no conflict with foes within or without the church. Not that either had renounced the *appearance* of opposition to the world, but neither had the faithfulness to witness for God by word and example, so as to "torment them that dwelt on the earth" (ch. 11. 10). 3. **how thou hast received**—(Colossians, 2. 6; 1 Thessalonians, 4. 1; 1 Timothy, 6. 20.) What Sardis is to "remember" is, not *how* joyfully she had received originally the gospel message, but how the precious deposit was committed to her originally, so that she could not say, she had not "received and heard" it. The *Greek* is not aorist (as in ch. 2. 4, as to Ephesus, "Thou *didst* leave thy first love"), but "thou hast received" (perfect), and still hast the permanent deposit of doctrine committed to thee. The word "keep" (so the *Greek* is for *English Version*, 'hold fast') which follows, accords with this sense. "Keep," or observe the commandment which thou hast received and didst hear. **heard**—*Greek* aorist, "didst hear," *viz.*, when the gospel doctrine was committed to thee. TRENCH explains "how," *with what demonstration of the Spirit and power* from Christ's ambassadors the truth came to you, and how heartily and zealously you at first received it. Similarly BENGEL, "Regard to her former *character* (*how* it once stood) ought to

guard Sardis against the future *hour*, *whatsoever* it shall be, proving fatal to her." But it is not likely that the Spirit repeats the same exhortation virtually to Sardis, as to Ephesus. **If therefore**—seeing thou art so warned, if, nevertheless, &c. **come on thee as a thief**—in special judgment on thee as a church, with the same stealthiness, and as unexpectedly as shall be my visible second coming. As *the thief* gives no notice of his approach. Christ applies the language which, in its fullest sense, describes His second coming, to describe His coming in special judgments on churches and states (as Jerusalem, Matthew, 24), these special judgments being anticipatory earnestings of that great last coming. "The last day is hidden from us, that every day may be observed by us." [AUGUSTINE.] Twice Christ, in the days of His flesh, spake the same words (Matthew, 24. 42, 43; Luke, 12. 39, 40); and so deeply had his words been engraven on the mind of the apostles, that they are often repeated in their writings (ch. 16. 15; 1 Thessalonians, 5. 2, 4, 6; 2 Peter, 3. 10). The Greek proverb was, that "the feet of the avenging deities are shod with wool," expressing the noiseless approach of the Divine judgments, and their possible nearness at the moment when they were supposed the furthest off. [TRENCH.] 4. The three oldest MSS. prefix "but," or "nevertheless" (notwithstanding thy spiritual deadness), and omit "even." **names**—persons *named* in the book of life (v. 5) known by name by the Lord as His own. These had the reality corresponding to their name; not a mere *name* among men as *living*, whilst really *dead* (v. 1). The gracious Lord does not overlook any exceptional cases of real saints in the midst of unreal professors. **not defiled their garments**—*viz.*, the garments of their Christian profession of which baptism is the initiatory seal, whence the candidates for baptism used in the ancient church to be arrayed in white. Cf. also Ephesians, 5. 27, as to the spotlessness of the church when she shall be presented to Christ; and ch. 19. 8, as to the "fine linen, clean and white, the righteousness of the saints," in which it shall be granted to her to be arrayed; and "the wedding garment." Meanwhile she is not to sully her Christian profession with any defilement of flesh or spirit but to "keep her garments." For no defilement shall enter the heavenly city. Not that any keep themselves here wholly free from defilement; but, as compared with hollow professors, the godly *keep themselves unspotted from the world*; and when they do contract it they wash it away, so as to have their "robes white in the blood of the Lamb" (ch. 7. 14). The Greek is not "to stain" (Greek *miainein*), but to "defile" or besmear (Greek *molunein*), Song of Solomon, 5. 3. **they shall walk with me in white**—The promised reward accords with the character of those to be rewarded; keeping their *garments undefiled* and white through the blood of the Lamb now, they shall *walk with Him in white* hereafter. On "with me," Cf. the very same words (Luke, 23. 43; John, 17. 24). "Walk" implies spiritual life, for only the living walk; also liberty, for it is only the free who walk at large. The grace and dignity of flowing long garments is seen to best advantage when the person "walks;" so the graces of the

saint's manifested character shall appear fully when he *shall serve* the Lord perfectly hereafter (ch. 22. 3). **they are worthy** — with the worthiness (not their own but that) which Christ has put on them (ch. 7. 14). (Ezekiel, 16. 14.) "perfect through my comeliness which I had put upon thee." Grace is glory in the bud. "The *worthiness* here denotes a congruity between the saints' *state of grace* on earth and that of *glory*, which the Lord has appointed for them, about to be estimated by the law itself of grace" [VITRINGA]. Contrast Acts, 13. 46. 5. **white** — not a dull white but glittering, dazzling white. [GROTIUS.] (Cf. Matthew, 13. 43.) The body transfigured into the likeness of Christ's body and emitting beams of light reflected from Him is, probably, the "white raiment" promised here. **the same** — *Greek*, "THIS man;" he and he alone. So one oldest MS. reads. But two oldest MSS. and most of the ancient versions, "shall **thus** be clothed," &c. **raiment** — *Greek*, "garments." "He that overcometh" shall receive the same reward as they who "have not defiled their garments" (v. 4); therefore, the two are identical. **I will not** — *Greek*, "I will not by any means." **blot out . . . name out of . . . book of life** — of the heavenly city. A register was kept in ancient cities of their citizens; the names of the dead were of course erased. So those who have a *name that they live and are dead* (v. 1), are blotted out of God's roll of the heavenly citizens and heirs of eternal life; not that in God's electing decree they ever were in His book of life. But, according to human conceptions, those who had a high name for piety would be supposed to be in it, and were, in respect to privileges, actually among those in the way of salvation; but these privileges, and the fact that they once might have been saved, shall be of no avail to them. As to the *book of life* (Cf. ch. 13. 8; 17. 8; 20. 12, 15; 21. 27; Exodus, 32. 32; Psalm, 69. 28; Daniel, 12. 1.) In the sense of the *call*, many are enrolled among the *called* to salvation, who shall not be found among the *chosen* at last. The pale of salvation is wider than that of election. Election is fixed. Salvation is open to all and is pending (humanly speaking) in the case of those mentioned here. But ch. 20. 15; 21. 27, exhibit the book of the elect alone in the narrower sense, after the erasure of the others. **before . . . before** — *Greek*, "in the presence of." Cf. the same promise of Christ's confessing before His Father, &c., those who confessed Him, Matthew, 10. 32, 33; Luke, 12. 8, 9. He omits "in heaven" after "my Father," because there is, now that He is in heaven, no contrast between the Father *in heaven*, and the Son *on earth*. He now sets His seal from heaven upon many of His words uttered on earth. [TRENCH.] An undesigned coincidence, proving that these epistles are, as they profess, in their words, as well as substance, Christ's own addresses; not even tinged with the colour of John's style, such as it appears in his gospel and epistles. The coincidence is mainly with the three other gospels, and not with John's, which makes the coincidence more markedly undesigned. So also the clause "He that hath an ear, let him hear," is not repeated from John's gospel, but from the Lord's own words in the three synoptic gospels (Matthew, 11. 15; 13. 9; Mark, 4. 9, 23; 7. 16; Luke, 8. 8; 14. 35). 6. (Cf. *Note*, ch.

2. 7.) 7. **Philadelphia**—in Lydia, twenty-eight miles south-east of Sardis, built by Attalus Philadelphus, king of Pergamus, who died 138 B. C. It was nearly destroyed by an earthquake in the reign of Tiberius. [TACITUS, *Annals*, 2. 47.] The connection of this church with Jews there causes the address to it to have an Old Testament colouring in the images employed. It and Smyrna alone of the Seven receive unmixed praise. **he that is holy**—as in the Old Testament, "*the Holy One of Israel*." Thus Jesus and the God of the Old Testament are one. None but God is absolutely holy (*Greek hagios*, separate from evil, and perfectly hating it). In contrast to "the synagogue of Satan" (v. 9). **true**—*Greek alethinos*: VERY God, as distinguished from the false gods, and from all those who say that they are what they are not (v. 9): real, genuine. Furthermore, He perfectly realizes all that is involved in the names, God, Light (John, 1. 9; 1 John, 2. 8) Bread (John, 6. 32), the Vine (John, 15. 1); as distinguished from all typical, partial and imperfect realizations of the idea. His nature answers to His name (John, 17. 3; 1 Thessalonians, 1. 9). The *Greek alethes*, on the other hand, is *truth-speaking, truth-loving* (John, 3. 33; Titus, 1. 2). **he that hath the key of David**—the antitype of Eliakim, to whom the "key," the emblem of authority "over the house of David," was transferred from Shebna, who was removed from the office of chamberlain or treasurer, as unworthy of it. Christ, the heir of the throne of David, shall supplant all the less worthy stewards who have abused their trust in God's spiritual house, and "shall reign over the house of Jacob," literal and spiritual (Luke, 1. 32, 33). "forever," "as a Son over His own house" (Hebrews, 3. 2-6). It rests with Christ to open or shut the heavenly palace, deciding who is, and who is not, to be admitted: as He also opens, or shuts, the prison, *having the keys of hell (the grave) and death* (ch. 1. 18). The power of the keys was given to Peter and the other apostles, only when, and in so far as, Christ made him and them infallible. The supreme power belongs to Christ alone. Thus Peter rightly opened the gospel-door to the Gentiles (Acts, 10; 11. 17, 18; especially 14. 27, end). But he wrongly tried to shut the door in part again (Galatians, 2. 11-18). Eliakim had "the key of the house of David laid upon his shoulders:" Christ, as the antitypical David, Himself has the key of the supreme "government upon His shoulder." His attribute here, as in the former addresses, accords with His promise. Though "the synagogue of Satan," false "Jews" (v. 9), try to "shut" the "door" which I "set open before thee," "no man can shut it" (v. 8). **shutteth**—So *Vulgate* and *Syriac versions* read. But the four oldest MSS. read, "shall shut:" so *Coptic version* and ORIGEN. **shutteth, and no man openeth**—Two oldest MSS., B. N. *Coptic version*, and ORIGEN read, "shall open." Two oldest MSS., A. C. and *Vulgate version*, support *English version* reading. 8. **I have set**—*Greek*, "given:" it is my gracious gift to thee. **open door**—for evangelization; a door of spiritual usefulness. The *opening of a door* by Him to the Philadelphian church accords with the previous assignation to Him of "the key of David." **and**—The three oldest MSS., A. B. C. and ORIGEN read, "*which no man can shut*." **for**—"because." **a little**—This

gives the idea that Christ says, He sets before Philadelphia an open door because she has *some little strength*; whereas the sense rather is, He does so because she has "*but little strength*:" being consciously weak herself, she is the fitter object for God's power to rest on [so AQUINAS], that so the Lord Christ may have all the glory. **and hast kept**—*and so, the littleness of thy strength becoming the source of Almighty power to thee, as leading thee to rest wholly on my great power, thou hast kept my word.* GROTIUS makes "little strength" to mean that she had a church *small in numbers and external resources*: "a little flock poor in worldly goods, and of small account in the eyes of men." [TRENCH.] So ALFORD. I prefer the view given above. The *Greek* verbs are in the aorist tense: "Thou didst keep . . . didst not deny my name:" alluding to some particular occasion when her faithfulness was put to the test. 9. **I will make**—*Greek* present, "I make," *lit.*, "I give" (*Note*, v. 8). The promise to Philadelphia is larger than that to Smyrna. To Smyrna the promise was that "the synagogue of Satan" should not prevail against the faithful in her: to Philadelphia, that she should even win over some of "the synagogue of Satan" *to fall on their faces and confess God is in her of a truth.* *Translate*, "(some) of the synagogue." For until Christ shall come, and all Israel then be saved, there is but "a remnant" being gathered out of the Jews "according to the election of grace." This is an instance of how Christ set before her an "open door," some of her greatest adversaries, the Jews, being brought to the obedience of the faith. *Their worshipping before her feet* expresses the converts' willingness to take the very lowest place in the church, doing servile honour to those whom once they persecuted, rather than dwell with the ungodly. So the Philippian jailer before Paul. 10. **patience**—"endurance." "The word of my endurance" is *my gospel-word*, which teaches *patient endurance* in expectation of my coming (ch. 1. 9). *My endurance* is the endurance which I require, and which I practice. Christ Himself now *endures*, *patiently* waiting until the usurper be cast out, and all "His enemies be made His footstool." So, too, His church, for the joy before her of sharing His coming kingdom, *endures patiently.* Hence, in v. 11, follows "Behold, I come quickly." **I also**—The reward is in kind: "because thou didst keep," &c., "I also (on my side) will keep thee," &c. **from**—*Greek*, "(so as to deliver thee) out of," not to exempt *from* temptation. **the hour of temptation**—the appointed *season* of affliction and temptation (so in Deuteronomy, 4. 34, the plagues are called "the temptations of Egypt"), *lit.*, "the temptation:" the sore temptation which is coming on: the time of great tribulation before Christ's second coming. **to try them that dwell upon the earth**—those who are of earth, earthy (ch. 8. 13). "Dwell" implies that their *home* is earth, not heaven. *All mankind, except the elect* (ch. 13. 8, 14). The temptation brings out the fidelity of those *kept* by Christ, and hardens the unbelieving reprobates (ch. 9. 20, 21; 16. 11, 21). The particular persecutions which befell Philadelphia shortly after, were the earnest of the great last tribulation before Christ's coming, to which the church's attention in all ages is directed. 11.

Behold—Omitted by the three oldest MSS. and most ancient versions. **I come quickly**—the great incentive to preserving faithfulness, and the consolation under present trials. **that . . . which thou hast**—"The word of my patience," or "endurance" (v. 10), which He had just commended them for keeping, and which involved with it the attaining of the kingdom; this they would lose if they yielded to the temptation of exchanging consistency and suffering for compromise and ease. **that no man take thy crown**—which otherwise thou wouldst receive: that no tempter cause thee to lose it: not that the tempter would thus secure it for himself (Colossians, 2. 18). **12. pillar in the temple**—In one sense there shall be "no temple" in the heavenly city, because there shall be no distinction of things into sacred and secular, for all things and persons shall be holy to the Lord. The city shall be all one great temple, in which the saints shall be not merely *stone*, as in the spiritual temple now on earth, but all eminent as *pillars*: immovably firm (unlike Philadelphia, the city which was so often shaken by earthquakes, *Strabo*, 12 and 13), like the colossal pillars before Solomon's temple, Boaz (*i. e.*, "in it is strength") and Jachin ("It shall be established"): only that those pillars were outside, these shall be within the temple. **my God**—(*Note*, ch. 2. 7.) **go no more out**—The *Greek* is stronger, *never more at all*. As the elect angels are beyond the possibility of falling, being now under (as the schoolmen say) "the blessed necessity of goodness," so shall the saints be. The door shall be once for all shut, as well to shut safely in forever the elect, as to shut out the lost (Matthew, 25. 10; John, 8. 35; Cf. Isaiah, 22. 23, the type, Eliakim). They shall be priests forever unto God (ch. 1. 6). "Who would not yearn for that city out of which no friend departs, and into which no enemy enters." [AUGUSTINE in TRENCH.] **write upon him the name of my God**—as belonging to God in a peculiar sense (ch. 7. 3; 9. 4; 14. 1; and especially 22. 4), therefore secure. As the name of Jehovah ("Holiness to the Lord") was on the golden plate on the high priest's forehead (Exodus, 28. 36–38): so the saints in their heavenly royal priesthood shall bear His name openly, as consecrated to Him. Cf. the caricature of this in the brand on the forehead of the beast's followers (ch. 13. 16, 17), and on the harlot (ch. 17. 5; Cf. 20. 4.) **name of the city of my God**—as one of its citizens (ch. 21. 2, 3, 10, which is briefly alluded to by anticipation here). The full description of the city forms an appropriate close of the book. The saints' citizenship is now hidden, but then it shall be manifested: he shall have *the right to enter in through the gates into the city* (ch. 22. 14). This was the city which Abraham looked for. **now**—*Greek kaines*. Not the old Jerusalem, once called "the holy city," but having forfeited the name. *Greek nea* would express that it had recently come into existence; but *Greek kaine*, that which is new and different, superseding the worn out old Jerusalem and its polity. "John, in the gospel, applies to the old city the *Greek* name Hierosolyma. But in the Apocalypse, always, to the heavenly city the *Hebrew* name Hierusalem. The *Hebrew* name is the original and holier one: the *Greek*, the recent and more secular and political one." [BENGEL.] **my new name**—

at present incommunicable, and only known to God: to be hereafter revealed and made the believer's own in union with God in Christ. Christ's name written on him denotes he shall be *wholly Christ's*. *New* also relates to Christ, who shall assume a *new* character (answering to His "new name") entering with his saints on a kingdom—not that which He had with the Father before the worlds, but that earned by his humiliation as Son of man. Gibbon, the infidel (*Decline and Fall*, ch. 64), gives an unwilling testimony to the fulfillment of the prophecy as to Philadelphia in a temporal point of view. "Among the Greek colonies and churches of Asia, Philadelphia is still erect—a *column* in a scene of ruins—a pleasing example that the paths of honor and safety may sometimes be the same." 13. (*Note*, ch. 2. 7.)

14. **Laodiceans**—The city was in the south-west of Phrygia, on the river Lycus, not far from Colosse, and lying between it and Philadelphia. It was destroyed by an earthquake, 62 A. D., and rebuilt by its wealthy citizens without the help of the State. [TACITUS, *Annals*, 14. 27.] This wealth (arising from the excellence of its wools) led to a self-satisfied, luke-warm state in spiritual things, as v. 17 describes. See *Note*, Colossians, 4. 16, on the epistle which is thought to have been written to the Laodicean church by Paul. The church, in later times was, apparently, flourishing; for one of the councils at which the canon of Scripture was determined was held in Laodicea in 361 A. D. Hardly a Christian is now to be found on or near its site. **the Amen**—(Isaiah, 65. 16, *Hebrew*, "Bless Himself in the God of *Amen* . . . swear by the God of *Amen*;" 2 Corinthians, 1. 20.) He who not only says but is *the Truth*. The saints used *Amen* at the end of prayer or in assenting to the word of God; but none, save the Son of God, ever said, "Amen, I say unto you;" for it is the language peculiar to God, who avers *by Himself*. The New Testament formula, "Amen, I say unto you," is equivalent to the Old Testament formula, "*as I live*, saith Jehovah." In St. John's gospel alone He uses (in the *Greek*) the double "Amen" (John, 1. 51; 3. 3), &c., in *English Version*, "Verily, verily." The title happily harmonizes with the address. His unchanging faithfulness as "the Amen" contrasts with Laodicea's wavering of purpose, "neither hot nor cold" (v. 16.) The angel of Laodicea has, with some probability, been conjectured to be Archippus, to whom, thirty years previously, Paul had already given a monition as needing to be stirred up to diligence in his ministry. So the *Apostolic Constitutions*, 8. 46, name him as the first bishop of Laodicea; supposed to be the son of Philemon (Philemon, 2). **faithful and true witness**—As "the Amen" expresses the unchangeable truth of His promises; so "the faithful and true witness," the truth of His revelations as to the heavenly things which He has seen and testifies. "Faithful," *i. e.*, trustworthy (2 Timothy, 2. 11, 13). "True" is here (*Greek alethinos*) not *truth-speaking* (*Greek alethes*), but "perfectly realizing all that is comprehended in the name *Witness*" (1 Timothy, 6. 13). Three things are necessary for this, (1) To have seen with his own eyes what He attests; (2) to be competent to relate it for others; (3) to be willing truthfully to do

so. In Christ all these conditions meet. [TRENCH.] **beginning of the creation of God**—not He whom God created first but as in Colossians, 1. 15-18 (Cf. *Notes* there), the *Beginner* of all creation, its originating instrument. All creation would not be represented adoring Him if He were but one of themselves. His being the Creator is a strong guarantee for His *faithfulness* as “the Witness and Amen.” 15. **neither cold**—The antithesis to “hot,” *lit., boiling* (“*fervent*,” Acts, 18. 25; Romans, 12. 11; Cf. Song of Solomon, 8. 6; Luke, 24. 32), requires that “cold” should here mean more than negatively *cold*; it is rather, positively, *icy cold*; having never yet been warmed. The Laodiceans were in spiritual things *cold* comparatively, but not *cold* as the world outside, and as those who had never belonged to the church. The lukewarm state, if it be the transitional stage to a warmer, is a desirable state (for a little religion, if real, is better than none); but most fatal when, as here, in abiding condition, for it is mistaken for a safe state (v. 17). This accounts for Christ’s desiring that they were *cold* rather than *lukewarm*. For then there would not be the same “danger of mixed motive and disregarded principle.” [ALFORD.] Also, there is more hope of the *cold*, *i. e.*, those who are of the world and not yet warmed by the gospel call; for, when called, they may become *hot* and *fervent* Christians; such did the once-*cold* publicans, Zaccheus and Matthew, become. But the *lukewarm* has been brought within reach of the holy fire, without being heated by it into *fervour*; having religion enough to lull the conscience in false security, but not religion enough to save the soul; as Demas, 2 Timothy, 4. Such were the *helters between two opinions* in Israel (1 Kings, 18. 21; Cf. 2 Kings, 17. 41; Matthew, 6. 24). 16. **neither cold nor hot**—So one oldest MS., B., and *Vulgate* read. But two oldest MSS., *Syriac* and *Coptic*, transpose thus, “hot nor cold.” It is remarkable that the *Greek* adjectives are in the masculine, agreeing with the angel, not feminine, agreeing with the church. The Lord addresses the angel as the embodiment and representative of the church. The chief minister is answerable for his flock, if he have not faithfully warned the members of it. **I will**—*Greek*, “I am about to,” “I am ready to;” I have it in my mind: implying graciously the possibility of the threat not being executed, if only they repent at once. His dealing toward them will depend on theirs toward Him. **spue thee out of my mouth**—reject with righteous loathing, as Canaan spued out its inhabitants for their abominations. Physicians used *lukewarm* water to cause *vomiting*. *Cold* and *hot* drinks were common at feasts, but never *lukewarm*. There were hot and cold springs near Laodicea. 17. Self-sufficiency is the fatal danger of a lukewarm state. (*Note*, v. 15). **thou sayest**—virtually and mentally: if not in so many words. **increased with goods**—*Greek*, “have become enriched,” implying self-praise in self-acquired riches. The Lord alludes to Hosea, 12. 8. The riches on which they prided themselves were spiritual riches; though, doubtless, their spiritual self-sufficiency (“I have need of nothing”) was much fostered by their worldly wealth; as, on the other hand, *poverty of spirit* is fostered by *poverty* in respect to worldly

riches. **knowest not that thou** — in particular, above all others. The "THOU" in the *Greek* is emphatical. **art wretched** — *Greek*, "art the wretched one." **miserable** — So one oldest MS. reads. But two oldest MSS. prefix "the." *Translate*, "the pitiable;" "the one especially to be pitied." How different Christ's estimate of men from their own estimate of themselves, "I have need of nothing!" **blind** — whereas Laodicea boasted of a deeper than common insight into Divine things. They were not absolutely *blind*, else *eye-salve* would have been of no avail to them: but *short-sighted*. 18. Gentle and loving irony. Take *my advice*, thou who fanciest thyself *in need of nothing*. Not only art thou not in need of nothing, but art in need of the commonest necessities of existence. He graciously stoops to their modes of thought and speech: Thou art a people ready to listen to any *counsel* as to how to *buy* to advantage: then, listen to my *counsel* (for I am "*Counselor*," Isaiah, 9. 6), "*buy of me*" (*in whom*, according to Paul's epistle written to the neighbouring Colosse, and intended for the Laodicean church also, Colossians, 2. 1, 3; 4. 16, *are hidden all the treasures of wisdom and knowledge*). "*Buy*" does not imply that we can, by any work or merit of ours, *purchase* God's free gift; nay, the very purchase-money consists in the renunciation of all self-righteousness, such as Laodicea had (*v. 17*). "*Buy*" at the cost of thine own self-sufficiency (so St. Paul, Philippians, 3. 7, 8): and the giving up of all things, however dear to us, that would prevent our *receiving* Christ's salvation as a *free gift*, *i. e.*, self and worldly desires. Cf. Isaiah, 55. 1, "*Buy . . . without money and price.*" **gold tried in — fire**, "*fired* (and fresh) *from the fire*," *i. e.*, just fresh *from the furnace* which has proved its purity, and retaining its bright gloss. Sterling spiritual wealth, as contrasted with its counterfeit, in which Laodicea boasted itself. Having bought this *gold*, she will be no longer *poor* (*v. 17*). **of me** — the source of "unsearchable riches" (Ephesians, 3. 8). Laodicea was a city of extensive money transactions. [CICERO.] **mayest be rich** — *Greek*, . . . "*enriched.*" **white raiment** — "*garments.*" Laodicea's wools were famous. Christ offers infinitely whiter raiment. As "*gold tried in the fire*" expresses *faith* tested by fiery trials: so "*white raiment*," *Christ's righteousness* imputed to the believer in justification, and imparted in sanctification. **appear** — *Greek*, "*be manifested,*" *viz.*, at the last day, when every one without the wedding-garment shall be discovered. To strip one, is in the East the image of putting to open shame. So also to clothe one with fine apparel is the image of doing him honour. Man can discover his shame, God alone can cover it, so that his nakedness shall not be manifested at last (Colossians, 3. 10-14). Blessed is he whose sin is so *covered*. The hypocrite's shame may be manifested now, it must be so at last. **annoint . . . with eye-salve** — The oldest MSS. read, "*(buy of me) eye-salve (collyrium, a roll of ointment) to annoint thine eyes.*" Christ has for Laodicea an ointment far more precious than all the costly unguents of the East. The *eye* is here the conscience or inner light of the mind. According as it is sound and "*single*" (*Greek haplous*, "*simple*"), or otherwise, the

man sees aright spiritually, or does not. The Holy Spirit's unction, like the ancient eye-salve's, first smarts with conviction of sin, then heals: He opens our eyes first to ourselves in our wretchedness, then to the Saviour in His preciousness. TRENCH notices that the most sunken churches of the seven, *viz.*, Sardis and Laodicea, are the ones in which alone there are specified no opponents from without, nor heresies from within. The church owes much to God's overruling Providence which has made so often internal and external foes, in spite of themselves, to promote His cause by calling forth her energies in contending for the faith once delivered to the saints. Peace is dearly bought at the cost of spiritual stagnation, where there is not interest enough felt in religion to contend about it at all. 19. (Job, 5. 17; Proverbs, 3. 11, 12; Hebrews, 12. 5, 6.) So in the case of Manasses (2 Chronicles, 33. 11-13). **As many**—All, "He scourgeth every son whom He receiveth. And shalt thou be an exception? If excepted from suffering the scourge, thou art excepted from the number of the sons." [AUGUSTINE.] This is an encouragement to Laodicea not to despair, but to regard the rebuke as a token for good, if she profit by it. **I love**—*Greek philo*, the love of gratuitous affection, independent of any grounds for esteem in the object loved. But in the case of Philadelphia (*v. 9*), "I have loved thee" (*Greek agapesa*) with the love of esteem, founded on the judgment. Cf. *Note* in my *Engl. Gnomon* of BENGE, John, 21. 15-17. **I rebuke**—The "I" in the *Greek* stands first of the sentence emphatically. *I* in my dealings, so altogether unlike man's, in the case of all whom *I love, rebuke*. The *Greek clencho*, is the same verb as in John, 16. 8, "(the Holy Ghost) will convince (rebuke unto conviction) the world of sin." **chasten**—"chastise." The *Greek paidewo*, which in classical *Greek* means to instruct, in the New Testament means to instruct by chastisement (Hebrews, 12. 5, 6). David was rebuked unto conviction, when he cried, "I have sinned against the Lord" the chastening followed, when his child was taken from him (2 Samuel, 12. 13, 14). In the Divine chastening, the sinner at one and the same time winces under the rod and learns righteousness. **be zealous**—habitually. Present tense in the *Greek*, of a life-long course of zeal. The opposite of "lukewarm." The *Greek* by alliteration marks this: Laodicea had not been "hot" (*Greek nestos*), she is therefore urged to "be zealous" (*Greek zelute*): both are derived from the same verb, *Greek xeo*, to boil. **repent**—*Greek aorist*: of an act to be once for all done, and done at once. 20. **stand**—waiting in wonderful condescension and long-suffering. **knock**—(Song of Solomon, 5. 2.) This is a farther manifestation of His loving desire for the sinner's salvation. He who is Himself "the Door," and who bids us "knock" that it may be "opened unto" us, is first Himself to knock at the door of our hearts. If He did not knock first, we should never come to knock at His door. Cf. Song of Solomon, 5. 4-6, which is plainly alluded to here; the Spirit thus in Revelation sealing the canonicity of that mystical book. The spiritual state of the bride there, between waking and sleeping, slow to open the door to her Divine lover, answers to that of the lukewarm Laodicea here. "Love in regard to men

emptied (humbled) God ; for He does not remain in His place and call to Himself the servant whom He loved, but He comes down Himself to seek him, and He who is all-rich arrives at the lodging of the pauper, and with His own voice intimates His yearning love, and seeks a similar return, and withdraws not when disowned, and is not impatient at insult, and when persecuted still waits at the doors." [NICOLAUS CABASILAS *in* TRENCH.] *my voice*—He appeals to the sinner not only with His hand (His providence) *knocking*, but with His *voice* (His word read or heard : or rather, His Spirit inwardly applying to man's spirit the lessons to be drawn from His providences and His word). If we refuse to answer to His knocking at our door now, He will refuse to hear our knocking at His door hereafter. In respect to His second coming, also, He is even now *at the door*, and we know not how soon He may *knock*; therefore, we should always be ready to *open to Him immediately*. If any man hear—for man is not compelled by irresistible force : Christ *knocks*, but does not break open the door, though the violent take heaven by the force of prayer (Matthew, 11. 12) : whosoever does hear, does so not of himself, but by the *drawings* of God's grace (John, 6. 44) : *repentance* is Christ's gift (Acts, 5. 31). He *draws*, not drags. The Sun of righteousness, like the natural sun, the moment that *the door* is opened, pours in His light, which could not previously find an entrance. Cf. HILARY, Psalm 118. 89. *I will come in to him*—as I did to Zaccheus, *sup with him, and he with me*—Delightful reciprocity. Cf. "dwelleth in me, and I in Him" (John, 6. 56). Whereas, ordinarily, the admitted guest sups with the admittor, here the Divine guest becomes Himself the host, for He is the bread of life and the Giver of the marriage feast. Here again He alludes to the imagery of the Song of Solomon, 4. 16, where the Bride invites Him to *eat pleasant fruits*, even as He had first prepared a feast for her, "His fruit was sweet to my taste." Cf. the same interchange (John, 21. 9-13), the feast being made up of the viands that Jesus brought, and those which the disciples brought. The consummation of this blessed intercommunion shall be at the Marriage Supper of the Lamb, of which the Lord's supper is the earnest and foretaste. 21. *sit with me in my throne*—(ch. 2. 26, 27 ; 20. 6 ; Matthew, 19. 28 ; 20. 23 ; John, 17. 22, 24 ; 2 Timothy, 2. 12.) The same whom Christ had just before threatened to *spue out of his mouth*, is now offered a *seat with Him on His throne*! "The highest place is within reach of the lowest : the faintest spark of grace may be fanned into the mightiest flame of love." [TRENCH.] *even as I also*—Two thrones are here mentioned, (1) His Father's, upon which He now sits, and has sat since His ascension, after His victory over death, sin, the world : upon this none can sit Save God and the God-man Christ Jesus, for it is the incommunicable prerogative of God alone ; (2) the throne which shall be peculiarly *His* as the once humbled and then glorified *Son of man*, to be set up over the whole earth (heretofore usurped by Satan) at His coming again : in this the *victorious* saints shall share (1 Corinthians, 6. 2). The transfigured elect church shall with Christ judge and reign over the nations in the flesh, and Israel the foremost of them : ministering

blessings to them as angels were the Lord's mediators of blessing and administrators of His government in setting up His throne in Israel at Sinai. This privilege of our high calling belongs exclusively to the present time whilst Satan reigns, when alone there is scope for conflict and for *victory* (Timothy, 2. 11, 12.) When Satan shall be bound (ch. 20. 4) there shall be no longer scope for it, for all on earth shall know the Lord from the least to the greatest. This, the grandest and crowning promise, is placed at the end of the seven addresses, to gather all in one. It also forms the link to the next part of the 'book, where the Lamb is introduced seated on *His Father's throne* (ch. 4. 2, 3; 5. 5, 6). The Eastern throne is broader than ours, admitting others besides him who, as chief, occupies the center. TRENCH notices, The order of the promises in the seven epistles corresponds to that of the unfolding of the kingdom of God from its first beginnings on earth to its consummation in heaven. To the faithful at Ephesus, (1) *the tree of life in the Paradise of God* is promised (ch. 2. 7), answering to Genesis, 2. (2) Sin entered the world and death by sin; but to the faithful at Smyrna it is promised, *they shall not be hurt by the second death* (ch. 2. 11). The promise of the *hidden manna* (ch. 2. 17) to Pergamos (3) brings us to the Mosaic period, the church in the wilderness. (4.) That to Thyatira, *vis.*, *triumph over the nations* (ch. 2. 26, 27), forms the consummation of the kingdom in prophetic type, the period of David and Solomon characterized by this *power over the nations*. Here there is a division, the seven falling into two groups, *four* and *three*, as often, *e. g.*, the Lord's prayer, *three* and *four*. The scenery of the last three passes from earth to heaven, the church contemplated as triumphant, with its steps from glory to glory. (5) Christ promises to the believer of Sardis not to blot out his name out of the book of life, but to confess him before His Father and the angels at the judgment day, and clothe him with a glorified body of dazzling whiteness (v. 4, 5). To the faithful at Philadelphia (6) Christ promises, they shall be citizens of the new Jerusalem, fixed as immovable pillars there, where city and temple are one (v. 12); here not only individual salvation is promised to the believer, as in the case of Sardis, but also privileges in the blessed communion of the church triumphant. (7) Lastly, to the faithful of Laodicea is given the crowning promise, not only the two former blessings, but a seat with Christ on His throne, even as He has sat with His Father on His Father's throne (v. 21).

CHAPTER IV.

I-II. VISION OF GOD'S THRONE IN HEAVEN: THE FOUR AND TWENTY ELDERS: THE FOUR LIVING CREATURES. Here begins the revelation proper; and first, chs. 4 and 5 set before us the heavenly scenery of the succeeding visions, and God on His throne, as the *covenant God of His church* the Revealer of them to His apostle through Jesus Christ. The first great portion comprises the opening of the seals and the sounding of the trumpets (chs. 4-11). As the communication respecting the seven churches

opened with a suitable vision of the Lord Jesus as Head of the church, so the second part opens with a vision suitable to the matter to be revealed. The scene is changed from earth to *heaven*. 1. **After this**—*Greek*, "After these things," marking the opening of the next vision in the succession. Here is the transition from "the things which are" (ch. 1. 19), the existing state of the seven churches, as a type of the church in general, in John's time, to "the things which shall be hereafter," *vis.*, in relation to the time when John wrote. **I looked**—rather as *Greek*, "I saw" in vision; not as *English version* means, I directed my look that way, **was**—Omit, as not being in the *Greek*. **opened**—"standing open;" not as though John saw it in the act of being opened. Cf. Ezekiel, 1. 1; Matthew, 3. 16; Acts, 7. 56; 10. 11. But in those visions the heavens opened, disclosing the visions to those below on earth. Whereas here, heaven, the temple of God, remains closed to those on earth but John is transported in vision through an open door up into heaven, whence he can see things passing on earth or in heaven, according as the scenes of the several visions require. **the first voice which I heard**—the voice which I heard at first, *vis.*, in ch. 1. 10; *the former voice. was as it were*—Omit *was*, it not being in the *Greek*. "Behold" governs in sense both "a door," &c., and "the first voice which," &c. **Come up hither**—through the "open door." **be**—come to pass. **hereafter**—*Greek*, "after these things;" after the present time (ch. 1. 19). **And**—Omitted in the two oldest MSS., *Vulgate*, *Syriac*. **I was**—*Greek*, "I became in the Spirit" (*Note*, ch. 1. 10); I was completely wrapt in vision into the heavenly world. **was set**—not *was placed* but *was situated, lit., lay. one sat on the throne*—the Eternal Father; the Creator (*v.* 11); also, Cf. *v.* 8, with ch. 1. 4, where also the Father is designated, "Which is, and was, and is to come." When the Son, "the Lamb," is introduced (ch. 5. 5-9), a *new song* is sung which distinguishes the *Sitter on the throne* from the *Lamb*, "Thou hast redeemed us to God," and *v.* 13, "Unto him that sitteth upon the throne and unto the Lamb." So, also, in ch. 5. 7, as in Daniel, 7. 13, the *Son of man* brought before the *Ancient of days* is distinguished from Him. The Father in essence is invisible, but in Scripture, at times, is represented as assuming a visible form. 3. **was**—Omitted in the two oldest MSS., but supported by *Vulgate* and *Coptic*. **to look upon**—*Greek*, "in sight" or "appearance." **Jasper**—From ch. 21. 11, where it is called *most precious*, which the *jasper* was not. EBRARD infers it was a diamond. Ordinarily, the *jasper* is a stone of various wavy colours, somewhat transparent; in ch. 21. 11, it represents watery crystalline brightness. The *sardine*, our cornelian or else a fiery red. As the watery brightness represents God's holiness, so the fiery red His justice executing fiery wrath. The same union of white or watery brightness and fiery redness appears in ch. 1. 14; 10. 1; Ezekiel, 1. 4; 8. 2; Daniel, 7. 9. **rainbow round about the throne**—forming a complete circle (type of God's perfection and eternity; not a half circle as the earthly rainbow) surrounding the throne vertically. Its various colours, which combined, form one pure solar ray, symbolize the varied aspects of God's providential dealings uniting in one harmonious whole. Here, however, the

predominating colour among the prismatic colours is green, the most refreshing of colours to look upon, and so symbolizing God's consolatory promises in Christ to His people amid judgments on His foes. Moreover, the rainbow was the appointed token of God's covenant with all flesh and His people in particular. Hereby, God in type renewed to man the grant originally made to the first Adam. The antitype will be the "new heavens and the new earth" restored to redeemed man, just as the earth, after the destruction by the flood, was restored to Noah. As the rainbow was first reflected on the waters of the world's ruin, and continues to be seen only when a cloud is brought over the earth, so another deluge, *viz.*, of fire, shall precede the new heavens and earth; the Lord as here, on his throne, whence (v. 5) proceed "lightnings and thunderings," shall issue the commission to rid the earth of its oppressors; but then, amid judgment, when other men's hearts fail them for fear, the believer shall be re-assured by the rainbow, the covenant token, round the throne (Cf. DE BURGH, *Rev.*). The heavenly bow speaks of the shipwreck of the world through sin; it speaks also of calm and sunshine after the storm. The *cloud* is the regular token of God's and Christ's presence, *e.g.*, in the tabernacle-holiest place; on Mount Sinai at the giving of the law; at the ascension (Acts, i. 9); at His coming again (ch. i. 7). 4. *seats* — rather as the *Greek* is translated in this very verse, "thrones," of course lower and smaller than the grand central *throne*. So ch. 16. 10, "the seat (rather *throne*) of the beast," in hellish parody of God's throne. **four and twenty elders** — *Greek*, "the four and twenty (or as one oldest MS., 'twenty-four') elders:" the well-known elders. [ALFORD.] But TREGELLES translates, "Upon the twenty-four thrones (*I saw*: omitted in two oldest MSS.) elders sitting;" which is more probable, as the *twenty-four elders* were not mentioned before, whereas the *twenty-four thrones* were. They are not angels, for they have *white robes* and *crowns* of victory, implying a conflict and endurance, "Thou hast *redeemed us*"): they represent the *Heads of the Old and New Testament churches* respectively, the Twelve Patriarchs (Cf. ch. 7. 5-8, not in their personal, but in their representative character) and Twelve Apostles. So in ch. 15. 3, "the song of *Moses* and of the *Lamb*," the double constituents of the church are implied, the Old Testament and the New Testament. "Elders" is the very term for the *ministry*, both of the Old and New Testament, the Jewish and the Catholic Gentile church. The tabernacle was a "pattern" of the heavenly antitype; the Holy place, a figure of HEAVEN ITSELF. Thus Jehovah's throne is represented by the mercy-seat in the Holiest, with the Shekinah cloud over it. "The seven lamps of fire before the throne" (v. 5) are antitypical to the seven-branched candlestick also in the Holiest, emblem of the manifold Spirit of God: "the sea of glass" (v. 6) corresponds to the molten sea before the sanctuary, wherein the priests washed themselves before entering on their holy service: so introduced here in connection with the redeemed "priests unto God" (Cf. *Note*, ch. 15. 2). The "four living creatures" (v. 6, 7) answers to the cherubim over the mercy-seat. So the twenty-four throned and crowned elders are typified by the twenty-four chiefs

of the twenty-four courses of priests, *Governors* of the sanctuary, and governors of God" (1 Chronicles, 24. 5; 25). 5. **proceeded**—*Greek*, "proceed." **thunderings and voices**—The two oldest MSS. transpose, "voices and thunderings." Cf. at the giving of the law on Sinai (Exodus, 19. 16). "The *thunderings* express God's threats against the ungodly: there are voices in the thunders (ch. 10. 3), *i. e.*, not only does He threaten generally, but also predicts *special judgments*." [GROTIUS.] **seven lamps . . . seven Spirits**—The Holy Spirit in His sevenfold operation, as the light-and-life-giver (Cf. ch. 5. 6, *seven eyes . . . the seven Spirits of God*; 1. 4; 21. 23; Psalm 119. 105) and fiery purifier of the godly, and consumer of the ungodly (Matthew, 3. 11.) 6. Two oldest MSS., A., B., *Vulgate*, *Coptic* and *Syriac* read, "*As it were* a sea of glass." **like . . . crystal**—not imperfectly transparent as the ancient common glass, but like rock crystal. Contrast the turbid "many waters" on which the harlot "sitteth" (ch. 17). Cf. Job, 37. 18, "the sky . . . as a molten looking-glass." Thus, primarily, the pure ether which separates God's throne from St. John, and from all things before it, may be meant, symbolizing the "purity, calmness and majesty of God's rule." [ALFORD.] But see the analogue in the temple, the molten sea *before* the sanctuary (*Note*, v. 4, above). There is in this sea depth and transparency, but not the fluidity and instability of the natural sea (Cf. ch. 21). It stands solid, calm and clear. God's *judgments* are called "a great deep" (Psalm 36. 6). In ch. 15. 2, it is a "sea of glass mingled with fire." Thus there is symbolized here the purificatory baptism of water and the Spirit of all who are made "kings and priests unto God." In ch. 15. 2, the baptism with the fire of trial is meant. Through both all the king-priests have to pass in coming to God: His *judgments*, which overwhelm the ungodly, they stand firmly upon, as on a solid sea of glass: able like Christ to walk on the sea, as though it were solid. **round about the throne**—one in the midst of each side of the throne. **four beasts**—The *Greek* for "beasts," ch. 13. 1. 11, is different, *therion*, the symbol for the carnal man by opposition to God losing his true glory, as lord, under Him, of the lower creatures, and degraded to the level of the *beast*. Here it is *soon*, "living creatures," not *beasts*. 7. **eaft**—"a steer." [ALFORD.] The LXX. often use the *Greek* term here for an *ox* (Exodus, 22. 1; 29. 10, &c.). **as a man**—The oldest MSS. have "as of a man." 8. **about him**—*Greek*, "round about him. ALFORD connects this with the following sentence: "All round and within (their wings) they are (so two oldest MSS., A., B. and *Vulgate* read) full of eyes." St. John's object is to show that the six wings in each did not interfere with that which he had before declared, *viz.*, that they were "full of eyes before and behind." The eyes were *round* the outside of each wing, and up the *inside* of each when half expanded, and of the part of body in that inward recess. **rest not**—*lit.*, "have no rest." How awfully different the reason why the worshippers of the beast "have no rest day nor night," *viz.*, "their torment forever and ever." **Holy, holy, holy**—The "*tris-hagion*" of the *Greek* liturgies. In Isaiah, 6. 3, as here, it occurs; also Psalm 99. 3, 5, 9, where He is praised

as "holy," (1) on account of His majesty (*v* 1) about to display itself, (2.) His justice (*v* 4) already displaying itself, (3.) His mercy (*v* 6-8) which displayed itself in time past. So here "Holy," as He "who was:" "Holy," as He "who is:" "Holy," as He "who is to come." He showed Himself an object of holy worship in the past creation of all things: more fully He shows Himself so in governing all things: He will, in the highest degree, show Himself so in the consummation of all things. "Of (from) Him, through Him, and to Him, are all things: to whom be glory forever. Amen." In Isaiah, 6. 3, there is added, "the whole EARTH is full of His glory." But in Revelation this is deferred until the glory of THE LORD fills the earth, His enemies having been destroyed. [BENGEL.] Almighty—Answering to "Lord of hosts" (Sabbaoth), Isaiah, 6. 3. The cherubim here have six wings, like the seraphim in Isaiah, 6: whereas the cherubim in Ezekiel, 1. 6, had four wings each. They are called by the same name, "living creatures." But whereas in Ezekiel each living creature has all four faces, here the four belong severally one to each. See my *Note*, Ezekiel, 1. 6. The four *living creatures* answer by contrast to the four world-powers represented by four *beasts*. The fathers identified them with the four gospels, Matthew the lion, Mark the ox, Luke the man, John the eagle: these symbols, thus viewed, express not the personal character of the evangelists, but the manifold aspect of Christ in relation to the world (*four* being the number significant of world-wide extension, *e. g.*, the four quarters of the world) presented by them severally: the lion expressing *royalty*, as Matthew gives prominence to this feature of Christ; the ox, *laborious endurance*, Christ's prominent characteristic in Mark; man, *brotherly sympathy* with the whole race of man, Christ's prominent feature in Luke; the eagle *soaring majesty*, prominent in John's description of Christ as the Divine Word. But here the context best suits the view which regards the *four living creatures* as representing the *redeemed election-church* in its relation of ministering king-priests to God, and ministers of blessing to the redeemed earth, and the nations on it, and the animal creation, in which *man* stands at the head of all, *the lion* at the head of wild beasts, the *ox* at the head of tame beasts, *the eagle* at the head of birds and of the creatures of the waters. Cf. ch. 5. 8-10, "Thou hast redeemed us by thy blood out of every kindred . . . and hast made us unto our God kings and priests: and we shall reign on the earth;" and ch. 20. 4, the partakers with Christ of the first resurrection, who conjointly with Him reign over the redeemed nations that are in the flesh. Cf. as to the happy and willing subjection of the lower animal world, Isaiah. 11. 6-8; 65. 25; Ezekiel, 34. 25; Hosea, 2. 18. Jewish tradition says, the "four standards" under which Israel encamped in the wilderness, to the east Judah, to the north Dan, to the west Ephraim, to the south Reuben, were respectively a *lion*, an *eagle*, an *ox*, and a *man*, whilst in the midst was the tabernacle containing the Shekinah symbol of the Divine presence. Thus we have "the picture of that blessed period when—the earth having been fitted for being the kingdom of the Father—the court of heaven will be transferred to earth, and the

'tabernacle of God shall be with men' (ch. 21. 3), and the whole world will be subject to a never-ending theocracy" (Cf. DE BURGH, *Rev.*). The point of union between the two views given above is, Christ is the perfect realization of the ideal of man: Christ is presented in His fourfold aspect in the four gospels respectively. The redeemed election-church similarly, when in and through Christ (with whom she shall reign) she realizes the ideal of man, shall combine in herself human perfections having a fourfold aspect: (1) kingly righteousness with hatred of evil and judicial equity, answering to the "lion;" (2) laborious diligence in every duty, the "ox;" (3) human sympathy, the "man;" (4) the contemplation of heavenly truth, the "eagle." As the high-soaring intelligence, the eagle, forms the contrasted complement to practical labour, the ox bound to the soil; so holy judicial vengeance against evil, the lion springing suddenly and terribly on the doomed, forms the contrasted complement to human sympathy, the man. In Isaiah, 6. 2, we read, "Each had six wings: with twain he covered his face [in reverence, as not presuming to lift up his face to God], with twain he covered his feet [in humility, as not worthy to stand in God's holy presence], and with twain he did fly [in obedient readiness to do instantly God's command]. 9-11. The ground of praise here is God's eternity, and God's power and glory manifested in the creation of all things for His pleasure. Creation is the foundation of all God's other acts of power, wisdom and love, and therefore forms the first theme of His creatures' thanksgivings. The four living creatures take the lead of the twenty-four elders, both in this anthem, and in that *new song* which follows on the ground of their redemption (ch. 5. 8-10). 9. *when*—i. e., *whenever*: as often as. A simultaneous giving of glory on the part of the beasts, and on the part of the elders. *give*—"shall give" in one oldest MS. *for ever and ever*—Greek, "unto the ages of the ages." 10. *fall*—immediately. Greek, "shall fall down;" implying that this ascription of praise shall be repeated onward to eternity. So also "Shall worship . . . shall cast their crowns," viz., in acknowledgment that all the merit of their crowns (not kingly diadems, but the crowns of conquerors) is due to him. 11. O Lord—The two oldest MSS., A., B., *Vulgate*, and *Syriac*, add, "And our God." "Our" by virtue of creation, and especially redemption. One oldest MS., B. and *Syriac*, insert "the Holy one." But another, A., *Vulgate*, and *Coptic*, omit this, as *English Version* does. *glory, &c.*—"the glory—the honour—the power." *thou*—Emphatical in the Greek: "It is THOU who didst create." *all things*—Greek, "the all things:" the universe. *for*—Greek, "on account of:" "for the sake of thy pleasure," or "will." *English Version* is good Greek. Though the context better suits, It was because of thy will, that "they were" (so one oldest MS., A., *Vulgate*, *Syriac*, and *Coptic* read, instead of *English Version* "are:" another oldest MS., B., reads, "They were not, and were created," were created out of nothing), i. e., *were existing*, as contrasted with their previous non-existence. With God to will is to effect; to determine is to perform. So in Genesis, 1. 3, "Let there be light, and there was light;" in Hebrew an expressive tautology, the same word and tense and letters being used for

"let there be," and "there was," marking the simultaneity and identity of the will and the effect. D. LONGINUS, *on the Sublime*, sec. 9, a heathen, praises this description of God's power by "the lawgiver of the Jews, no ordinary man," as one worthy of the theme. **were created** — by thy definite act of creation at a definite time.

CHAPTER V.

1-14. THE BOOK WITH SEVEN SEALS: NONE WORTHY TO OPEN IT BUT THE LAMB: HE TAKES IT AMIDST THE PRAISES OF THE REDEEMED, AND OF THE WHOLE HEAVENLY HOST. 1. **in** — *Greek*, "(lying) upon the right hand," &c. His right hand was open, and on it lay the book. On God's part there was no withholding of His future purposes as contained in the book: the only obstacle to unsealing it is stated *v.* 3. [ALFORD.] **book** — rather, as accords with the ancient form of books, and with the *writing on the back-side*, "a roll. The *writing on the back* implies fullness and completeness, so that nothing more needs to be added (ch. 22. 18). The roll, or book, appears from the context to be "*the title deed of man's inheritance*" [DE BURGH] redeemed by Christ, and contains the successive steps by which he shall recover it from its usurper, and obtain actual possession of the kingdom already "purchased" for Himself and His elect saints. However, no portion of the roll is said to be *unfolded* and *read*: but simply the *seals* are successively *opened*, giving final access to its contents being read as a perfect whole, which shall not be until the events symbolized by the seals that have been past, when Ephesians, 3. 10, shall receive its *complete* accomplishment, and the Lamb shall reveal God's providential plans in redemption in all their manifold beauties. Thus the opening of the seals will mean the successive steps by which God in Christ clears the way for the final opening and reading of the book at the visible setting up of the kingdom of Christ. Cf., at the grand consummation, ch. 20. 12. "Another book was opened . . . the book of life;" 22. 19. None is worthy to do so save the Lamb, for He alone as such has redeemed man's forfeited inheritance, of which *the book is the title deed*. The question (*v.* 2) is not (as commonly supposed). Who should reveal the destinies of the church, (for this any inspired prophet would be competent to do)? but, Who has the **WORTH** to give man a new title to his lost inheritance? [DE BURGH.] **sealed . . . seven seals** — *Greek*, "sealed up" or "firmly sealed," &c. The number *seven* (divided into four, the world-wide number, and three, the Divine) abounds in Revelation, and expresses *completeness*. Thus, the *seven seals*, representing all power given to the Lamb; the *seven trumpets*, by which the world-kingsdoms are shaken and overthrown, and the Lamb's kingdom ushered in; and the *seven vials*, by which the beast's kingdom is destroyed. 2. **strong** — (Psalm 103. 20.) His voice penetrated heaven, earth, and Hades (ch. 10. 1-3). 3. **no man** — *Greek*, "no one." Not merely *no man*, but also *no one* of any order of beings. **in earth** — *Greek*, "upon the earth." **under the earth** — *viz.*, in Hades. **look thereon** — to look upon the contents, so as to read them. 4.

and to read—Inserted in *English Version* Greek text without good authority. One oldest MS., ORIGEN, CYPRIAN and HILARY, omit the clause. To read would be awkward standing between "to open the book" and "to look thereon." St. John having been promised a revelation of "things which must be hereafter," weeps now at his earnest desire being apparently frustrated. He is a pattern to us to imitate, as an eager and teachable learner of the Apocalypse. 5. one of—Greek, "one from among." The "elder" meant is, according to some (in Lyra), Matthew. With this accords the description here given of Christ, "the lion, which is (so the Greek) of the tribe of Judah, the root of David;" the royal, David-descended, lion-aspect of Christ being that prominent in Matthew, whence the lion among the four-fold cherubim is commonly assigned to him. GERHARD in BENDEL thought Jacob to be meant, being, doubtless, one of those who rose with Christ and ascended to heaven (Matthew, 27. 52, 53). The elders in heaven round God's throne knew better than John, still in the flesh, the far-reaching power of Christ. Root of David—(Isaiah, 11. 1, 10.) Not merely "a sucker come up from David's ancient root" (as ALFORD limits it), but also including the idea of His being Himself the root and origin of David: Cf. these two truths brought together, Matthew, 22. 42-45. Hence He is called not merely *Son of David*, but also *David*. He is at once "the branch" of David, and "the root" of David, David's Son and David's Lord, the *Lamb* slain and therefore the *Lion* of Juda: about to reign over Israel) and thence over the whole earth. prevailed—Greek "conquered:" absolutely, as elsewhere (ch. 3. 21): *gained the victory*: His past victory over all the powers of darkness entitles Him now to open the book. to open—i. e., so as to open, &c. One oldest MS. B., reads, "He that openeth," i. e., whose office it is to open, but the weight of oldest authorities is with *English Version* reading, viz., A., *Vulgate*, *Coptic*, and ORIGEN. 6. I beheld, and, lo—One oldest MS., A., omits "and, lo." Another B., CYPRIAN, &c., support "and, lo," but omit "and I beheld." In the midst of the throne—i. e., not on the throne (Cf. v. 7), but in the midst of the company (ch. 4. 4) which was "round about the throne." Lamb—Greek *arnion*: always found in Revelation exclusively, except in John, 21. 15 alone: it expresses *endearment*, viz., the endearing relation in which Christ now stands to us, as the consequence of His previous relation as the *sacrificial Lamb*. So also our relation to Him: He the *precious Lamb*, we His dear *Lambs*, one with Him. BENDEL thinks there is in Greek *arnion*, the idea of *taking the lead of the flock*. Another object of the form Greek *arnion*, the Lamb, is to put Him in the more marked contrast to Greek *therion*, the Beast. Elsewhere Greek *amnos* is found, applying to Him as the *pascal, sacrificial lamb* (Isaiah, 53. 7, LXX.; John, 1. 29, 36; Acts, 8. 32; 1 Peter, 1. 19). as it had been slain—bearing marks of His past death-wounds. He was standing, though bearing the marks of one slain. In the midst of heavenly glory Christ crucified is still the prominent object. seven horns—i. e., *perfect might*, "seven" symbolizing *perfection*; "horns," *might*. In contrast to the horns of the anti-Christian world-pow-

ers, ch. 17. 3, &c.; Daniel, 7. 7, 20; 8. 3. **seven eyes . . . the seven Spirits . . . sent forth**—So one oldest MS., A. But B. reads, "*being sent forth*." As the *seven lamps* before the throne represent the Spirit of God imminent in the Godhead, so the *seven eyes* of the Lamb represent the same sevenfold Spirit profuent from the incarnate Redeemer in His world-wide energy. The *Greek* for "sent forth," *apostellomena*, or else *apostalmenoi*, is akin to the term *apostle*, reminding us of the Spirit-impelled labours of Christ's apostles and ministers throughout the world: if the present tense be read, as seems best, the idea will be that of those labours *continually going on* unto the end. "Eyes" symbolize His all-watchful and wise providence for His church, and against her foes. 7. The book lay on the open hand of Him that sat on the throne for any to take who was found worthy. [ALFORD.] The lamb takes it from the Father in token of formal investiture into His universal and everlasting dominion as Son of man. This introductory vision thus presents before us, in summary, the consummation to which all the events in the seals, trumpets, and vials converge, *viz.*, the setting up of Christ's kingdom visibly. Prophecy ever hurries to the grand crisis or end, and dwells on intermediate events only in their typical relation to, and representation of, the end. 8. **had taken**—*Greek*, "took." **fell down before the Lamb**—Who shares worship and the throne with the Father. **harps**—Two oldest MSS., A., B., *Syriac* and *Coptic*, read, "a harp;" a kind of guitar, played with the hand or a quill. **vials**—"bowls" [TREGELLES]; censers. **odours**—*Greek*, "incense." **prayers of saints**—as the angels offer their prayers (ch. 8. 3) with incense (Cf. Psalm 141. 2). This gives not the least sanction to Rome's dogma of our praying to saints. Though they be employed by God in some way unknown to us to present our prayers (nothing is said of their *interceding* for us), yet *we* are told to pray only to Him (ch. 19. 10; 22. 8, 9). *Their own* employment is praise (whence they all have *harps*); ours is prayer. 9. **sung**—*Greek*, "sing;" it is their blessed occupation continually. The theme of *redemption* is ever new, ever suggesting fresh thoughts of praise, embodied in the "new song." **us to God**—So MS. B., *Coptic*, *Vulgate* and CYPRIAN. But A. omits "us;" and $\aleph$ reads instead, "to our God." **out of**—The present election-church gathered *out of* the world, as distinguished from the peoples gathered to Christ as the subjects, not of an election but of a general and world-wide conversion of all nations. **kindred . . . tongue . . . people . . . nation**—The number *four* marks world-wide extension; the four quarters of the world. For "kindred," *translate as Greek*, "tribe." This term and "people" are usually restricted to *Israel*; "tongue and nation" to the *Gentiles* (ch. 7. 9; 11. 9; 13. 7, the oldest reading; 14. 6). Thus there is here marked the election-church gathered from Jews and Gentiles. In ch. 10. 11, for "tribes," we find among the four terms "kings;" in 17. 15, "multitudes." 10. **made us**—A., B., $\aleph$ *Vulgate*, *Syriac* and *Coptic* read "them." The *Hebrew* construction of the third person for the first, has a graphic relation to the *redeemed* and also has a more mod-

est sound than *us, priests*. [BENGEL.] unto our God—So B., ~~read~~. But A. omits the clause. *kings*—So B. reads. But A., ~~Vulgate, Coptic and CYPRIAN~~, read, "A kingdom." ~~N~~ reads also "a priesthood" for *priests*. They who cast their crowns before the throne do not call themselves *kings* in the sight of the great King (ch. 4. 10, 11); though their priestly access has such dignity that their reigning on earth cannot exceed it. So in ch. 20. 6, they are not called "*kings*." [BENGEL.] *we shall reign on the earth*—This is a new feature added to ch. 1. 6, ~~N~~, *Vulgate and Coptic*, read, "*They shall reign*." A., B., read, "*They reign*." ALFORD takes this reading and explains it of the church EVEN NOW, in Christ her Head, reigning on the earth; "all things are being put under her feet as under His; her kingly office and rank are asserted, even in the midst of persecution." But even if we read (I think the weightiest authority is against it) "*They reign*," still it is the prophetic present for the future; the seer being transported into the future when the full number of the redeemed (represented by the *four living creatures*) shall be complete and the visible kingdom begins. The saints do spiritually reign now; but certainly not as they shall when the prince of this world shall be bound (*Notes*, ch. 20. 2-6). So far from *reigning on the earth* now, they are "made as the filth of the world and the off-scouring of all things." In ch. 11. 15, 18, the locality and time of the kingdom are marked. KELLY translates, "*reign over the earth*" (*Greek epiteles geas*), which is justified by the *Greek* (LXX., Judges, 9. 8; Matthew, 2. 22). The elders, though ruling *over the earth*, shall not necessarily (according to this passage) remain on the earth. But *English Version* is justified by ch. 3. 10. "The elders were meek but the flock of the meek independently is much larger." [BENGEL.] 11. *I beheld*—the angels; who form the outer circle whilst the church, the object of redemption, forms the inner circle nearest the throne. The heavenly hosts ranged round gaze with intense love and adoration at this crowning manifestation of God's love, wisdom and power. *ten thousand times ten thousand*—*Greek*, "myriads of myriads." 12. *to receive power*—*Greek*, "*the power*." The remaining six (the whole being *seven*, the number for *perfection* and *completeness*) are all, as well as "*power*," ranged under the one *Greek* article, to mark that they form *one* complete aggregate belonging to God and His co-equal, the Lamb. Cf. ch. 7. 12, where each of all seven has the article. *riches*—both spiritual and earthly. *Blessing*—Ascribed praise: the *will* on the creature's part, though unaccompanied by the *power*, to return blessing for blessing conferred. [ALFORD.] 13. The universal chorus of creation, including the outermost circles as well as the inner (of saints and angels), winds up the doxology. The *full* accomplishment of this is to be when Christ takes His great power and reigns visibly. *every creature*—"All His works in all places of His dominion" (Psalm 103. 22). *under the earth*—the departed spirits in Hades. *such as are*—So B. and *Vulgate*. But A. omits this. *In the sea*—*Greek*, "*upon the sea*:" the sea animals which are regarded as being on the surface. [ALFORD.] *all that are in them*—So *Vulgate*

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reads. A. omits "all (things)" here (*Greek pantas*), and reads, "I heard all (*Greek pantas*) saying;" implying the harmonious concert of all in the four quarters of the universe. **Blessing, &c.** — *Greek*, "the blessing, the honour, and the glory, and the might to the ages of the ages." The *four-fold* ascription indicates *world-wide* universality. 14. **said** — So A., *Vulgate*, and *Syriac*, read. But B., and *Coptic* read, "(I heard) saying." **Amen** — So A. reads. But B. reads, "the (accustomed) Amen." As in ch. 4. 11, the four and twenty elders asserted God's worthiness to receive the glory, as having created all things, so here the four living creatures ratify by their "Amen" the whole *creation's* ascription of the glory to Him. **four and twenty** — Omitted in the oldest MSS.: *Vulgate* supports it. **him that liveth forever and ever** — Omitted in all the MSS.: inserted by commentators from ch. 4. 9. But there, where the thanksgiving is expressed, the words are appropriate; but here less so, as their worship is that of silent prostration. "Worshipped" (*viz.*, God and the Lamb). So in ch. 11. 1, "worship" is used absolutely.

CHAPTER VI.

I-17. THE OPENING OF THE FIRST SIX OF THE SEVEN SEALS. Cf. *Note*, ch. 5. 1. Many (MEDE, FLEMING, NEWTON, &c.) hold that all these seals have been fulfilled, the sixth having been so by the overthrow of Paganism and establishment of Christianity under Constantine's edict, 313 A. D. There can, however, be no doubt that at least the sixth seal is future, and is to be at the coming again of Christ. The great objection to supposing the seals to be finally and exhaustively fulfilled (though, probably, particular events may be partial fulfillments typical of the final and fullest one), is that, if so, they ought to furnish (as the destruction of Jerusalem, according to Christ's prophecy, does) a strong eternal evidence of Revelation. But it is clear they cannot be used for this, as hardly any two interpreters of this school are agreed on what events constitute the fulfillment of each seal. Probably not isolated facts, but *classes* of events preparing the way for Christ's coming kingdom, are intended by the opening of the seals. The four living creatures severally cry at the opening of the first four seals, "Come;" which fact marks the division of the *seven*, as often occurs in this sacred number, into *four* and *three*. 1. **one of the seals** — The oldest MSS., A., B., C., *Vulgate*, and *Syriac* read, "one of the seven seals." **noise** — The three oldest MSS. read this in the nominative or dative, not the genitive as *English Version*, "I heard one from among the four living creatures saying, as (it were) the voice (or, as with the voice) of thunder." The first living creature was like a lion (ch. 4. 7): his voice is in consonance. Implying the lion-like boldness with which, in the successive great revivals, the faithful have testified for Christ, and especially a little before His coming shall testify. Or, rather, their earnestness in praying for *Christ's coming*. **Come and see** — One oldest MS., B., has "And see." But A., C. and *Vulgate* reject it. ALFORD rightly objects to *English Version*

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reading, "Whither was John to come? Separated as he was by the glassy sea from the throne, was he to cross it?" Contrast the form of expression, ch. 10. 8. It is much more likely to be the cry of the redeemed to the Redeemer, "Come" and deliver the groaning creature from the bondage of corruption. Thus, v. 2 is an answer to the cry, *went (lit., came)* forth corresponding to "Come." "Come," says GROTIUS, is the living creature's address to John, *calling his earnest attention*. But it seems hard to see how "Come" by itself can mean this. Cf. the only other places in Revelation where it is used, ch. 4. 1; 22. 17. If the four living creatures represent the four gospels, the "Come" will be their invitation to every one (for it is not written that they addressed *John*) to accept Christ's salvation whilst there is time, as the opening of the seals marks a progressive step toward the end (Cf. ch. 22. 17). Judgments are foretold as accompanying the *preaching of the gospel as a witness to all nations* (ch. 14. 6-11; Matthew, 24. 6-14). Thus the invitation, "Come," here, is aptly parallel to Matthew, 24. 14. The opening of the four first seals are followed by judgments preparatory for His coming. At the opening of the fifth seal, the martyrs above express the same (v. 9, 10; Cf. Zechariah, 1. 10). At the opening of the sixth seal, the Lord's coming is ushered in with terrors to the ungodly. At the seventh, the consummation is fully attained (ch. 11. 15). 2. Evidently Christ, whether in person, or by His angel, preparatory to his coming again, as appears from ch. 19. 11, 12. **bow**—(Psalm 45. 4, 5.) **crown**—*Greek stephanos*, the garland or wreath of a conqueror, which is also implied by His *white horse*, white being the emblem of victory. In ch. 19. 11, 12, the last step in His victorious progress is represented: accordingly, there He wears *many diadems* (*Greek diademata*; not merely *Greek stephanoi*, crowns or wreaths), and is personally attended by the hosts of heaven. Cf. Zechariah, 1 and 6; especially v. 10 below, with Zechariah, 1. 12; also Cf. the colours of the four horses. **and to conquer**—*i. e.*, so as to gain a lasting victory. All four seals usher in *judgments* on the earth, as the power which opposes the reign of Himself and His church. This, rather than the work of conversion and conviction, is primarily meant, though doubtless, secondarily, the elect will be gathered out through His word and His judgments. 3. **and see**—Omitted in the three oldest MSS., A., B., C., and *Vulgate*. 4. **red**—the colour of *blood*. The colour of the horse in each case answers to the mission of the rider. Cf. Matthew, 10. 24-36, "Think not I am come to send *peace* on earth: I came not to send *peace*, but a *sword*." The *white* horse of Christ's bloodless victories is soon followed, through man's perversion of the gospel, by the *red* horse of bloodshed; but this is overruled to the clearing away of the obstacles to Christ's coming kingdom. The patient *ox* is the emblem of the second *living creature* who, at the opening of this seal, saith, "Come." The saints amidst judgments on the earth in patience "endure to the end." **that they should kill**—The *Greek* is indicative future, "that they may, as they also shall, kill one another." 5. **Come and see**—The two oldest MSS., A., C., and *Vulgate*, omit "and see." B. retains

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the words. **black**—Implying *sadness* and *want*. **had**—*Greek*, “having.” a pair of **balances**—the symbol of scarcity of provisions, the bread being doled out by weight. 6. a **voice**—oldest MSS., A., C., read, “as it were a voice.” B. reads as *English Version*. The voice is heard “in the midst of the four living creatures” (as Jehovah in the Shekinah cloud manifested His presence between the cherubim): because it is only for the sake of, and in connexion with, His redeemed, that God mitigates His judgments on the earth. A **measure**—“A choenix.” Whilst making food scarce, do not make it so much so that a choenix (about a day’s provision of wheat, variously estimated at two or three pints) shall not be to be got “for a penny” (*denarius*, eight-and-a-half pence of our money, probably the day’s wages of a labourer). *Famine* generally follows the *sword*. Ordinarily, from sixteen to twenty measures were given for a denarius. The *sword*, *famine*, *noisome beasts*, and the *pestilence*, are God’s four judgments on the earth. A spiritual famine, too, may be included in the judgment. The “Come,” in the case of this third seal, is said by the third of the four living creatures, whose likeness is a *man*: indicative of sympathy and human compassion for the sufferers. God in it tempers judgment with mercy. Cf. Matthew, 24. 7, which indicates the very calamities foretold in these seals, *nation rising against nation* (the sword), *famines, pestilences* (v. 8), and *earthquakes* (v. 12). **three measures of barley for a penny**—the cheaper and less nutritious grain, bought by the labourer who could not buy enough wheat for his family with his day’s wages, a denarius, and, therefore, buys barley. **see thou hurt not the oil and the wine**—the luxuries of life, rather than necessities: the oil and wine were to be spared for the refreshment of the sufferers. 7. and **see**—Supported by B. Omitted by A., C., and *Vulgate*. The *fourth living creature*, who was “like a flying eagle,” introduces this seal: implying high-soaring intelligence, and judgment descending from on high fatally on the ungodly, as the king of birds on his prey. 8. **pale**—“livid.” [ALFORD.] **Death**—personified. **Hell**—*Hades* personified. **unto them**—*Death* and *Hades*. So A., C., read. But B. and *Vulgate* read, “to him.” **fourth part of the earth**—Answering to the first four seals; his portion as one of the four, being a *fourth part*. **death**—pestilence: Cf. Ezekiel, 14. 21, with the four judgments here, the *sword*, *famine*, *pestilence*, and *wild beasts*: the *famine* the consequence of the *sword*: *pestilence*, that of *famine*; and *beasts* multiplying by the consequent depopulation. **with the beasts**—*Greek*, *by*: more direct agency. These four seals are marked off from the three last, by the four living creatures introducing them with “Come.” The calamities indicated are not restricted to one time, but extend through the whole period of church history to the coming of Christ, before which last great and terrible day of the Lord they shall reach their highest aggravation. The first seal is the summary, Christ going forth conquering till all enemies are subdued under Him, with a view to which the judgments subsequently specified accompany the *preaching of the gospel for a witness to all nations*. 9. The three last seals relate to the invisible, as the first four to the visible

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world ; the fifth, to the martyrs who have died as believers ; the sixth, to those who have died, or who shall be found at Christ's coming, unbelievers, *viz.*, "the kings . . . great men . . . bondman . . . freeman ;" the seventh, to the silence in heaven. The scene changes from earth to heaven : so that interpretations which make these three last consecutive to the first four seals, are very doubtful. **I saw**—in spirit. For souls are not naturally visible. **under the altar**—As the blood of sacrificial victims slain on the altar was poured *at the bottom of the altar*, so the souls of those sacrificed for Christ's testimony are symbolically represented as *under the altar*, in heaven ; for the life or animal *soul* is in the *blood*, and blood is often represented as crying for vengeance (Genesis, 4. 10). The altar in heaven, antitypical to the altar of sacrifice, is Christ crucified. As it is the altar that sanctifies the gift, so it is Christ alone who makes our obedience, and even our sacrifice of life for the truth, acceptable to God. The sacrificial altar was not in the sanctuary, but outside : so Christ's literal sacrifice, and the figurative sacrifice of the martyrs took place, not in the heavenly sanctuary, but outside, here on earth. The only altar in heaven is that antitypical to the temple-altar of incense. The blood of the martyrs cries from the earth, under Christ's cross, whereon they may be considered virtually to have been sacrificed ; their souls cry from under the altar of incense, which is Christ in heaven, by whom alone the incense of praise is accepted before God. They are *under Christ*, in His immediate presence, shut up unto Him in joyful eager expectancy until He shall come to raise the sleeping dead. Cf. the language of 2 Macc. 7. 36, as indicating Jewish opinion on the subject. Our brethren who have now suffered a short pain are dead *under (Greek) God's covenant* of everlasting life. **testimony which they held**—*i. e.*, which they bore, as committed to them to bear. Cf. ch. 12. 17, "*Have* (same *Greek* as here) the testimony of Jesus." 10. **How long**—*Greek*, "Until when?" As in the parable the woman (symbol of the church) *cries day and night* to the unjust judge for justice against her adversary who is always oppressing her (Cf. below, ch. 12. 10) ; so the elect (not only on earth, but *under Christ's covering*, and in His presence in paradise) *cry day and night* to God, who will assuredly, in his own time, avenge His and their cause, "though He bear *long* with them." This passage need not be *restricted* to some particular martyrdoms, but have been, and are, receiving, and shall receive partial fulfillments, until their last exhaustive fulfillment before Christ's coming. So as to the other events foretold here. The glory even of those in Paradise shall only be complete when Christ's and the church's foes are cast out, and the earth become Christ's kingdom at His coming to raise the sleeping saints. **Lord**—*Greek*, "Master," implying that He has them and their foes and all His creatures as absolutely at His disposal, as a master has his *slaves*: hence, in v. 11, "*fellow-servants*," or *fellow-slaves*, follows. **Holy**—*Greek*, "the Holy one." **avenge**—"exact vengeance for our blood." **on**—*Greek*, "*from them*." **that dwell on the earth**—the ungodly, of earth earthy, as distinguished from the church, whose home and heart are even

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now in heavenly places. **11. white robes**—The three oldest MSS., A., B., C., read, "A white robe was given." **every one of**—One oldest MS., B., omits this. A., C., read, "unto them, unto each;" i. e., unto them severally. Though their joint cry for the riddance of the earth from the ungodly is not yet granted, it is intimated that it will be so in due time; meanwhile, *individually* they receive the white robe, indicative of light, joy and triumphant victory over their foes, even as the Captain of their salvation goes forth on a *white horse conquering and to conquer*: also of purity and sanctity through Christ. Maimonides says that the Jews used to array priests, when approved of, *in white robes*: thus the sense is, they are admitted among the blessed ones, who, as spotless priests, minister unto God and the Lamb. **should**—So C. reads. But A., B., "*shall rest*." **a little season**—One oldest MS., B., omits "little." A., C., support it. Even if it be omitted, is it to be inferred that the "season" is short as compared with eternity? BENGEL fancifully made a *season* (*Greek chronus*, the word here used) to be one thousand one hundred and eleven one-ninth years, and a *time* (ch. 12. 12, 14, *Greek kairos*) to be a fifth of a *season*, i. e., two hundred and twenty-two two-ninths years. The only distinction in the *Greek* is, a *season* (*Greek chronus*) is a sort of aggregate of *times*. *Greek kairos*, a specific time, and so of short duration. As to their *rest*, Cf. ch. 14. 13 (the same *Greek anapauomai*); Isaiah, 57. 2; Daniel, 12. 13. **until their . . . brethren . . . be fulfilled**—In number. Until their full number shall have been completed. The number of the elect is definitely fixed: perhaps to fill up that of the fallen angels. But this is mere conjecture. The *full* blessedness and glory of all the saints shall be simultaneous. The earlier shall not anticipate the later saints. A., C., read, "shall have been accomplished;" B., ~~8~~, read, "shall have accomplished (their course)." **12.** As v. 4, 6-8, the sword, famine and pestilence, answer to Matthew, 24. 6, 7; and v. 9, 10, as to martyrdom, answers to Matthew, 24. 9, 10; so this passage, v. 12-17, answers to Matthew, 24. 29, 30, "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven . . . then shall all the tribes of the earth mourn, and they shall see the Son of man coming," &c.: imagery describing the *portents* of the immediate coming of the day of the Lord; but *not the coming itself* until the elect are sealed, and the judgments invoked by the martyrs descend on the earth, the sea and the trees (ch. 7). **and, lo**—So A. reads; but B., C., omit "lo." **earthquake**—*Greek*, "shaking" of the heavens, the sea and the dry land: the shaking of these mutable things being the necessary preliminary to the setting up of those *things which cannot be shaken*. This is one of the *catchwords* [WORDSWORTH] connecting the sixth seal with the sixth trumpet (ch. 11. 13) and the seventh vial (ch. 16. 17-21); also the seventh seal (ch. 8. 5). **sackcloth**—One kind made of the "hair" of Cilician goats, was called "cilicium," or Cilician cloth, and was used for tents, &c. Paul, a Cilician, made such tents (Acts, 18. 3). **moon**—A., B., C., and oldest versions read, "the whole moon:" the full moon: not merely the crescent moon. **as blood**—(Joel, 2. 31). **13. stars . . . fell . . . as a fig-tree casteth**

her... *figs*—(Isaiah, 34. 4; Nahum, 3. 12). The church shall be then ripe for glorification, the antichristian world for destruction, which shall be accompanied with mighty phenomena in nature. As to the stars falling to the earth, Scripture describes natural phenomena as they would appear to the spectator, not in the language of scientific accuracy; and yet, whilst thus adapting itself to ordinary men, it drops hints which show that it anticipates the discoveries of modern science. 14. *departed*—*Greek*, “*was separated from*” its place: “*was made to depart.*” Not as ALFORD, “*parted asunder*,” for, on the contrary, it was rolled *together* as a scroll which had been open is rolled up and laid aside. There is no “*asunder one from another*” here in the *Greek*, as in Acts, 15. 39, which ALFORD copies. *mountain*... *moved out of*... *places*—(Psalm 121. 1, *Margin*; Jeremiah, 3. 23; 4. 24; Nahum, 1. 5.) This total disruption shall be the precursor of the new earth, just as the pre-Adamic convulsions prepared it for its present occupants. 15. *kinge*... *hid themselves*—Where was now the spirit of those whom the world had so greatly feared? [BENGEL.] *great men*—statesmen and high civil officers. *rich men*... *chief captains*—The three oldest MSS., A., B., C., transpose thus, “*chief captains*... *rich men.*” *mighty*—The three oldest MSS., A., B., C., read, “*strong*” physically (Psalm 33. 16). *In*—*lit.*, *into*: ran into, so as to *hide themselves* in. *dene*—“*caves.*” 16. *from the face*—(Psalm 34. 16.) On the whole verse, Cf. Hosea, 10. 8; Luke, 23. 30. 17. *Lit.*, “*the day, the great (day),*” which can only mean the last great day. After the Lord has exhausted all His ordinary judgments, the sword, famine, pestilence and wild beasts, and still sinners are impenitent, the great day of the Lord itself shall come. Matthew, 24, plainly forms a perfect parallelism to the six seals, not only in the events, but also in the order of their occurrence: *v.* 3, the first seal; *v.* 6, the second seal; *v.* 7, the third seal; *v.* 7, end, the fourth seal; *v.* 9, the fifth seal, the persecutions and abounding iniquity under which, as well as consequent judgments accompanied with gospel-preaching to all nations as a witness, are particularly detailed, *v.* 9-28; *v.* 29, the sixth seal. *to stand*—to stand justified, and not condemned before the Judge. Thus the sixth seal brings us to the verge of the Lord's coming. The ungodly “*tribes of the earth*” tremble at the signs of His immediate approach. But before He actually inflicts the blow in person, “*the elect*” must be “*gathered*” out.

CHAPTER VII.

1-17. SEALING OF THE ELECT OF ISRAEL. THE COUNTLESS MULTITUDE OF THE GENTILE ELECT. 1. *And*—So B. and *Syriac*. But A., C., *Vulgate* and *Coptic*, omit “*and.*” *after these things*—A., B., C. and *Coptic*, read “*after this.*” The two visions in this chapter come in as an episode *after* the sixth seal and before the seventh seal. It is clear that though “*Israel*” may elsewhere designate the spiritual Israel, “*the elect (church) on earth*” [ALFORD], here, where the names of the tribes one by one are

specified, these names cannot have any but the literal meaning. The second advent will be the time of the restoration of the kingdom to Israel, when the times of the Gentiles shall have been fulfilled and the Jews shall at last say, "Blessed is He that cometh in the name of the Lord." The period of the Lord's absence has been a blank in the history of the Jews as a nation. As then Revelation is the Book of the Second Advent [DE BURGH] naturally mention of God's restored favour to Israel occurs among the events that usher in Christ's advent. **earth . . . sea . . . tree**—The judgments to descend on these are in answer to the martyr's prayer under the fifth seal. Cf. the same judgments under the fifth trumpet, the sealed being exempt (ch. 9. 4). **on any tree**—Greek, "against any tree" (Greek *epi ti dendron*); but "on the earth," Greek *epi tes gees*). **2. from the east**—Greek, "... the rising of the sun." The quarter from which God's glory oftenest manifests itself. **3. Hurt not**—by letting loose the destructive winds. **till we have sealed the servants of our God**—Parallel to Matthew, 24. 31, "His angels . . . shall gather together His elect from the four winds." God's love is such, that He cannot do any thing in the way of judgment, till His people are secured from hurt (Genesis, 19. 22). Israel, at the eve of the Lord's coming, shall be found re-embodied as a nation; for its tribes are distinctly specified (Joseph, however, being substituted for Dan; whether because antichrist is to come from Dan or because Dan is to be antichrist's especial tool [ARETHAS, tenth century], Cf. Genesis, 49. 17; Jeremiah, 8. 16; Amos, 8. 14; just as there was a Judas among the Twelve.) Out of these tribes a believing remnant will be preserved from the judgments which shall destroy all the antichristian confederacy (ch. 6. 12-17), and shall be transfigured with the elect church of all nations, viz., 144,000 (or whatever number is meant by this symbolical number), who shall faithfully resist the seductions of antichrist, whilst the rest of the nation, restored to Palestine in unbelief, are his dupes and at last his victims. Previously to the Lord's judgments on antichrist and his hosts, these latter shall destroy two-thirds of the nation, one-third escaping, and, by the Spirit's operation through affliction, turning to the Lord, which remnant shall form the nucleus on earth of the Israelite nation, that is from this time to stand at the head of the millennial nations of the world. Israel's spiritual resurrection shall be "as life from the dead" to all the nations. As now a regeneration goes on here and there of individuals, so there shall then be a regeneration of nations universally, and this in connection with Christ's coming. Matthew, 24. 34, "this generation (the Jewish nation) shall not pass till all these things be fulfilled," which implies that Israel can no more pass away before Christ's advent than Christ's own words can pass away (the same Greek), Matthew, 24. 35. So exactly Zechariah, 13. 8, 9; 14. 2-4, 9-21; Cf. 12. 2-14; 13. 1, 2. So, also, Ezekiel, 8. 17, 18; 9. 1-7, especially v. 4. Cf., also, Ezekiel, 10. 2, with ch. 8. 5, where the final judgments actually fall on the earth, with the same accompaniment, the fire of the altar cast into the earth; including the fire scattered over the city. So again, ch. 14. 1, the same 144,000 appear on Zion with the Father's name in their

forehead, at the close of the section, chs. 12, 13, 14, concerning the church and her foes. Not that the saints are exempt from trial: v. 14 proves the contrary; but their trials are distinct from the *destroying* judgments that fall on the world: from these they are exempted, as Israel was from the plagues of Egypt, especially from the last, the Israelite doors having the protecting seal of the bloodmark. **foreheads**—The most conspicuous and noblest part of man's body; whereon the helmet, "the hope of salvation," is worn. 4. *Twelve* is the number of the tribes, and appropriate to the church: 3 by 4: 3, the divine number multiplied by 4, the number for world-wide extension. 12 by 12 implies *fixity and completeness*, which is taken a thousand-fold in 144,000. A thousand implies the world perfectly pervaded by the Divine: for it is ten, the world number, raised to the power of three, the number of God. of all the tribes—*lit.*, "out of every tribe:" not 144,000 of each tribe, but the aggregate of the 12,000 from every tribe. **children**—*Greek*, "sons of Israel." Ch. 3. 12; 21. 12, are no objection, as ALFORD thinks, to the literal Israel being meant: for, in consummated glory, still the church will be that "built on the foundation of the (*Twelve*) apostles (Israelites), Jesus Christ (an Israelite) being the chief corner-stone." Gentile believers shall have the name of *Jerusalem written on them*, in that they shall share the citizenship antitypical to that of the literal Jerusalem. 5-8. Judah (meaning *praise*) stands first, as Jesus' tribe. Benjamin, the youngest, is last; and with him is associated second last, Joseph. Reuben, as originally first-born, comes next after Judah, to whom it gave place, having, by sin, lost its primogeniture right. Besides the reason given above, another akin for the omission of Dan is, its having been the first to lapse into idolatry (Judges, 18); for which same reason the name Ephraim, also (Cf. Judges, 17; Hosea, 4. 17), is omitted, and Joseph substituted. Also, it had been now for long almost extinct. Long before, the Hebrews say [GROTIUS], it was reduced to the one family of Hussim, which perished subsequently in the wars before Ezra's time. Hence it is omitted, 1 Chronicles, 4-8. Dan's small numbers are joined here to Naphthali's, whose brother he was by the same mother. [BENGEL.] The twelve times twelve thousand sealed ones of Israel are the nucleus of transfigured humanity [AUBERLEN], to which the elect Gentiles are joined, "a multitude which no man could number." v. 9 (*i. e.*, the church of Jews and Gentiles indiscriminately, in which the Gentiles are the predominant element, Luke, 21. 24. The word "tribes," *Greek*, implies that *believing Israelites* are in this *countless multitude*). Both are in heaven, yet ruling over the earth, as ministers of blessing to its inhabitants; while upon earth the world of nations is added to the kingdom of Israel. The twelve apostles stand at the head of the whole. The upper and the lower congregation, though distinct, are intimately associated. 9. **no man**—*Greek*, "no one." of all nations—*Greek*, "out of every nation." The human race is one nation by origin, but afterward separated itself into tribes, peoples and tongues; hence, the one singular stands first, followed by the three plurals. **kindreds**—*Greek*, "tribes." **people**—*Greek*, "peoples." The "first-fruits unto

the Lamb," the 144,000 (ch. 14. 1-4) of Israel, are followed by a copious harvest of all nations, an election *out of* the Gentiles, as the 144,000 are an election out of Israel (*Note, v. 3*). **white robes** — (*Note, ch. 6. 11*; also ch. 3. 5, 18; 4. 4.) **palms in . . . hands** — the antitype to Christ's entry into Jerusalem amidst the palm-bearing multitude. This shall be just when He is about to come visibly and take possession of His kingdom. The *palm-branch* is the symbol of joy and triumph. It was used at the feast of tabernacles, on the fifteenth day of the seventh month, when they kept feast to God in thanksgiving for the ingathered fruits. The antitypes shall be the completed gathering in of the harvest of the elect redeemed here described. Cf. Zechariah, 14. 16, whence it appears that the *earthly* feast of tabernacles will be renewed, in commemoration of Israel's preservation in her long wilderness-like sojourn among the nations from which she shall now be delivered, just as the original typical feast was to commemorate her dwelling for forty years in booths or tabernacles in the literal wilderness. 10. **cried** — *Greek*, "cry," in the three oldest MSS., A., B., C., *Vulgate*, *Syriac*, and *Coptic*. It is their continuing, ceaseless employment. **salvation** — *lit.*, "THE salvation:" all the praise of our salvation be ascribed to our God. At the Lord's entry into Jerusalem, the type, similarly *salvation*, is the cry of the palm-bearing multitudes. *Hosanna* means *save us now*; taken from Psalm 118. 25, in which Psalm (14. 15, 22, 26) the same connexion occurs between *salvation*, the *tabernacles* of the righteous, and the Jews' cry to be repeated by the whole nation at Christ's coming. "Blessed be he that cometh in the name of the Lord." 11. The angels, as in ch. 5. 11, in their turn take up the anthem of praise. There it was "*many* angels," here it is "*all* the angels." **stood** — "were standing." [ALFORD.] 12. *Greek*, "The blessing, the glory, the wisdom, the thanksgiving, the honour, the power, the might [the doxology is *sevenfold*, implying its totality and completeness], unto the ages of the ages." 13. **answered** — *viz.*, to my thoughts; spoke, asking the question which might have been expected to arise in John's mind from what has gone before. One of the twenty-four elders, representing the Old and New Testament ministry, appropriately acts as interpreter of this vision of the glorified church. **What, &c.** — *Greek* order, "These which are arrayed in white robes, who are they?" 14. **Sir** — *Greek*, "Lord." B., C., *Vulgate*, *Syriac*, *Coptic* versions, and CYPRIAN read, "My Lord." A., omits "My," as *English Version*. **thou knowest** — Taken from Ezekiel, 37. 3. Comparatively ignorant ourselves of divine things, it is well for us to look upwards for divinely-communicated knowledge. **came** — rather as *Greek*, "come:" implying that they are *just come*. **great tribulation** — *Greek*, "THE great tribulation:" "the tribulation, the great one," *viz.*, the tribulation to which the martyrs were exposed under the fifth seal, the same which Christ foretells as about to precede His coming (Matthew, 24. 21, *great tribulation*), and followed by the same signs as the sixth seal (Matthew, 24. 29, 30). Cf. Daniel, 12. 1: including also retrospectively all the *tribulation* which the saints of all ages have had to pass through. Thus this seventh chapter is a recapitulation of the vision of the six seals.

ch. 6, to fill up the outline there given in that part of it which affects the faithful of that day. There, however, their number was waiting to be completed, but here it is completed, and they are seen taken out of the earth before the judgments on the anti-Christian apostasy: with their Lord, they, and all His faithful witnesses and disciples of past ages, wait for His coming and their coming to be glorified and reign together with Him. Meanwhile, in contrast with their previous sufferings, they are exempt from the hunger, thirst, and scorching heats of their life on earth (*v.* 16), and are fed and refreshed by the Lamb of God Himself (*v.* 17; ch. 14. 1-4, 13): an earnest of their future perfect blessedness in both body and soul united (ch. 21. 4-6; 22. 1-5). **washed . . . robes . . . white in the blood of . . . Lamb**—(ch. 1. 5; Isaiah, 1. 18; Hebrews, 9. 14; 1 John, 1. 7; Cf. Isaiah, 61. 10; Zechariah, 3. 3-5.) Faith applies to the heart the purifying blood: once for all for justification, continually throughout the life for sanctification. 15. **Therefore**—Because they are so washed white; for without it they could never have entered God's holy heaven: ch. 22. 14, "Blessed are those who *wash their robes* (the oldest MSS. reading) that they may have right to the tree of life, and may enter in through the gates into the city," 15; 21. 27; Ephesians, 5. 26, 27. **before**—*Greek*, "in the presence of." Matthew, 5. 8; 1 Corinthians, 13. 12, "face to face." **throne . . . temple**—These are connected because we can approach the heavenly King only through priestly mediation; therefore, Christ is at once King and Priest on His throne. **day and night**—*i. e.*, perpetually: as those approved of as priests by the Sanhedrim were clothed in white, and kept by turns a perpetual watch in the temple at Jerusalem: Cf. as to the singers, 1 Chronicles, 9. 33, "day and night;" Psalm 134. 1. Strictly "there is no night" in the heavenly sanctuary (ch. 22. 5). **In his temple**—in what is the heavenly analogue to His temple on earth, for strictly there is "no temple therein" (ch. 21. 22). "God and the Lamb are the temple" filling the whole, so that there is no distinction of sacred and secular places, the city is the temple, and the temple the city. Cf. ch. 4. 8, "the four living creatures rest not *day and night*, saying, Holy," &c. **shall dwell among them**—rather (*Greek scenosei ep' autous*), "shall be the tabernacle over them" (Cf. ch. 21. 3; Leviticus, 26. 11; especially Isaiah, 4. 5, 6; 8. 14; 25. 4; Ezekiel, 37. 27). His *dwelling among them* is to be understood as a secondary truth, besides what is expressed, *viz.*, His being their *covert*. When once He *tabernacled among us as the Word made flesh*, He was in great lowliness; then He shall be in great glory. 16. (Isaiah, 49. 10.) **hunger no more**—as they did here. **thirst any more**—(John, 4. 13.) **the sun**—literally, scorching in the East. Also, symbolically, the sun of persecution. **neither . . . light**—*Greek*, "by no means at all . . . light" (fall), &c. **heat**—as the sirocco. 17. **In the midst of the throne**—*i. e.*, in the middle point in front of the throne (ch. 5. 6). **feed**—*Greek*, "tend as a shepherd." **living fountains of water**—A., B., *Vulgate*, and CYPRIAN read, (eternal) "*life's* fountains of waters." "Living" is not supported by the old authorities.

CHAPTER VIII.

1-13, SEVENTH SEAL. PREPARATION FOR THE SEVEN TRUMPETS. THE FOUR FIRST, AND THE CONSEQUENT PLAGUES. 1. was—*Greek*, "came to pass;" "began to be." **silence in heaven about . . . half an hour**—The last seal having been broken open, the book of God's eternal plan of redemption is open for the Lamb to read to the blessed ones of heaven. The *half-hour's silence* contrasts with the previous jubilant songs of the great multitude, taken up by the *angels* (ch. 7. 9-11). It is the solemn introduction to the employments and enjoyments of the eternal Sabbath-rest of the people of God, commencing with the Lamb's reading the book heretofore sealed up, and which we cannot know till then. In ch. 10. 4, similarly at the eve of the sounding of the seventh trumpet, when the seven thunders uttered their voices, John is forbidden to write them. The seventh trumpet (ch. 11. 15-19) winds up God's vast plan of providence and grace in redemption, just as the seventh seal brings it to the same consummation. So also the seventh vial, ch. 16. 17. Not that the seven seals, the seven trumpets, and the seven vials, though parallel, are repetitions. They each trace the course of divine action up to the grand consummation in which they all meet, under a different aspect. *Thunders, lightnings, an earthquake, and voices*, close the seven thunders and the seven seals alike (Cf. ch. 8. 5, with ch. 11. 19). Cf. at the seventh vial, the voices, thunders, lightnings, and earthquake, ch. 16. 18. The *half-hour silence* is the brief pause GIVEN TO JOHN between the preceding vision and the following one, implying, on the one hand, the solemn introduction to the eternal sabbatism which is to follow the seventh seal; and, on the other, the silence which continued during the incense accompanied prayers which usher in the first of the seven trumpets (ch. 8. 3-5). In the Jewish temple, musical instruments and singing resounded during the whole time of the offering of the sacrifices, which formed the first part of the service. But at the offering of incense, solemn silence was kept (Psalm 62. 1, "My soul waiteth upon God," *Margin*, "is silent;" 65. 1, *Margin*), the people praying secretly all the time. The *half-hour stillness* implies, too, the earnest adoring expectation with which the blessed spirits and the angels await the succeeding unfolding of God's judgments. A *short space* is implied; for even an *hour* is so used (ch. 17. 12; 18. 10, 19). **2. the seven angels**—Cf. the apocryphal *Tobit*, 12. 15, "I am Raphael, one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy one." Cf. Luke, 1. 19, "I am Gabriel, that stand in the presence of God." **stood—Greek**, "stand." **seven trumpets**—These come in during the time whilst the martyrs rest until their fellow servants also, that should be killed as they were, should be fulfilled; for it is the inhabitants of the earth on whom the judgments fall, on whom also the martyrs prayed that they should fall (ch. 6. 10). All the ungodly, and not merely some one portion of them, are meant, all the opponents and obstacles in the way of the kingdom of Christ and His saints, as is

proved by ch. 11. 15, 18, end at the close of the seven trumpets. The Revelation becomes more special only as it advances further (ch. 13; 16. 10; 17; 18). By the seven trumpets the world kingdoms are overturned to make way for Christ's universal kingdom. The first four are connected together; and the last three, which alone have *Woe, woe, woe* (v. 7-13). 3. **another angel** — not Christ, as many think; for He, in Revelation, is always designated by one of His proper titles; though, doubtless, He is the only true High Priest, the Angel of the covenant, standing before the golden altar of incense, and there, as Mediator, offering up his people's prayers, rendered acceptable before God through the incense of His merit. Here the angel acts merely as a *ministering spirit*, just as the twenty-four elders have *vials full of odours* or incense, *which are the prayers of saints*, and which they present before the Lamb. How precisely their ministry, in perfuming the prayers of the saints and offering them on the altar of incense, is exercised, we know not, but we do know they are not to be prayed to. If we send an offering of tribute to the king, the king's messenger is not allowed to appropriate what is due to the king alone. **there was given unto him** — The angel does not provide the incense: it is *given to him* by Christ, whose meritorious obedience and death are the incense, rendering the saints' prayers well-pleasing to God. It is not the saints who give the angel the incense; nor are their prayers identified with the incense; nor do they offer their prayers to him. Christ alone is the Mediator, through whom, and to whom, prayer is to be offered. **offer it with the prayers** — rather as *Greek*, "give it to the prayers," so rendering them efficacious as a *sweet-smelling savour* to God. Christ's merits alone can thus *incense* our prayers, though the angelic ministry be employed to attach this incense to the prayers. The saint's praying on earth, and the angel's incensing in heaven, are simultaneous. **all saints** — The prayers both of the saints in the heavenly rest, and of those militant on earth. The martyr's cry is the foremost, and brings down the ensuing judgments. **golden altar** — Antitype to the earthly. 4. **the smoke . . . which came with the prayers . . . ascended up** — rather, "the smoke of the incense FOR (or given TO: 'given' being understood from v. 3) the prayers of the saints ascended up, out of the angel's hand in the presence of God." The angel merely burns the incense given him by Christ the High Priest, so that its smoke blends with the ascending prayers of the saints. The saints themselves are priests; and the angels in this priestly ministration are but *their fellow-servants* (ch. 19. 10). 5. **cast it into the earth** — *i. e., unto the earth*; the hot coals off the altar cast on the earth, symbolize God's fiery judgments about to descend on the church's foes in answer to the saints' incense-perfumed prayers which have just ascended before God and those of the martyrs. How marvellous the power of the saints' prayers! **there were** — "there took place" or "ensued." **voices . . . thunderings, &c.** — B. places the "voices" after "thunderings." A. places it after "lightnings." 6. **sound** — blow the trumpets. 7. The common feature of the first four trumpets is, the judgments under them affect *natural objects*, the accessories of life, the earth, trees, grass, the sea, rivers, fountains, the light of

the sun, moon and stars. The last three, the *woe-trumpets* (v. 13), affect men's life with pain, death and hell. The language is evidently drawn from the plagues of Egypt, five or six out of the ten exactly corresponding; the *hail*, the *fire* (Exodus, 9. 24), the *water turned to blood* (Exodus, 7. 19), the *darkness* (Exodus, 10. 21), the *locusts* (Exodus, 10. 12), and, perhaps, the *death* (ch. 9. 18). Judicial retribution in kind characterizes the inflictions of the four first, those elements which had been abused punishing their abusers. mingled with—A., B., and *Vulgate*, read *Greek* . . . "in blood." So in the case of the second and third vials (ch. 16. 3, 4). upon the earth—*Greek*, "unto the earth." A., B., *Vulgate* and *Syriac*, add, "And the third of the earth was burnt up." So under the third trumpet, the *third* of the rivers is affected; also, under the sixth trumpet, the *third* part of men are killed. In Zechariah 13. 8, 9, this tripartite division appears but the proportions reversed, two parts killed, only a third preserved. Here, *vice versa*, two-thirds escape, one-third is smitten. The fire was the predominant element. all green grass—no longer a third but all is burnt up. 8. as it were—not literally a mountain; a mountain-like burning mass. There is a plain allusion to Jeremiah, 51. 25; Amos, 7. 4. third part of the sea became blood—In the parallel second vial, the *whole* sea (not merely a *third*) becomes blood. The overthrow of Jericho, the type of the antichristian Babylon, after which Israel, under Joshua (the same name as *Jesus*), victoriously took possession of Canaan, the type of Christ's and His people's kingdom is, perhaps, alluded to in the *seven trumpets*, which end in the overthrow of all Christ's foes and the setting up of His kingdom. On the *seventh* day, at the *seventh* time, when the *seven* priests blew the *seven* rams' horn trumpets, the people shouted and the walls fell flat; and then ensued the blood-shedding of the foe. A mountain-like fiery mass would not naturally change water into blood; nor would the third part of *ships* be thereby destroyed. The symbolical interpreters take the *ships* here to be *churches*. For the *Greek* here for ships is not the common one, but that used in the gospels of the apostolic vessel in which Christ taught; and the first churches were in the shape of an inverted ship; and the *Greek* for destroyed is also used of heretical *corruptions* (1 Timothy, 6. 5). 10. a lamp—a torch. 11. The symbolizers interpret the *star fallen from heaven* as a chief minister (ARIUS, according to BULLINGER, BENGE, &c.; or some future false teacher, if, as is more likely, the event be still future) falling from his high place in the church, and instead of shining with heavenly light as a *star*, becoming a torch lit with earthly fire and smouldering with smoke. And *wormwood*, though medicinal in some cases, if used as ordinary water, would not only be disagreeable to the taste but also fatal to life; so "heretical wormwood changes the sweet Siloas of Scripture into deadly Marahs." [WORDS-WORTH.] Contrast the converse change of bitter Marah water into sweet (Exodus, 15. 23, &c.) ALFORD gives as an illustration in a physical point of view, the conversion of water into *fire-water* or *ardent* spirits, which may yet go on to destroy even as many as a third of the ungodly in the latter days. 12. third part—Not a total ob-

scuration as in the sixth seal (ch. 6. 12, 13). This *partial* obscuration, therefore, comes between the prayers of the martyrs under the fifth seal and the last overwhelming judgments on the ungodly under the sixth seal, at the eve of Christ's coming. *the night likewise* — withdrew a third part of the light which the bright eastern moon and stars ordinarily afford. 13. *an angel* — A., B., *Vulgate*, *Syriac*, and *Coptic*, read for "angel," which is supported by none of the oldest MSS., "an eagle:" the symbol of judgment descending fatally from on high; the king of birds pouncing on the prey. Cf. this fourth trumpet and the flying eagle with the fourth seal introduced by the fourth living creature, "like a flying eagle," ch. 4. 7, 6. 7, 8: the aspect of Jesus as presented by the fourth evangelist. *John* is compared in the cherubim (according to the primitive interpretation) to a flying eagle: *Christ's divine majesty* in this similitude is set forth in the Gospel according to John, His *judicial visitations* in the Revelation of John. Contrast "another angel," or *messenger*, with "the everlasting gospel," ch. 14. 6. *through the midst of heaven* — *Greek*, "in the mid-heaven," i. e., in the part of the sky where the sun reaches the *meridian*: in such a position as that the eagle is an object conspicuous to all. *the inhabitants of the earth* — the ungodly, the "men of the world," whose "portion is in this life," upon whom the martyrs had prayed that their blood might be avenged (ch. 6. 10). Not that they sought personal revenge, but their zeal was for the honour of God against the foes of God and His church. *the other* — *Greek*, "the remaining voices."

CHAPTER IX.

1-21. THE FIFTH TRUMPET: THE FALLEN STAR OPENS THE ABYSS WHENCE ISSUE LOCUSTS. THE SIXTH TRUMPET. FOUR ANGELS AT THE EUPHRATES LOOSED. 1. The last three trumpets of the seven are called, from ch. 8. 13, *the woe-trumpets*. *fall* — rather as *Greek*, "fallen." When John saw it, it was not in the act of *falling*, but had *fallen* already. This is a connecting link of this fifth trumpet with ch. 12. 8, 9, 12, "*woe to the inhabitants of the earth, for the devil is come down,*" &c. Cf. Isaiah, 14. 12, "How art thou *fallen from heaven*, Lucifer, Son of the Morning!" *the bottomless pit* — *Greek*, "the pit of the abyss:" *the orifice of the hell* where Satan and his demons dwell. 3. *upon* — *Greek*, "unto," or "into." *as the scorpions of the earth* — As contrasted with the "locusts" which come up *from hell*, and are not "of the earth." *have power* — *vis.*, to sting 4. *not hurt the grass . . . neither . . . green thing . . . neither . . . tree* — the food on which they ordinarily prey. Therefore, not natural and ordinary locusts. Their natural instinct is supernaturally restrained to mark the judgment as altogether Divine. *those men which* — *Greek*, "the men whose-*over*." In — *Greek*, "*upon* their forehead." Thus this fifth trumpet is proved to follow the *sealing* in ch. 7, under the sixth seal. *None* of the saints are hurt by these locusts, which is not true of the saints in Mahomet's attack, who is supposed by many to be meant by the locusts; for many true believers fell in the Mahome-

dan invasions of Christendom. 5. *they . . . they* — The subject changes: the first "they" is the *locusts*; the second is the *unsealed, five months* — the ordinary time in the year during which locusts continue their ravages. *their torment* — the torment of the sufferers. This fifth verse and v. 6 cannot refer to an invading army. For an army would *kill*, and not merely *torment*. 6. *shall desire* — *Greek*, "eagerly desire:" set their mind on. *shall flee* — So B., *Vulgate*, *Syriac*, and *Coptic* read. But A., *N*, read, "*Fleeth*," *vis.*, continually. In ch. 6. 16, which is at a later stage of God's judgments, the ungodly seek annihilation, not from the torment of their suffering, but from fear of the face of the Lamb before whom they have to stand. 7. *prepared unto battle* — *Greek*, "made ready unto war." Cf. *Note*, Joel, 2. 4, where the resemblance of locusts to horses is traced: the plates of a horse armed for battle are an image, on a larger scale, of the outer shell of the locust. *Crowns* — (Nahum, 3. 17.) ELLIOTT explains this of the *turbans* of Mahomedans. But how could turbans be "like gold?" ALFORD understands it of the head of the locusts actually ending in a crown-shaped fillet which resembled gold in its material. *as the faces of men* — The "as" seems to imply the locusts here do not mean *men*. At the same time they are not natural locusts, for these do not sting *men* (v. 5). They must be supernatural. 8. *hair of women* — long and flowing. An Arabic proverb compares the antlers of locusts to the hair of girls. EWALD in ALFORD understands the allusion to be to the hair on the legs or bodies of the locusts: Cf. "rough caterpillars," Jeremiah, 51. 27. *as the teeth of lions* — (Joel, 1. 6, as to locusts.) 9. *as it were breastplates of iron* — not such as forms the thorax of the natural locust. *as . . . chariots* — (Joel, 2. 5-7.) *battle* — *Greek*, "war." 10. *tails like unto scorpions* — like unto the tails of scorpions. *and there were stings* — There is no oldest MS. for this reading. A., B., *N*, *Syriac* and *Coptic* read, "and (they have) stings: and in their tails (is) their power (*lit.*, *authority*: authorized power) to hurt," &c. 11. *And* — So *Syriac*. But A., B., *N*, omit "and." *had* — *Greek*, "have." *a king . . . which is the angel* — *English Version*, agreeing with A., *N*, reads the (*Greek*) article before "angel," in which reading we must *translate*, "They have as king over them the angel," &c. Satan (Cf. v. 1). Omitting the article with B., we must *translate*, "They have as king an angel," &c. one of the chief demons under Satan: I prefer from v. 1, the former. *bottomless pit* — *Greek*, "abyss." *Abaddon* — *i. e.*, *perdition or destruction* (Job, 26. 6; Proverbs, 27. 20). The locusts are supernatural instruments in the hands of Satan to torment, and yet not kill the ungodly, under this fifth trumpet. Just as in the case of godly Job, Satan was allowed to torment with elephantiasis, but not to touch his *life*. In v. 20, these two woe-trumpets are expressly called "plagues." ANDREAS of Cesarea, A. D. 500, held, in his Commentary on Revelation, that the locusts mean *evil spirits* again permitted to come forth on earth and afflict men with various plagues. 12. *Greek*, "The one woe." *hereafter* — *Greek*, "after these things." I agree with ALFORD, DE BURGH, &c., that

these locusts from the abyss refer to judgments about to fall on the ungodly immediately before Christ's second advent. None of the interpretations which regard them as past are satisfactory. Joel, 1. 2-7; 2. 1-11, is strictly parallel, and expressly refers (2-11) TO THE DAY OF THE LORD GREAT AND VERY TERRIBLE: v. 10 gives the portents accompanying the day of the Lord's coming, *the earth quaking, the heavens trembling, the sun, moon and stars withdrawing their shining*: v. 18, 31, 32, also point to the immediately succeeding deliverance of Jerusalem: Cf. also, the previous last conflict in the valley of Jehoshaphat, and the dwelling of God thenceforth in Zion, blessing Judah. DE BURGH confines the locust-judgment to the Israelite land, even as the sealed in ch. 7 are Israelites; not that there are not others sealed as elect in the earth: but that, the judgment being confined to Palestine, the sealed of Israel alone needed to be expressly excepted from the visitation. Therefore, he translates throughout, "THE LAND" (i. e., of Israel and Judah), instead of "the earth." I incline to agree with him. 13. a voice — lit., "one voice." from — Greek, "out of." the four horns — A., Vulgate (Amiatinus MS.), Coptic and Syriac, omit "four." B. and CYPRIAN support it. The four horns together gave forth their voice, not diverse, but one. God's revelation (e. g., the gospel), though in its aspects fourfold (four expressing worldwide extension: whence four is the number of the evangelists), still has but one and the same voice. However, from the parallelism of this sixth trumpet to the fifth seal (ch. 6. 9, 10) the martyrs' cry for the avenging of their blood from the altar reaching its consummation under the sixth seal and sixth trumpet, I prefer understanding this cry from the four corners of the altar, to refer to the saints' prayerful cry from the four quarters of the world, incensed by the angel, and ascending to God from the golden altar of incense, and bringing down in consequence fiery judgments. N omits the whole clause, "one from the four horns." 14. In — Greek, (epi to potamo), "ON," or "AT, the great river." Euphrates — (Cf. ch. 16. 12.) The river whereat Babylon, the ancient foe of God's people, was situated. Again, whether from the literal region of the Euphrates, or from the spiritual Babylon (the apostate church, especially ROME), four angelic ministers of God's judgments shall go forth, assembling an army of horsemen throughout the four quarters of the earth, to slay a third of men. The brunt of the visitation shall be on Palestine. 15. were — "which had been prepared." [TREGELLES rightly.] for an hour, &c. — rather as Greek, "for (i. e., against) THE hour, and day, and month, and year," viz., appointed by God. The Greek article (teen), put once only before all the periods, implies that the hour in the day, and the day in the month, and the month in the year, and the year itself, had been definitely fixed by God. The article would have been omitted had a sum total of periods been specified, viz., 391 years and one month (the period from A. D. 1281, when the Turks first conquered the Christians, to 1672, their last conquest of them, since which last date their empire has declined). slay — not merely to "hurt" (v. 10), as in the fifth trumpet. third part — (Note, ch. 8. 7-12.) of men — viz., of earthy men, ch. 8. 13, "inhabiters of the earth," as distinguished

from God's sealed people (of which the sealed of Israel, ch. 7, form the nucleus). 16. Cf. with these 200,000,000, Psalm 68. 17; Daniel, 7. 10. The hosts here are evidently, from their numbers and their appearance (v. 17), not merely *human* hosts, but probably *infernal*, though constrained to work out God's will (Cf. v. 1, 2). **and I heard**—A., B., **℣**, *Vulgate, Syriac, Coptic, and CYPRIAN*, omit "and." 17. **thus**—as follows. **of fire**—the *fiery colour* of the breastplates answering to the *fire* which issued out of their mouths. **of jacinth**—*lit., of hyacinth colour*, the hyacinth of the ancients answering to our *dark blue iris*: thus, their *dark-dull-coloured* breastplates correspond to the *smoke* out of their mouths. **brimstone**—*sulphur-coloured*: answering to the *brimstone* or sulphur out of their mouths. 18. **By these three**—A., B., C., **℣** read (*apo* for *hupo*), "From:" implying the *direction* whence the slaughter came: not direct instrumentality as "by" implies. A., B., C., **℣**, also add "plagues" after "three." *English Version* reading, which omits it, is not well supported. **by the fire**—*Greek*, "owing to the fire," *lit., out of*. 19. **their**—A., B., C., **℣** read, "the power of the horses." **In their mouth**—whence issued the *fire, smoke, and brimstone* (v. 17). Many interpreters understand the *horsemen* to refer to the myriads of Turkish cavalry arrayed in scarlet, blue, and yellow (*fire, hyacinth, and brimstone*), the *lion-headed horses* denoting their invincible courage, and the *fire and brimstone* out of their mouths, the gunpowder and artillery, introduced into Europe about this time, and employed by the Turks; the tails, like serpents, having a venomous sting, the false religion of Mahomet supplanting Christianity, or, as ELLIOTT thinks, the Turkish Pachas' horse tails, worn as a symbol of authority.(!) All this is very doubtful. Considering the parallelism of this sixth trumpet to the sixth seal, the likelihood is that events are intended immediately preceding the Lord's coming. "The false prophet" (as Isaiah, 9. 15, proves), or second beast, having the horns of a lamb, but speaking as the *dragon*, who supports by lying miracles the final antichrist, seems to me to be intended. Mahomet, doubtless, is a forerunner of him, but not the exhaustive fulfiller of the prophecy here: Satan will, probably, toward the end, bring out all the powers of hell for the last conflict (*Note*, "devils," v. 20; Cf. v. 1, 2, 17, 18). **with them**—with the serpent heads and their venomous fangs. 20. **the rest of the men**—*i. e.*, the ungodly. **yet**—So A., *Vulgate, Syriac and Coptic*, B., **℣** read, "did not even repent of," *vis.*, so as to give up "the works," &c. Like Pharaoh hardening his heart against repentance, notwithstanding the plagues. **of their hands**—(Deuteronomy, 31. 29.) Especially the idols *made by their hands*. Cf. ch. 13. 14, 15, "the image of the beast" (ch. 19. 20). **that they should not**—So B. reads. But A., C., **℣** read, "... shall not;" implying a prophecy of *certainly* that it shall be so. **devils**—*Greek*, "demons;" which lurk beneath the idols which idolaters worship. 21. **sorceries**—witchcrafts by means of *drugs* (so the *Greek*). One of the fruits of the unrenewed flesh: the sin of the heathen: about to be repeated by apostate Christians in the last days, ch. 22. 15, "sorcerers." The heathen who shall have rejected the

proffered gospel and clung to their fleshly lusts, and apostate Christians who shall have relapsed into the same, shall share the same terrible judgments. The worship of images was established in the East in 842 A. D. **fornication**—singular: whereas the other sins are in the plural. Other sins are perpetrated at intervals: those lacking purity of heart indulge in *one* perpetual fornication. [BENGEL.]

CHAPTER X.

I-II. VISION OF THE LITTLE BOOK. As an episode was introduced between the sixth and seventh seals, so there is one here (ch. 10. 1-11, 14) after the sixth and introductory to the seventh trumpet (ch. 11. 15, which forms the grand consummation). The church and her fortunes are the subject of this episode: as the judgments on the unbelieving *inhabitants of the earth* (ch. 8. 13) were the exclusive subject of the fifth and sixth woe-trumpets. Ch. 6. 11, is plainly referred to in *v. 6* below; in ch. 6. 11, the martyrs crying to be avenged were told they must "rest yet for a little season" or *time*: in *v. 6*, here they are assured, "There shall be no longer (any interval of) time:" their prayer shall have no longer to wait, but (*v. 7*) *at the trumpet-sounding of the seventh angel* shall be consummated, and *the mystery of God* (His mighty plan heretofore hidden, but then to be revealed) *shall be finished*. The *little open book* (*v. 2, 9, 10*) is given to John by the angel with a charge (*v. 11*) that he *must prophesy again concerning* (so the *Greek*) *peoples, nations, tongues and kings*: which prophecy (as appears from ch. 11) affects those *peoples, nations, tongues and kings* only in relation to ISRAEL AND THE CHURCH, who form the main object of the prophecy. 1. **Another mighty angel**—as distinguished from the *mighty angel* who asked as to the former and more comprehensive book (ch. 5. 2), "Who is worthy to open the book?" **clothed with a cloud**—The emblem of God coming in judgment. **a—A., B., C., N** read "The:" referring to (ch. 4. 3) *the rainbow* already mentioned. **rainbow upon his head**—The emblem of covenant mercy to God's people, amidst judgment on God's foes. Resumed from ch. 4. 3 (see *Note* there). **face as . . . the sun**—(ch. 1. 16; 18. 1.) **feet as pillars of fire**—(ch. 1. 15; Ezekiel, 1. 7.) The angel, as representative of Christ, reflects His glory, and bears the insignia attributed in ch. 1. 15, 16; 4. 3, to Christ himself. The *pillar of fire* by night led Israel through the wilderness, and was the symbol of God's presence. 2. **He had—Greek, "Having."** **in his hand**—in his left hand: as in *v. 5* (*Note*), *he lifts up his right hand to heaven*. **a little book**—A roll *little* in comparison with the "book" (ch. 5. 1) which contained the *whole* vast scheme of God's purposes, not to be fully read till the final consummation. This other, a *less book*, contained only a portion which John was now to make his own (*v. 9. 11*) and then to use in prophesying to others. The New Testament begins with the word "book" (*Greek biblus*), of which "the little book" (*Greek biblasidion*) is the diminutive, "the little bible," the Bible in miniature. **upon the sea . . . earth**—Though the beast with seven heads is about to arise

out of the *sea* (ch. 13. 1), and the beast with two horns like a lamb (ch. 13. 11) out of the *earth*, yet it is but for a time, and that *time shall no longer be* (v. 6, 7) when once *the seventh trumpet is about to sound*: the angel with his right foot on the *sea*, and his left on the *earth*, claims both as God's, and as about soon to be cleared of the usurper and his followers. 3. *As . . . Heu* — Christ, whom the angel represents, is often so symbolized (ch. 5. 5, "the Lion of the tribe of Judah"). *seven thunders* — *Greek*, "the seven thunders." They form part of the apocalyptic symbolism; and so are marked by the article as *well known*. Thus *thunderings* marked the opening of the seventh seal (ch. 8. 1, 5): so also at the seventh vial (ch. 16. 17, 18). WORDSWORTH calls this *the prophetic use of the article*: "the thunders, of which more hereafter." Their full meaning shall be only known at the grand consummation marked by the seventh seal, the seventh trumpet (ch. 11. 19), and the seventh vial. *uttered their* — *Greek*, "*spoke their own voices*;" i. e., voices peculiarly *their own*, and not now revealed to men. 4. *When* — *ℵ* reads. "Whatsoever things." But most MSS. support *English Version*. *uttered their voices* — A., B., C., *ℵ* omit "their voices." Then *translate*, "Had spoken," *unto me* — Omitted by A., B., C., *ℵ Syriac*. *seal up* — The opposite command to ch. 22. 10. Even though at *the time of the end* the things *sealed* in Daniel's time were to be revealed, yet not so the voices of these thunders. Though heard by John, they were not to be imparted by him to others in this book of Revelation: so terrible are they that God in mercy withholds them, since "sufficient unto the day is the evil thereof." The godly are thus kept from morbid ponderings over the evil to come; and the ungodly are not driven by despair into utter wrecklessness of life. ALFORD adds another aim in concealing them, *viz.*, "godly fear, seeing that the arrows of God's quiver are not exhausted." Besides the terrors foretold, there are others unutterable and more horrifying lying in the background. 5. *lifted up his hand* — So A. and *Vulgate* read. But B., C., *ℵ Syriac, Coptic*, "... his *right hand*." It was customary to lift up the hand toward heaven, appealing to the God of truth, in taking a solemn oath. There is in this part of the vision an allusion to Daniel, 12. Cf. v. 4. with Daniel, 12. 4, 9; and this v. 5, 6, end, with Daniel, 12. 7. But there the angel clothed in linen, and standing upon the waters, sware "a time, times and a half," were to interpose before the consummation: here, on the contrary, the angel standing with his left foot on the earth, and his right upon the sea, swears *there shall be time no longer*. There he lifted up both hands to heaven; here he has the *little book* now open (whereas in Daniel *the book* is sealed) in his left hand (v. 2), and he *lifts up* only his *right hand* to heaven. 6. *liveth for ever and ever* — *Greek*, "liveth unto the ages of the ages" (Cf. Daniel, 12. 7). *created heaven . . . earth . . . sea, &c.* — This detailed designation of God as the Creator, is appropriate to the subject of the angel's oath, *viz.*, the consummating of the mystery of God (v. 7) which can surely be brought to pass by the same Almighty power that created all things, and by none else. *that there should be time no longer* — *Greek*, "that time (i. e., an

interval of time) no longer shall be." The martyrs shall have no longer a time to wait for the accomplishment of their prayers for the purgation of the earth by the judgments which shall remove their and God's foes from it (ch. 6. 11). The appointed *season or time* of delay is at an end (the same *Greek* is here as in ch. 6. 11, *chronos*). Not as *English Version* implies, Time shall end and eternity begin. 7. **But**—Connected with v. 6. "There shall be no longer time (*i. e.*, delay), *but* in the days of the voice of the seventh angel, when he is about to (so the *Greek*) sound his trumpet (so the *Greek*), then (*lit.*, also; which conjunction often introduces the consequent member of a sentence) the mystery of God is finished," *lit.*, *has been finished*; the prophet regarding the future as certain as if it were past. A., C., **N** and *Coptic*, read the past tense (*Greek eclesthee*). B. reads, as *English Version*, the future (*Greek telesthee*), "should be finished" (Cf. ch. 11. 15-18). Sweet consolation to the waiting saints! The seventh trumpet shall be sounded without further delay. **the mystery of God**—the theme of the "little book" and so of the remainder of the Apocalypse. What a grand contrast to the "mystery of iniquity, Babylon." The mystery of God's scheme of redemption, once hidden in God's secret counsels and dimly shadowed forth in types and prophecies, but now more and more clearly revealed according as the gospel-kingdom develops itself, up to its fullest consummation at the end. Then, finally, His servants shall praise Him most fully for the glorious consummation of the mystery in having taken to Himself and His saints the kingdom so long usurped by Satan and the ungodly. Thus this verse is an anticipation of ch. 11. 15-18. **declared to**—*Greek*, "declared the glad tidings to." "The mystery of God" is the *gospel glad tidings*. The office of the *prophets* is to receive the *glad tidings* from God in order to *declare* them to others. The final consummation is the great theme of the gospel announced to and by the prophets (Cf. Galatians, 3. 8). 8. **spake . . . and said**—So *Syriac* and *Coptic* read. But A., B., C. "(I heard) again speaking with me and saying" (*Greek lalousan . . . legousan*). **little book**—So **N** and B. read. But A., C., "the book." 9. *Greek*, "I went away." John here leaves heaven, his standing point of observation heretofore, to be near the angel standing on the earth and sea. **Give**—A., B., C. and *Vulgate*, read the infinitive, "Telling him to give." **eat it up**—appropriate its contents so entirely as to be assimilated with (as food) and become part of thyself, so as to impart them the more vividly to others. His finding the roll sweet to the taste at first, is because it was the Lord's will he was doing and because, divesting himself of carnal feeling, he regarded God's will as always agreeable, however bitter might be the message of judgment to be announced. Cf. Psalm 40. 8, *Margin*, as to Christ's inner complete appropriation of God's word. **thy belly bitter**—Parallel to Ezekiel, 2. 10, "There was written therein lamentations, and mourning, and woe." **as honey**—(Psalm 19. 10; 119. 103). Honey sweet to the mouth sometimes turns into bile in the stomach. The thought that God would be glorified (ch. 11. 3-6,

11-18) gave him the sweetest pleasure. Yet, afterward, the *belly* or carnal natural feeling, was embittered with grief at the prophecy of the coming bitter persecutions of the church (ch. 11. 7-10). Cf. John, 16. 1, 2. The revelation of the secrets of futurity is *sweet* to one at first but *bitter* and distasteful to our natural man, when we learn the cross which is to be borne before the crown shall be won. John was grieved at the coming apostasy and the sufferings of the church at the hands of antichrist. 10. *the little book*—So A., C. But B., ~~N~~ and *Vulgate*, "the book." *was bitter*—*Greek*, "was embittered." 11. *he said*—A., B. and *Vulgate*, read, "*they say unto me*;" an indefinite expression for "it was said unto me." *Thou must*—The obligation lies upon thee, as the servant of God, to prophesy at His command. *again*—as thou didst already in the previous part of this book of Revelation. *before*—rather as *Greek* (*epilaos*), "*concerning many peoples*," &c., *viz.*, in their relation to the church. The eating of the book, as in Ezekiel's case, marks John's inauguration to his prophetic office—here to a fresh stage in it, *viz.*, the revealing of the things which befall the holy city and the church of God—the subject of the rest of the book.

CHAPTER XI.

1-19. MEASUREMENT OF THE TEMPLE. THE TWO WITNESSES' TESTIMONY: THEIR DEATH, RESURRECTION AND ASCENSION. THE EARTHQUAKE. THE THIRD WOE. THE SEVENTH TRUMPET USHERS IN CHRIST'S KINGDOM. THANKSGIVING OF THE TWENTY-FOUR ELDERS. This eleventh chapter is a compendious summary of, and introduction to, the more detailed prophecies of the same events to come, in chs. 12, 13, 14, 15, 16, 17, 18, 19, 20. Hence we find *anticipatory* allusions to the subsequent prophecies: Cf. v. 7, "the beast that ascendeth out of the bottomless pit" (not mentioned before), with the detailed accounts, ch. 13. 1, 11; 17. 8; also, v. 8, "the great city," with ch. 14. 8; 17. 1, 5; 18. 10. 1. and the angel stood—Omitted in A., *Vulgate* and *Coptic*. Supported by B., and *Syriac*. If it be omitted, *the reed* will, in construction, agree with "saying." So WORDSWORTH takes it. The *reed*, the canon of Scripture, the measuring reed of the church, our rule of faith, *speaks*. So, in ch. 16. 7, *the altar* is personified as *speaking* (Cf. *Note* there). The Spirit speaks in the canon of Scripture (the word *canon* is derived from *Hebrew kaneh*, "a reed," the word here used: and John it was who completed the canon). So VICTORINUS, AQUINAS and VITRINGA. "Like a rod," *viz.*, *straight*, like a *rod of iron* (ch. 2. 27), unbending, destroying all error, and that "cannot be broken." Ch. 2. 27; Hebrews, 1. 8, *Greek*, "a rod of straightness," *English Version*, "a sceptre of righteousness:" this is added to guard against it being thought that the *reed* was one "shaken by the wind." In the abrupt style of the Apocalypse, "saying" is possibly indefinite, put for "*one said*." Still WORDSWORTH'S view agrees best with the *Greek*. So the ancient commentator, ANDREAS, of Cesarea, in the end of the fifth century (Cf. *Note*, v. 3. 4). *the temple*—*Greek naon* (as distinguished from the

Greek hieron, or temple in general), the holy place, "*the sanctuary*," the altar—of incense; for it alone was in the sanctuary (*Greek naos*). The measurement of the holy place seems to me to stand parallel to the sealing of the elect of Israel under the sixth seal. God's elect are symbolized by the sanctuary at Jerusalem (1 Corinthians, 3. 16, 17, where the same *Greek* word *naos* occurs for "temple," as here). Literal Israel in Jerusalem, and with the temple restored (Ezekiel, 40. 3, 5, where also the temple is measured with the measuring reed, 41, 42, 43, 44), shall stand at the head of the elect church. The measuring implies at once the exactness of the proportions of the temple to be restored, and the definite completeness (not one being wanting) of the numbers of the Israelite and of the Gentile elections. The literal temple at Jerusalem shall be the typical forerunner of the heavenly Jerusalem, in which there shall be all temple, and no portion exclusively set apart as temple. John's accurately drawing the distinction in subsequent chapters between God's servants and those who bear the mark of the beast, is the way whereby he fulfills the direction here given him to measure the temple. The fact that the temple is distinguished from them that worship therein, favours the view that the spiritual temple, the Jewish and Christian church is not exclusively meant, but that the literal temple must also be meant. It shall be rebuilt on the return of the Jews to their land. Antichrist shall there put forward his blasphemous claims. The sealed elect of Israel, the head of the elect church, alone shall refuse his claims. These shall constitute the true sanctuary which is here measured, *i. e.*, accurately marked and kept by God, whereas the rest shall yield to his pretensions. WORDSWORTH objects that, in the twenty-five passages of the Acts, wherein the Jewish temple is mentioned, it is called *hieron*, not *naos*, and so in the apostolic epistles; but this is simply because no occasion for mentioning the literal Holy place (*Greek naos*) occurs in Acts and the epistles; indeed, in Acts, 7. 48, though not directly, there does occur the term *naos*, indirectly referring to the Jerusalem temple Holy place. In addressing Gentile Christians, to whom the literal Jerusalem temple was not familiar, it was to be expected the term *naos* should not be found in the literal, but in the spiritual sense. In v. 19, *naos* is used in a local sense: Cf. also ch. 14. 15, 17; 15. 5, 8. 2. But—*Greek*, "And." the court . . . without—all outside the Holy place (v. 1). leave out—of thy measurement, *lit.*, "cast out:" reckon as unallowed. It—Emphatical. It is not to be measured: whereas the holy place is. given—by God's appointment. unto the Gentiles—In the wider sense, there are meant here "the times of the Gentiles," wherein Jerusalem is "trodden down of the Gentiles," as the parallel, Luke, 21. 24, proves: for the same word is used here [*Greek patrin*], "tread under foot." Cf. also Psalm 79. 1; Isaiah, 65. 18. forty . . . two months—(ch. 13. 5.) The same period as Daniel's "time, times, and a half" (ch. 12. 14); and v. 3, and ch. 12. 6, the woman a fugitive in the wilderness "a thousand two hundred and threescore days." In the wider sense, we may either adopt the year-day theory of 1260 years (on which, and the papal rule of 1260 years, see my *Notes*, Daniel, 7. 25; 8. 14;

12. 11), or rather, regard the 2300 days (Daniel, 8. 14), 1335 days (Daniel, 12. 11, 12), 1290 days, and 1260 days, as symbolical of the long period of the Gentile times, whether dating from the subversion of the Jewish theocracy at the Babylonian captivity (the *kingdom* having been never since restored to Israel), or from the last destruction of Jerusalem under Titus, and extending to the restoration of the theocracy at the coming of Him "whose right it is;" the different epochs marked by the 2300, 1335, 1290, and 1260 days, will not be fully cleared up till the grand consummation; but, meanwhile, our duty and privilege urge us to investigate them. Some one of the epochs assigned by many may be right, but as yet it is uncertain. The times of the Gentile monarchies during Israel's *seven times* punishment, will probably, in the narrower sense (*v. 2*), be succeeded by the much more restricted times of the personal antichrist's tyranny in the Holy Land. The long years of papal misrule may be followed by the short time of the man of sin, who shall concentrate in himself all the apostasy, persecution, and evil of the various forerunning antichrists, Antiochus, Mahomet, Popery, just before Christ's advent. His time shall be THE RECAPITULATION and open consummation of the "mystery of iniquity" so long leavening the world. Witnessing churches may be followed by witnessing individuals, the former occupying the longer, the latter, the shorter period. The *three and a half* (1260 days being three and a half years of 360 days each, during which the two witnesses prophesy in sackcloth) is the sacred number *seven* halved, implying the anti-Christian world-power's time is broken at best: it answers to the *three and a half years'* period in which Christ witnessed for the truth, and the Jews, His own people, disowned Him, and the God-opposed world-power crucified Him (*Cf. Note, Daniel, 9. 27*). The three and a half, in a word, marks the time in which the earthly rules over the heavenly kingdom. It was the duration of Antiochus' treading down of the temple, and persecution of faithful Israelites. The resurrection of the witnesses after three and a half days, answers to Christ's resurrection after three days. The world-power's times never reach the sacred fullness of seven times 360, *i. e.*, 2560, though they approach to it in 2300 (Daniel, 8. 14). The forty-two months answer to Israel's forty-two sojournings (Numbers, 33. 1-50) in the wilderness, as contrasted with the Sabbatic rest in Canaan: reminding the church that here, in the world-wilderness, she cannot look for her Sabbatic rest. Also, three and a half years was the period of the heaven being shut up, and of consequent famine in Elias' time. Thus, three and a half represented to the church the idea of toil, pilgrimage, and persecution. 3. *I will give power*—There is no "power" in the *Greek*, so that "give" must mean "give commission," or some such word. *my two witnesses*—*Greek*, "the two witnesses of me." The article implies that the two were well known at least to John. *prophesy*—preach under the inspiration of the Spirit, denouncing judgments against the apostate. They are described by symbol as "the two olive trees" and "the two candlesticks," or *lamp-stands*, "standing before the God of the

earth." The reference is to Zechariah, 4. 3, 12, where two *individuals* are meant, Joshua and Zerubbabel, who ministered to the Jewish church, just as the two olive trees emptied the oil out of themselves into the bowl of the candlestick. So in the final apostasy God will raise up two inspired witnesses to minister encouragement to the afflicted, though sealed, remnant. As two candlesticks are mentioned *v.* 4, but only *one* in Zechariah, 4, I think the twofold church, Jewish and Gentile, may be meant by the two candlesticks represented by the two witnesses: just as in *ch.* 7, there are described first the sealed of Israel, then those of all nations. But see *Note, v.* 4. The actions of the two witnesses are just those of Moses when witnessing for God against Pharaoh (the type of antichrist, the last and greatest foe of Israel), *turning the waters into blood, and smiting with plagues*: and of Elijah (the witness for God in an almost universal apostasy of Israel, a remnant of 7,000, however, being left, as the 144,000 sealed, *ch.* 7) *causing fire* by his word to *devour the enemy*, and *shutting heaven, so that it rained not for three years and six months*, the very time (1,260 days) during which the two witnesses prophesy. Moreover, the words "witness" and "prophesy" are usually applied to *individuals*, not to abstractions (*Cf.* Psalm 52. 8). DR BURGH thinks Elijah and Moses will again appear, as Malachi, 4. 5, 6 seems to imply (*Cf.* Matthew, 17. 11; Acts, 3. 21). Moses and Elijah appeared with Christ at the transfiguration, which foreshadowed His coming millennial kingdom. As to Moses, *Cf.* Deuteronomy, 34. 5, 6: *Jude, 9.* Elias' genius and mode of procedure bears the same relation to the second coming of Christ, that John the Baptist's did to the first coming. [BENGEL.] Many of the early church thought the two witnesses to be Enoch and Elijah. This would avoid the difficulty of the dying a *second* time, for these have never yet died; but, perhaps, shall be the witnesses slain. Still, the *turning the water to blood, and the plagues* (*v.* 6), apply best to *Moses* (*Cf.* *ch.* 15. 3, "the song of *Moses*"). The transfiguration-glory of Moses and Elias was not their permanent resurrection-state, which shall not be till Christ shall come to glorify His saints, for He has precedence before all in rising. An objection to this interpretation is, that those blessed departed servants of God would have to submit to death (*v.* 7. 8), and this in *Moses'* case a *second* time, which Hebrews, 9. 27, denies. See my *Note, Zechariah, 4. 11, 12*, on the two witnesses as answering to "the two olive trees." The two olive trees are channels of the oil feeding the church, and symbols of peace. The Holy Spirit is the oil in them. Christ's witnesses, in remarkable times of the church's history, have generally appeared in pairs: as Moses and Aaron, the inspired civil and religious authorities; Caleb and Joshua; Ezekiel the priest, and Daniel the prophet; Zerubbabel and Joshua. *In sackcloth*—The garment of prophets, especially when calling people to mortification of their sins, and to repentance. Their very exterior aspect accorded with their teachings: so Elijah, and John who came in his spirit and power. The *sackcloth* of the witnesses is a catchword linking this episode under the sixth trumpet, with the *sun black as sackcloth* (in righteous retribution on the apostates who rejected God's wit-

nesses) under the sixth seal (ch. 6. 12). 4. **standing before the God of the earth** — A., B., C., *Vulgate*, *Syniac*, *Coptic* and *ANDREAS* read "Lord" for "God:" so *Zechariah*, 4. 14. Ministering to (*Luke*, 1. 19), and as in the sight of, Him who, though now so widely disowned on earth, is its rightful King, and shall at last be openly recognized as such (*v.* 15). The phrase alludes to *Zechariah*, 4. 10, 14, "the two anointed ones that stand by the Lord of the whole earth." The article "the" marks this allusion. They are the two candlesticks," not that they are the church, the one candlestick, but as its representative *light-bearers* (*Greek*, *Philippians*, 2. 15, *phosteres*), and ministering for its encouragement in a time of apostacy. WORDSWORTH'S view is worth consideration, whether it may not constitute a secondary sense: the two witnesses, the olive trees, are THE TWO TESTAMENTS ministering their testimony to the church of the old dispensation, as well as to that of the new, which explains the two witnesses being called also the two candlesticks (the Old and New Testament churches: the candlestick in *Zechariah*, 4, is but one, as there was then but one testament, and one church, the Jewish). The church in both dispensations has no light in herself, but derives it from the Spirit through the witness of the twofold world, the two olive trees: Cf. (*Note*) *v.* 1, which is connected with this, the *reed*, the Scripture canon, being the measure of the church: so PRIMASIUS X, p. 314: the two witnesses preach in sackcloth, marking the ignominious treatment which the word, like Christ Himself, receives from the world. So the twenty-four elders represent the ministers of the two dispensations by the double twelve. But *v.* 7 proves that primarily the two testaments cannot be meant; for these shall never be "killed," and never "shall have finished their testimony" till the world is finished. 5. **will hurt** — *Greek*, "wishes," or "desires to hurt them." **fire . . . devoureth** — (*Cf.* *Jeremiah*, 5. 14; 23. 29.) **out of their mouth** — Not literally; but God makes their inspired denunciations of judgment to come to pass and devour their enemies. **If any man will hurt them** — Twice repeated, to mark the immediate certainty of the accomplishment. **In this manner** — so in like manner as he tries to hurt them (*Cf.* ch. 13, 10). Retribution in kind. 6. **These . . . power** — *Greek*, "authorized power." **It rain not** — *Greek* (*huetos brechee*), "rain shower not," *lit.*, "moisten not" (the earth). **smite . . . with all plagues** — *Greek*, "with (*lit.*, *in*) every plague." 7. **finished their testimony** — The same verb is used of Paul's ending his ministry by a violent death. **the beast that ascendeth out of the bottomless pit** — *Greek*, "the wild beast . . . the abyss." This beast was not mentioned before, yet he is introduced as "the beast," because he had already been described by Daniel (7. 3, 11), and he is fully so in the subsequent part of the Apocalypse, *viz.*, ch. 13. 1; 17. 8. Thus, John at once appropriates the Old Testament prophecies; and, also, viewing his whole subject at a glance, mentions as familiar things (though not yet so to the reader) objects to be described hereafter by himself. It is a proof of the unity that pervades all Scripture. **make war against them** — alluding to Daniel, 7. 21, where the same is said of the little horn — that sprang up among the ten horns on the

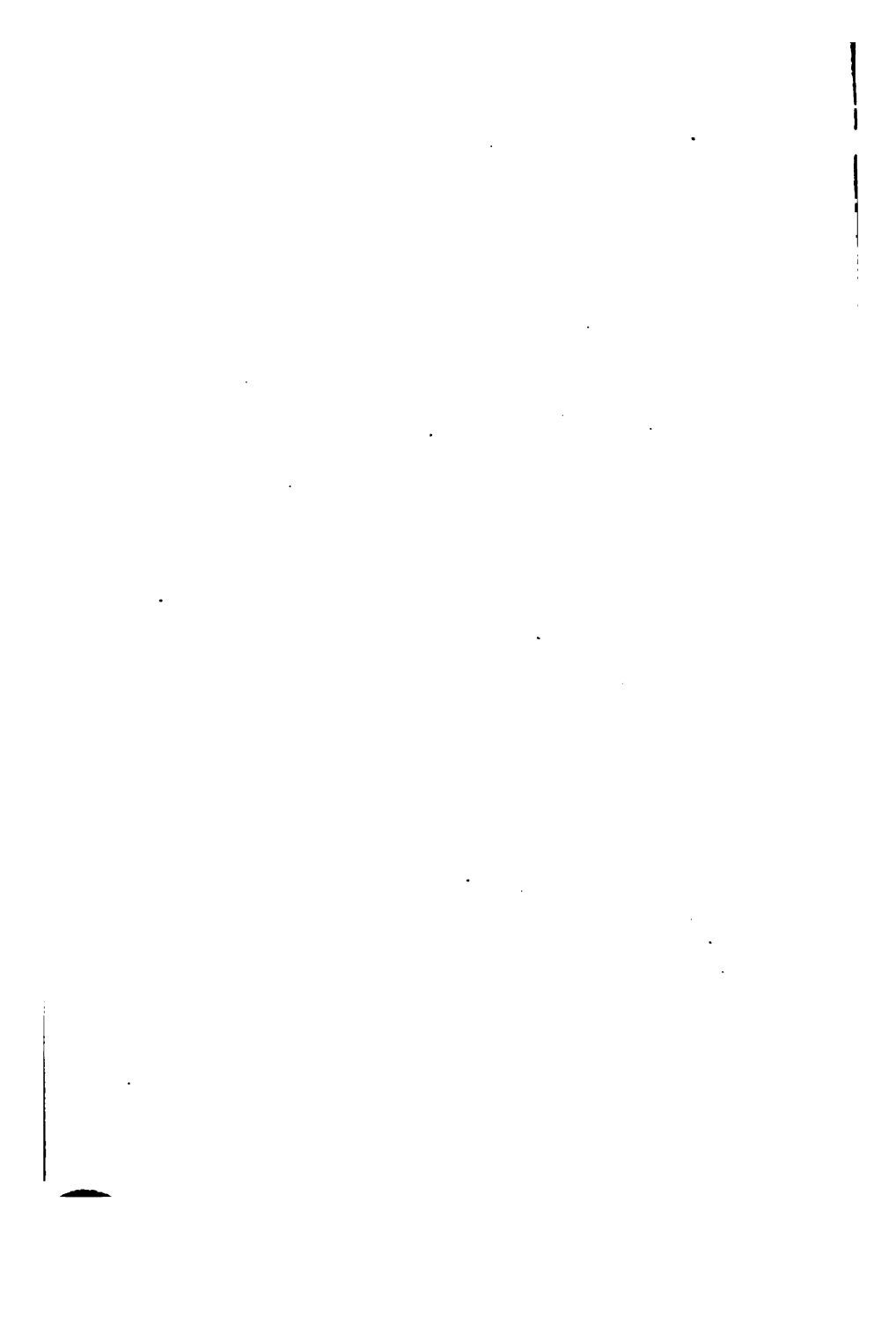
fourth beast. 8. **dead bodies** — So *Vulgate*, *Syriac* and *ANDREAS*. But A., B., C., the oldest MSS., and *Coptic* read the singular, "dead body." The two fallen in one cause are considered as *one*. **the great city** — Eight times in the Revelation elsewhere used of *BABYLON* (ch. 14. 8; 16. 19; 17. 18; 18. 10, 16, 18, 19, 21). In ch. 21. 10 (*English Version* as to the new *Jerusalem*), the oldest MSS. omit "the great" before *city*, so that it forms no exception. It must, therefore, have an anticipatory reference to the mystical *Babylon*. **which** — *Greek*, "the which," *viz.*, the city which. **spiritually** — in a spiritual sense. **Sodom** — The very term applied by *Isaiah*, i. 10, to apostate *Jerusalem* (Cf. *Ezekiel*, 16. 48). **Egypt** — the nation which the *Jews* besetting sin was to lean upon. **where . . . Lord was crucified** — This identifies the city as *Jerusalem*, though the Lord was crucified outside of the city. *EUSEBIUS* mentions that the scene of *Christ's* crucifixion was inclosed within the city by *Constantine*; so it will be probably at the time of the slaying of the witnesses. The *Beast* [*c. g.*, *Napoleon* and *France's* efforts] has been long struggling for a footing in *Palestine*; after his ascent from the bottomless pit he struggles much more. [*BENGEL*.] Some one of the *Napoleonic* dynasty may obtain that footing, and even be regarded as *Messiah* by the *Jews*, in virtue of His restoring them to their own land; and so may prove to be the last antichrist. The difficulty is, how can *Jerusalem* be called "the great city," *i. e.*, *Babylon*? By her becoming the world's capital of idolatrous apostacy, such as *Babylon* originally was, and then *Rome* has been; just as she is here called also "Sodom and Egypt." **also our** — A., B., C., *ORIGEN*, *ANDREAS*, &c., read, "also their." Where *their Lord* also, as well as they, was slain. Cf. ch. 18. 24, where the blood of ALL slain on earth is said to be found in *BABYLON*, just as in *Matthew*, 23. 35, *Jesus* saith that, "upon the *Jews* and *JERUSALEM*" (Cf. *v.* 37. 38) shall "come ALL the righteous blood shed upon earth;" whence it follows *Jerusalem* shall be the last capital of the world-apostacy and so receive the last and worst visitation of all the judgments ever inflicted on the apostate world, the earnest of which was given in the *Roman* destruction of *Jerusalem*. In the wider sense, in the church-historical period, the church being the sanctuary, all outside of it is the world, the great city, wherein all the martyrdoms of saints have taken place. *Babylon* marks its idolatry, *Egypt* its tyranny, *Sodom* its desperate corruption, *Jerusalem* its pretensions to sanctity on the ground of spiritual privileges, whilst all the while it is the murderer of *Christ* in the person of His members. All which is true of *Rome*. So *VITRINGA*. But in the more definite sense *Jerusalem* is regarded, even in *Hebrews* (ch. 13. 12-14), as the world-city which believers were then to go forth from in order to "seek one to come." **9. they** — rather "(some) of the peoples." **people** — *Greek*, "peoples." **Kindreds** — *Greek*, "tribes;" all save the elect (whence it is not said, *The Peoples*, &c., but [some] of the peoples, &c., or some of the peoples, &c., may refer to those of the nations, &c., who, at the time, shall hold possession of *Palestine* and *Jerusalem*). **shall see** — So *Vulgate*, *Syriac* and *Coptic*. But A., B., C., *ANDREAS*, the present, "see," or rather (*Greek* *blepousin*) "look upon." The prophetic present. **dead**

bodies—So *Vulgate*, *Syriac* and *ANDREAS*. But *A.*, *B.*, *C.* and *Coptic*, singular as in *v.* 8, "dead body." Three and a half days answer to the three and a half years (*Notes*, *v.* 2. 3), the half of seven, the full and perfect number. **shall not suffer**—So *B.*, *Syriac*, *Coptic* and *ANDREAS*. But *A.*, *C.* and *Vulgate* read, "do not suffer." **In graves**—So *Vulgate* and *PRIMASIUS*. But *B.*, *C.*, *Syriac*, *Coptic* and *ANDREAS*, singular; translate, "into a sepulchre," *lit.*, a monument. Accordingly, in righteous retribution in kind, the flesh of the antichristian hosts is not buried, but given to all the fowls in midheaven to eat (*ch.* 19. 17, 18, 21). **10. they that dwell upon ... earth**—those who belong to the earth, as its citizens, not to heaven (*ch.* 3. 10; 8. 13; 12. 12; 13. 8). **shall**—So *Vulgate*, *Syriac* and *Coptic*. But *A.*, *B.*, *C.* read, *the present*; Cf. *Note* on "shall not suffer," *v.* 9. **rejoice over them**—The antichristianity of the last days shall probably be under the name of philosophical enlightenment and civilization, but really man's deification of himself. Fanaticism shall lead antichrist's followers to exult in having at last seemingly silenced in death their Christian rebukers. Like her Lord, the church will have her dark passion-week followed by the bright resurrection-morn. It is a curious historical coincidence that, at the fifth Lateran council, May 5, 1514, no witness (not even the Moravians who were summoned) testified for the truth, as *HUSS* and *JEROME* did at Constance: an orator ascended the tribunal before the representatives of Papal Christendom, and said, There is no reclamation, no opponent. *LUTHER*, on October 31, 1517, exactly three and a half years afterward, posted up his famous thesis on the church at Wittenberg. The objection is, the years are years of 365, not 360 days, and so two and a half days are deficient; but still the coincidence is curious; and if this prophecy be allowed other fulfillments, besides the final and literal one under the last antichrist, this may reasonably be regarded as one. **send gifts to one another**—as was usual at a joyous festival. **tormented them**—*vis.*, with the plagues which they had power to inflict (*v.* 5, 6): also, by their testimony against the earthly. **11. Translate as Greek**, "After the three days," &c. **the Spirit of life**—the same which breathed life into Israel's dry bones, *Ezekiel*, 37. 10, 11 (where see my *Notes*), "Breath came into them." The passage here, as there, is closely connected with Israel's restoration as a nation to political and religious life. Cf. also concerning the same (*Hosea*, 6. 2), where *Ephraim* says, "After two days will He revive us: in the third day He will raise us up, and we shall live in His sight." **into**—so *B.* and *Vulgate*. But *A.* reads (*Greek en autois*), "(so as to be) in them." **stood upon their feet**—the very words in *Ezekiel*, 37. 10, which proves the allusion to be to Israel's resurrection, in contrast to "the times of the Gentiles" wherein these "tread under foot the holy city." **great fear**—such as fell on the soldiers guarding Christ's tomb at His resurrection (*Matthew*, 28. 4), when also there was a great earthquake (*v.* 2). **saw**—*Greek*, "beheld." **12. They**—So *A.*, *C.*, *Vulgate*. But *B.*, *Coptic*, *Syriac* and *ANDREAS* read, "I heard." **a cloud**—*Greek*, "the cloud:" which may be merely the generic expression for what we are familiar with, as we say "the clouds." But I pre-

fer taking the article as definitely alluding to THE cloud which received Jesus at His ascension, Acts, i. 9 (where there is no article, as there is no allusion to a previous cloud such as there is here). As they resembled Him in their three and a half years' witnessing, their three and a half days lying in death (though not for exactly the same time, nor put in a tomb as He was), so also in their ascension: their ascension is the translation and transfiguration of the sealed of Israel (ch. 7), and the elect of all nations, caught up out of the reach of the antichristian foe. In ch. 14. 14, 15, 16, He is represented as sitting on a *white cloud*. **their enemies beheld them**—and were thus openly convicted by God for their unbelief and persecution of His servants: unlike Elijah's ascension formerly, in the sight of friends only. The church caught up to meet the Lord in the air, and transfigured in body, is justified by her Lord before the world, even as the man-child (Jesus) was "caught up unto God and His throne" from before *the dragon standing ready to devour the woman's child as soon as born*. 13. "In that same (*lit.*, the) hour." **great earthquake**—answering to the "great earthquake" under the sixth seal, just at the approach of the Lord (ch. 6. 12). Christ was delivered unto His enemies on the fifth day of the week, and on the *sixth* was crucified, and on the Sabbath rested: so it is under the sixth seal and sixth trumpet that the last suffering of the church, begun under the fifth seal and trumpet, is to be consummated, before she enters on her seventh day of eternal Sabbath. *Six* is the number of the world-power's greatest triumph, but at the same time verges on *seven*, the Divine number, when its utter destruction takes place. Cf. 666 in ch. 13. 18, "the number of the beast." **tenth part of the city fell**—*i. e.*, of "the great city" (ch. 16. 19; Zechariah, 14. 2). Ten is the number of the *world-kingsdoms* (ch. 17. 10-12), and the *beast's horns* (ch. 13. 1), and the dragon's (ch. 12. 3). Thus, in the church-historical view, it is hereby implied that one of the ten apostate world-kingsdoms fall. But in the narrower view a tenth of Jerusalem under antichrist falls. The nine-tenths remain and become when purified the centre of Christ's earthly kingsdom. **of men**—*Greek*, "names of men." The men are as accurately enumerated as if their names were given. **seven thousand**—ELLIOTT interprets *seven chilads* or provinces, *i. e.*, the seven Dutch united provinces lost to the papacy; and "names of men," titles of dignity, duchies, lordships, &c. Rather, *seven thousand* combines the two mystical perfect and comprehensive numbers *seven* and *thousand*, implying the *full* and *complete* destruction of the impenitent. **the remnant**—consisting of the Israelite inhabitants not slain. Their conversion forms a blessed contrast to ch. 16. 9; and above ch. 9. 20, 21. These repenting (Zechariah, 12. 10-14; 13. 1) become in the flesh the loyal *subjects* of Christ reigning over the earth with His transfigured saints. **gave glory to the God of heaven**—which, whilst apostates and worshipping the beast's image, they had not done. **God of heaven**—The apostates of the last days, in pretended scientific enlightenment, recognize no *heavenly* power but only the natural forces in the earth which come under their observation. His receiving up into

heaven the two witnesses who had power during their time on earth to shut heaven from raining (v. 6), constrained His and their enemies who witnessed it, to acknowledge the God of heaven to be God of the earth (v. 4). As in v. 4 He declared Himself to be God of the earth by His two witnesses, so now He proves Himself to be God of heaven also. 14. **The second woe** — That under the sixth trumpet (ch. 9. 12-21); including also the prophecy (ch. 11. 1-13); Woe to the world, joy to the faithful, as *their redemption draweth nigh*. **the third woe cometh quickly** — It is not mentioned in detail for the present, until first there is given a sketch of the history of the origination, suffering and faithfulness of the church in a time of apostasy and persecution. Instead of the third woe being detailed, the grand consummation is summarily noticed, the thanksgiving of the twenty-four elders in heaven for the establishment of Christ's kingdom on earth attended with the destruction of the destroyers of the earth. 15. **Sounded** — with his trumpet. Evidently "the LAST trumpet." Six is close to seven but does not reach it. The world-judgments are complete in six, but by the fulfillment of seven, the world-kingdoms become Christ's. Six is the number of the world given over to judgment. It is half of twelve, the church's number, as three and a half is half of seven, the Divine number for completeness. BENDEL thinks the angel here to have been Gabriel, which name is compounded of *El* God, and *Geber* MIGHTY MAN (ch. 10. 1). Gabriel, therefore, appropriately announced to Mary the advent of the mighty God-man; (Cf. the account of the man-child's birth which follows (ch. 12. 1-6), to which this forms the transition, though the seventh trumpet in time is subsequent, being the consummation of the historical episode, chs. 12 and 13. The seventh trumpet, like the seventh seal and seventh vial, being the consummation, is accompanied differently from the preceding six; not the consequences which follow on earth, but those IN HEAVEN, are set before us, the great voices and thanksgiving of the twenty-four elders in heaven as the half-hour's silence in heaven at the seventh seal and the voice out of the temple in heaven, "It is done," at the seventh vial. This is parallel to Daniel, 2. 44, "The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people but it shall break to pieces all these kingdoms, and it shall stand forever." It is the setting up of heaven's sovereignty over the earth visibly, which, when invisibly exercised, was rejected by the earthly rulers heretofore. The distinction of worldly and spiritual shall then cease. There will be no beast in opposition to the woman. Poetry, art, science and social life will be at once worldly and Christian. **kingdoms** — A., B., C., *Vulgate* read the singular, "The kingdom (sovereignty) of (over) the world is our Lord's and His Christ's." There is no good authority for *English Version* reading. The kingdoms of the world give way to the kingdom of (over) the world exercised by Christ. The earth-kingdoms are many: His shall be one. The appellation "Christ," the Anointed, is here, where His kingdom is mentioned, appropriately for the first time used in Revelation. For it is equivalent to KING. Though priests





and prophets also were *anointed*, yet this term is peculiarly applied to Him as King, inasmuch that "the Lord's anointed" is His title as KING, in places where He is distinguished from the priests. The glorified Son of man shall rule mankind by His transfigured church in heaven, and by His people Israel on earth: Israel shall be the priestly mediator of blessings to the whole world, realizing them first. **he**—Not emphatical in the *Greek*. **shall reign forever and ever**—*Greek*, "unto the ages of the ages." Here begins the millennial reign, the consummation of "the mystery of God" (ch. 10. 7). **16. before God**—B. and *Syriac* read, "before the throne of God." But A., C., *Vulgate* and *Coptic* read as *English Version*. **seats**—*Greek*, "thrones." **17. thanks**—for the answer to our prayers (ch. 6. 10, 11) in *destroying them which destroy the earth* (v. 18), thereby preparing the way for setting up the kingdom of thyself and thy saints. **and art to come**—Omitted in A., B., C., *Vulgate*, *Syriac*, CYPRIAN and ANDREAS. The consummation having actually come, they do not address Him as they did when it was still future, "Thou that art to come." Cf. v. 18, "is come." From the sounding of the seventh trumpet He is to His people JAH, the ever-present Lord WHO IS, more peculiarly than JEHOVAH "who is, was and is to come." **taken to thee thy great power**—"to thee" is not in the *Greek*. Christ *takes* to Him the kingdom as His own of right. **18. the nations were angry**—Alluding to Psalm 99. 1, LXX, "The Lord is become King: let the peoples become angry." Their anger is combined with alarm (Exodus, 15. 14; 2 Kings, 19. 26, 28, "thy rage against me is come up into mine ears, I will put my hook in thy nose," &c.). *Translate*, as the *Greek* is the same, "The nations were angered and thy anger is come." How petty man's impotent anger, standing here side by side with that of the omnipotent God! **dead . . . be judged**—Proving that this seventh trumpet is at the end of all things, when the judgment on Christ's foes, and the reward of His servants, long prayed for by His saints, shall take place. **the prophets**—as, for instance, the two *prophesying witnesses* (v. 3), and those who have showed them kindness for Christ's sake. Jesus shall come to effect by His presence that which we have looked for long, but vainly, in His absence, and by other means. **destroy them which destroy the earth**—Retribution in kind (Cf. ch. 16. 6; Luke, 19. 27). Daniel, 7. 14-18, my *Notes*. **19.** A similar solemn conclusion to that of the seventh seal (ch. 8. 5), and to that of the seventh vial (ch. 16. 18). Thus, it appears, the seven seals, the seven trumpets and the seven vials are not consecutive, but parallel, and ending in the same consummation. They present the unfolding of God's plans for bringing about the grand end under three different aspects, mutually complementing each other. **the temple**—the sanctuary or *Holy place* (*Greek naos*), not the whole temple (*Greek hieron*). **opened in heaven**—A., C., read the article, "the temple of God which is in heaven, was opened." **the ark of his testament**—or "... His covenant." As in the first verse the earthly sanctuary was measured, so here its heavenly antitype is laid open and the antitype above to the ark of the covenant in the holiest place below is seen, the pledge of God's faithfulness to His cove-

nant in saving His people and punishing their and His enemies. Thus, this forms a fit close to the series of trumpet-judgments and an introduction to the episode (ch. 12 and 13), as to His faithfulness to His church. Here first His secret place, the heavenly sanctuary, is opened for the assurance of His people; and thence proceed His judgments in their behalf (ch. 14. 15, 17; 15. 5; 16. 17), which the great company in heaven laud as "true and righteous." This then is parallel to the scene at the heavenly altar, at the close of the seals and opening of the trumpets (ch. 8. 3), and at the close of the episode (chs. 12-15,) and opening of the vials (ch. 15. 7, 8). See *Note* at the opening of next chapter.

CHAPTER XII.

1-17. VISION OF THE WOMAN, HER CHILD AND THE PERSECUTING DRAGON. 1. This episode (chs. 12, 13, 14 and 15), describes *in detail* the persecution of Israel and the elect church by the beast, which had been *summarily* noticed (ch. 11. 7-10), and the triumph of the faithful and torment of the unfaithful. So, also, chs. 16-20, are the description in detail of the judgment on the beast, &c., summarily noticed in ch. 11. 13, 18. The beast in v. 3, &c., is shown not to be alone but to be the instrument in the hand of a greater power of darkness, Satan. That this is so, appears from the time of ch. 11, being the period also in which the events of chs. 12 and 13 take place, *viz.*, 1260 days (v. 6. 14; ch. 13. 5; Cf. ch. 11. 2, 3). *great*—in size and significance. *wonder*—*Greek*, "sign;" significant of momentous truths. *In heaven*—not merely the sky but the *heaven* beyond just mentioned (ch. 11. 19; Cf. v. 7-9). *woman clothed with the sun . . . moon under her feet*—The church, Israel first and then the Gentile church; clothed with Christ, "the Sun of righteousness." "Fair as the moon, clear as the sun." Clothed with the sun, the church is the bearer of Divine supernatural light in the world. So the seven churches (*i. e.*, the church universal, the woman) are represented as light-bearing *candlesticks* (ch. 1). On the other hand, the *moon*, though standing above the sea and earth, is altogether connected with them and is an earthly light; *sea, earth* and *moon* represent the worldly element, in opposition to the kingdom of God, heaven, the sun. The moon cannot disperse the darkness and change it into day; thus she represents the world-religion (heathenism) in relation to the supernatural world. The church has the moon, therefore, under her feet; but the stars, as heavenly lights, on her head. The Devil directs his efforts against the stars, the angels of the churches, about hereafter to shine forever. The twelve stars, the crown around her head, are the twelve tribes of Israel. [AUBERLEN.] The allusions to *Israel* before accord with this; Cf. ch. 11. 19, "the temple of God;" "the ark of His testament." The ark, lost at the Babylonian captivity and never since found, is seen in the "temple of God opened in heaven," signifying that God now enters again into covenant with His ancient people. The woman cannot mean, literally, the virgin mother of Jesus, for

she did not flee into the wilderness and stay there for 1260 days whilst the dragon persecuted the remnant of her seed (v. 13-17). [DE BURGH.] The sun, moon and twelve stars, are emblematical of Jacob, Leah or else Rachel, and the twelve patriarchs, i. e., the Jewish church; secondarily, the church universal having under her feet, in due subordination, the ever-changing moon which shines with a borrowed light, emblem of the Jewish dispensation which is now in a position of inferiority, though supporting the woman and also of the changeful things of this world; and having on her head the crown of twelve stars, the twelve apostles, who, however, are related closely to Israel's twelve tribes. The church, in passing over into the Gentile world, is (1) persecuted, (2) then seduced, as heathenism begins to re-act on her. This is the key to the meaning of the symbolic woman, beast, harlot and false prophet. Woman and beast form the same contrast as the Son of man and the beasts in Daniel. As the Son of man comes from heaven, so the woman is seen in heaven (v. 1). The two beasts arise respectively out of the sea (Cf. Daniel, 7. 3) and the earth (ch. 13. 1, 11); their origin is not of heaven, but of earth earthy. Daniel beholds the heavenly Bridegroom coming visibly to reign. John sees the woman, the Bride, whose calling is heavenly, in the world, before the Lord's coming again. The characteristic of woman, in contradistinction to man, is her being subject; the surrendering of herself, her being receptive. This similarly is man's relation to God, to be subject to, and receive from God. All autonomy of the human spirit reverses man's relation to God. Woman-like receptivity toward God constitutes faith. By it the individual becomes a child of God; the children collectively are viewed as "the woman." Humanity, in so far as it belongs to God, is the woman. Christ, the Son of the woman, is in v. 5 emphatically called "the MAN-child" (*Greek huios arrheen*, "male-child"). Though born of a woman, and under the law for man's sake, He is also the Son of God, and so the HUSBAND of the church. As Son of the woman, He is "Son of man;" as male-child, He is Son of God and husband of the church. All who imagine to have life in themselves are severed from Him, the source of life, and, standing in their own strength, sink to the level of senseless beasts. Thus, the woman designates universally the kingdom of God; the beast, the kingdom of the world. The woman of whom Jesus was born, represents the Old Testament congregation of God. The woman's travails (v. 2) represent the Old Testament believers' ardent longings for the promised Redeemer. Cf. the joy at His birth (Isaiah, 9. 6). As new Jerusalem (called also "the woman," or "wife," ch. 21. 2, 9-12) with its twelve gates is the exalted and transfigured church, so the woman with the twelve stars is the church militant. 2. **pained**—*Greek*, "tormented" (*basanizomene*). DE BURGH explains this of the bringing in of the first-begotten into the world AGAIN, when Israel shall at last welcome Him, and when "the man-child shall rule all nations with the rod of iron." But there is a plain contrast between the painful travailing of the woman here, and Christ's second coming to the Jewish church, the believing remnant of Israel, "Before she travailed she brought forth . . . a MAN-CHILD,"

i. e., almost without travail-pangs, she receives (at His second advent), as if born to her, Messiah and a numerous seed. 3. appeared—"was seen." wonder—Greek, "sign" [*semeion*]. red—So A. and Vulgate read. But B., C. and Coptic read, "of fire." In either case, the colour of the dragon implies his fiery rage as a murderer from the beginning. His representative, the beast, corresponds, having seven heads and ten horns (the number of horns on the fourth beast of Daniel, 7), ch. 13. 1. But there, ten crowns are on the ten horns (for, before the end, the fourth empire is divided into ten kingdoms); here, seven crowns (rather, "diadems," Greek *diademata*, not *stephanoi*, "wreaths") are upon his seven heads. In Daniel, 7, the antichristian powers up to Christ's second coming are represented by four beasts, which have among them seven heads, *i. e.*, the first, second and fourth beasts having one head each; the third, four heads. His universal dominion as prince of this fallen world, is implied by the seven diadems (contrast the "many diadems on Christ's head," ch. 19. 12, when coming to destroy him and his), the caricature of the seven spirits of God. His worldly instruments of power are marked by the ten horns, ten being the number of the world. It marks his self-contradictions that he and the beast bear both the number seven (the Divine number) and ten (the world number). 4. drew—Greek present, "draweth," "drags down." His dragging down the stars with his tail (lashed back and forward in his fury), implies his persuading to apostatize, like himself, and to become earthy, those angels and also once eminent human teachers who had formerly been heavenly (Cf. v. 1; ch. 1. 20; Isaiah, 14. 12). stood—"stands" [ALFORD]: perfect, Greek *hēsteken*. ready to be delivered—"about to bring forth." for to devour, &c.—"that when she brought forth he might devour her child." So the dragon, represented by his agent Pharaoh (a name common to all the Egyptian kings, and meaning, according to some, crocodile, a reptile like the dragon, and made an Egyptian idol), was ready to devour Israel's males at the birth of the nation. Antitypically, the true Israel, Jesus, when born, was sought for destruction by Herod, who slew all the males in and round Bethlehem. 5. man-child—Greek, "a son, a male." On the deep significance of this term, Cf. Notes, v. 1, 2. rule—Greek (*poimainein*), "tend as a shepherd" (see Note, ch. 2. 27). red of iron—A rod is for long-continued obstinacy, until they submit themselves to obedience [BENGEL]: ch. 2. 27; Psalm 2. 9, which passages prove the Lord Jesus to be meant. Any interpretation which ignores this must be wrong. The male-son's birth cannot be the origin of the Christian state (Christianity triumphing over heathenism under Constantine), which was not a Divine child of the woman, but had many impure worldly elements. In a secondary sense, the ascending of the witnesses up to heaven answers to Christ's own ascension, "caught up unto God and unto His throne:" as also His ruling the nations with a rod of iron is to be shared in by believers (ch. 2. 27). What took place primarily in the case of the Divine Son of the woman, shall take place also in the case of those who are one with Him, the sealed of Israel (ch. 7), and the elect of all nations, about to be translated and to reign

with Him over the earth at His appearing. 6. *woman fled* — Mary's flight with Jesus into Egypt is a type of this. *where she hath* — So C. reads. But A., B., add "there." a place — that portion of the heathen world which has received Christianity professedly, viz., mainly the fourth kingdom, having its seat in the modern Babylon, Rome, implying that *all* the heathen world would not be Christianized in the present order of things. *prepared of God* — lit., "from God." Not by human caprice or fear, but by the determined counsel and foreknowledge of God, the *woman*, the church, *fled into the wilderness*. *they should feed her* — Greek, "nourish her." Indefinite for "she should be fed." The heathen world, *the wilderness*, could not nourish the church, but only afford her an outward shelter. Here, as in Daniel, 4. 26, and elsewhere, the third person plural refers to the *heavenly powers* who minister from God *nourishment* to the church. As Israel had its time of first bridal love, on its first going out of Egypt into the wilderness, so the Christian church's *wilderness-time of first love* was the apostolic age, when it was separate from the *Egypt* of this world, having no city here, but seeking one to come; having only a *place in the wilderness prepared of God* (v. 6, 14). The harlot takes the world-city as her own, even as Cain was the first builder of a city, whereas the believing patriarchs lived in *tents*. Then apostate Israel was the harlot, and the young Christian church the woman; but soon spiritual fornication crept in, and the church in ch. 17, is no longer *the woman*, but *the harlot*, the *great babylon*, which, however, has in it hidden the true people of God (ch. 18. 4). The deeper the church penetrated into heathendom, the more she herself became heathenish. Instead of overcoming, she was overcome by the world. [AUBERLEN.] Thus, *the woman* is "the one inseparable church of the Old and New Testament" [HENGSTENBERG], the stock of the Christian church being Israel (Christ and His apostles being Jews), on which the Gentile believers have been *grafted* and into which Israel, on her conversion, shall be grafted, as into *her own olive tree*. During the whole church-historic period or "times of the Gentiles," wherein "Jerusalem is trodden down of the Gentiles," there is no believing Jewish church and, therefore, only the Christian church can be "the woman." At the same time there is meant, secondarily, the preservation of the Jews during this church-historic period, in order that Israel, who was once the woman" and of whom the *man-child* was born, may become so again at the close of the Gentile times and stand at the head of the two elections, literal Israel and spiritual Israel, the church elected from Jews and Gentiles without distinction. (Ezekiel, 20. 35, 36), "I will bring you into the wilderness of the people (*Hebrew peoples*), and there will I plead with you . . . like as I pleaded with your fathers in the wilderness of Egypt" (Cf. my *Note* there); not a *wilderness* literally and locally, but spiritually a *state of discipline and trial* among the Gentile "*peoples*," during the long Gentile times, and one finally consummated in the last time of unparalleled trouble under antichrist, in which the sealed remnant (ch. 7) who constitute "the woman" are, nevertheless, preserved "from the face of the serpent" (v. 14). *thousand two hundred and three-*

score days—Anticipatory of *v.* 14, where the persecution which caused her to flee is mentioned in its place (*ch.* 13), gives the details of the persecution. It is most unlikely that the transition should be made from the birth of Christ to the last antichrist without notice of the long intervening church-historical period. Probably the 1260 days or periods, representing this long interval, are RECAPITULATED on a shorter scale analogically during the last antichrist's short reign. They are equivalent to three and a half years which, as half of the Divine number *seven*, symbolize the seeming victory of the world over the church. As they include the whole *Gentile times* of *Jerusalem's being trodden of the Gentiles*, they must be much longer than 1260 years; for, above five and a half centuries more than 1260 years have elapsed since Jerusalem fell. 7. In Job, 1 and 2, Satan appears among the sons of God, presenting himself before God in heaven, as the accuser of the saints; again in Zechariah, 3. 1, 2. But at Christ's coming as our Redeemer he *fell from heaven*, especially when Christ suffered, rose, again and ascended to heaven. When Christ appeared before God as our Advocate, Satan, the accusing adversary, could no longer appear before God against us but was *cast out judicially* (Romans, 8. 33, 34). He and his angels henceforth range through the air and the earth, after a time (*viz.*, the interval between the ascension and the second advent) about to be cast hence also, and bound in hell. That "heaven" here does not mean merely the air but the abode of angels, appears from *v.* 9. 10, 12; 1 Kings, 22. 19-22. **there was**—*Greek*, "there came to pass" or "arose." **war in heaven**—What a seeming contradiction in terms, yet true! Contrast the blessed result of Christ's triumph (Luke, 19. 38), "peace in heaven." Colossians, 1. 20, "made peace through the blood of His cross, by Him to *reconcile* all things unto Himself; whether... things in earth or things *in heaven*." **Michael and his angels... the dragon... and his angels**—It was fittingly ordered that, as the rebellion arose from unfaithful angels and their leader, so they should be encountered and overcome by faithful angels and their archangel, in heaven. On earth they are fittingly encountered and shall be overcome, as represented by the beast and false prophet, by the Son of man and His armies of human saints (*ch.* 19. 14-21). The conflict on earth, as in Daniel, 10, has its correspondent conflict of angels in heaven. Michael is peculiarly the prince, or presiding angel, of the Jewish nation. The conflict in heaven, though judicially decided already against Satan from the time of Christ's resurrection and ascension, receives its actual completion in the execution of judgment by the angels who cast out Satan from heaven. From Christ's ascension he has no standing-ground judicially against the believing elect. Luke, 10. 18, "I beheld (in the earnest of the future full fulfillment given in the subjection of the demons to the disciples) Satan as lightning fall from heaven." As Michael fought before with Satan about the body of the Mediator of the old covenant (Jude, 9), so now the Mediator of the new covenant, by offering His sinless body in sacrifice, arms Michael with power to renew and finish the conflict by a complete victory. That Satan is not yet *actually* and *finally* cast out of heaven,

though the *judicial* sentence to that effect received its ratification at Christ's ascension, appears from Ephesians, 6. 12, "spiritual wickedness in high (*Greek, heavenly*) places." This is the primary Church-historical sense here. But, through Israel's unbelief, Satan has had ground against that, the elect nation, appearing before God as its accuser. At the eve of its restoration, in the ulterior sense, his standing-ground in heaven against Israel, too, shall be taken from him, "the Lord that hath chosen Jerusalem" *rebuking* him, and casting him out from heaven actually and forever by Michael, the prince, or presiding angel of the Jews. Thus Zechariah, 3. 1-9 is strictly parallel, Joshua, the high priest, being representative of his nation Israel, and Satan standing at God's right hand as adversary to resist Israel's justification. Then, and not till then, fully (v. 10, "NOW," &c.) shall ALL things be reconciled unto Christ IN HEAVEN (Colossians, 1. 20), and there shall be peace in heaven (Luke, 19. 38). **against** — A., B., C. read, "with." 8. **prevailed not** — A. and *Coptic* read, "He prevailed not." But B., C. read as *English Version*. **neither** — A., B., C. read, "not even" (*Greek oude*): a climax. Not only did they not prevail, but *not even their place was found any more in heaven*. There are four gradations in the ever deeper downfall of Satan: (1.) He is deprived of his heavenly excellency, though having still access to heaven as man's accuser, up to Christ's first coming. As heaven was not fully yet opened to man (John, 3. 13), so it was not yet shut against Satan and his demons. The Old Testament dispensation could not overcome him. (2.) From Christ, down to the millennium, he is judicially cast out of heaven as the accuser of the elect, and shortly before the millennium loses his power against Israel, and has sentence of expulsion fully executed on him and his by Michael. His rage on earth is consequently the greater, his power being concentrated on it, especially toward the end, when "he knoweth that he hath but a short time" (v. 12). (3.) He is bound during the millennium (ch. 20. 1-3). (4.) After having been loosed for a while, he is cast forever into the lake of fire. 9. **that old serpent** — Alluding to Genesis, 3. 1, 4. **Devil** — the *Greek* for "accuser," or "slanderer." **Satan** — the *Hebrew* for *adversary*, especially in a court of justice. The twofold designation, Greek and Hebrew, marks the twofold objects of his accusations and temptations, the elect Gentiles and the elect Jews. **world** — *Greek*, "habitable world." 10. **Now** — *Now* that Satan has been cast out of heaven. Primarily fulfilled in part at Jesus' resurrection and ascension, when he said (Matthew, 28. 18), "All power [*Greek exousia*, 'authority,' as here: see below] is given unto me in heaven and in earth:" connected with v. 5, "Her child was caught up unto God and to His throne." In the ulterior sense, it refers to the eve of Christ's second coming, when Israel is about to be restored as mother-church of Christendom, Satan, who had resisted her restoration on the ground of her unworthiness, having been cast out by the instrumentality of Michael, Israel's angelic prince (*Note*, v. 7). Thus this is a parallel, and the necessary preliminary to the glorious event similarly expressed, ch. 11. 15, "The kingdom of this world is become (the very word here, *Greek egeneto*, 'is come,' 'hath

come to pass") our Lord's and His Christ's," the result of Israel's resuming her place. **salvation, &c.** — *Greek*, "the salvation (*vis.*, fully, finally and victoriously accomplished, Hebrews, 9. 28; Cf. Luke, 3. 6, yet future: hence, not till now do the blessed raise the fullest hallelujah for *salvation* to the Lamb, ch. 7. 10; 19. 1), the power (*Greek dunamis*), and the authority (*Greek exousia*: legitimate power: see above) of His Christ." **accused them before our God day and night** — Hence the need that the oppressed church, *God's own elect* (like the widow, continually coming, so as even to weary the unjust judge), should cry day and night unto Him. 11. **they** — Emphatic in the *Greek*. "They" in particular. They and they alone. They were the persons who overcame. **overcame** — (Romans, 8. 33, 34, 37; 16. 20.) **him** — 1 John, 2. 14, 15.) It is the same *victory* (a peculiarly Johannean phrase) over Satan and the world which the gospel of John describes in the life of Jesus, his epistle in the life of each believer, and his Apocalypse in the life of the church. **by** — *Greek* [*dia to haima*: accusative, not genitive, as *English Version* would require, Cf. Hebrews, 9. 12], "on account of (on the ground of) the blood of the Lamb:" "because of, &c.:" on account of, and by virtue of its having been shed. Had that blood not been shed, Satan's accusations would have been unanswerable; as it is, that blood meets every charge. SCHOTTGEN mentions the Rabbinical tradition that Satan accuses men all days of the year, except the day of atonement. TITTMANN takes the *Greek dia*, as it often means, *out of regard* to the blood of the Lamb: this was the impelling cause which induced them to undertake the contest for the sake of it; but the view given above is good *Greek*, and more in accordance with the general sense of scripture. **by the word of their testimony** — *Greek*, "on account of the word of their testimony." On the ground of their faithful testimony, even unto death, they are constituted victors. Their testimony evinced their victory over him by virtue of the blood of the Lamb. Hereby they confess themselves worshippers of the slain Lamb, and overcome the beast, Satan's representative: an anticipation of ch. 15. 2, "them that had gotten the victory over the beast" (Cf. ch. 13. 15, 16). **unto** — *Greek* (*achri*), "even as far as." They carried their not-love of life as far as even unto death. 12. **Therefore** — because Satan is cast out of heaven (v. 9). **dwell** — *lit.*, "tabernacle." Not only angels and the souls of the just with God, but also the faithful militant on earth, who already in spirit tabernacle in heaven, having their home and citizenship there, rejoice that Satan is cast out of their home. "Tabernacle" for *dwell* is used to mark that, though still on the earth, they in spirit are hidden "in the secret of God's tabernacle." They belong not to the world, and, therefore, exult in judgment having been passed on the prince of this world. **the inhabitants of** — So ANDREAS reads. But A., B., C. omit. The words, probably, were inserted from ch. 8. 13. **is come down** — rather as *Greek* (*catebe*), "is gone down" John regarding the heaven as his standing point of view whence he looks down on the earth. **unto you** — earth and sea, with their inhabitants: those who lean upon, and essentially belong to, the earth (contrast John, 3. 7. *Marg.*, with John, 3. 31; 8. 23; Philipians, 3. 19, end; 1 John,

4. 5) and its sea-like troubled politics. Furious at his expulsion from heaven, and knowing that his time on earth is short until he shall be cast down lower, when Christ shall come to set up *His* kingdom (ch. 20. 1, 2), Satan concentrates all his power to destroy as many souls as he can. Though no longer able to accuse the elect in heaven, he can tempt and persecute on earth. The more light becomes victorious, the greater will be the struggles of the powers of darkness; whence, at the last crisis, Antichrist will manifest himself with an intensity of iniquity greater than ever before. **short time**—Greek, “season” (*kairon*): opportunity for his assaults. 13. Resuming, from v. 6, the thread of the discourse, which had been interrupted by the episode, v. 7-12 (giving in the invisible world the ground of the corresponding conflict between light and darkness in the visible world); this verse accounts for her *flight into the wilderness* (v. 6). 14. **were given**—by God’s determinate appointment, not by human chances (Acts, 9-11). **two**—Greek, “the two wings of the great eagle.” Alluding to Exodus, 19. 4: proving that the Old Testament church, as well as the New Testament church, is included in “the woman.” All believers are included (Isaiah, 40. 30, 31). *The great eagle* is the world-power; in Ezekiel, 17. 3, 7, *Babylon and Egypt*; in early church history, *Rome*, whose standard was the eagle, turned by God’s providence from being hostile into a protector of the Christian church. As “wings” express remote parts of the earth, the *two wings* may here mean the east and west divisions of the Roman empire. **wilderness**—the land of the heathen, the Gentiles; in contrast to Canaan, the pleasant and glorious land. God dwells in the glorious land; demons (the rulers of the heathen world, ch. 9. 20; 1 Corinthians, 10. 20), in the wilderness. Hence, Babylon is called *the desert of the sea*, Isaiah, 21. 1-10 (referred to, also, in ch. 14. 8; 18. 2). Heathendom, in its essential nature, being without God, is a desolate wilderness. Thus, the woman’s flight into the wilderness is the passing of the kingdom of God from the Jews to be among the Gentiles (typified by Mary’s flight with her child from Judea into Egypt). The eagle-flight is from Egypt into the wilderness. The *Egypt* meant is virtually stated (ch. 11. 8) to be Jerusalem, which has become spiritually so by crucifying our Lord. Out of her the New Testament church flees, as the Old Testament church out of the literal Egypt; and as the true church subsequently is called to flee out of Babylon (the woman become an harlot, i. e., the church become apostate). [AUBERLEN.] **her place**—the chief seat of the then-world empire, Rome. The Acts of the Apostles describes the passing of the church from Jerusalem to Rome. The Roman protection was the eagle-wing which often shielded Paul, the great instrument of this transmigration, and Christianity, from Jewish opponents who stirred up the heathen mobs. By degrees the church had “her place” more and more secure, until, under Constantine, the empire became Christian. Still, all this church-historical period is regarded as a wilderness-time, wherein the church is in part protected, in part oppressed, by the world-power, until just before the end the enmity of the world-power under Satan shall break out against the church worse

than ever. As Israel was in the wilderness forty-years, and had forty-two stages in her journey, so the church for *forty-two* months, three and a half years or *times* [*lit., seasons, used for years in Hellenistic Greek* (MÆRIS, the Atticist), *Greek hairous*, Daniel, 7. 25; 12. 7], or 1260 days (*v.* 6) between the overthrow of Jerusalem and the coming again of Christ, shall be a wilderness-sojourner before she reaches her millennial rest (answering to Canaan of old). It is possible that, besides this Church-historical fulfillment, there may be also an ulterior and narrower fulfillment in the restoration of Israel to Palestine, Antichrist for seven times (short periods analogical to the longer ones) having power there, for the former three and a half times keeping covenant with the Jews, then breaking it in the midst of the week, and the mass of the nation fleeing by a second exodus into the wilderness, whilst a *remnant* remains in the land exposed to a fearful persecution (the "144,000 sealed of Israel," ch. 7. and 14. 1, *standing with the Lamb*, after the conflict is over, *on mount Zion*: "the first fruits" of a large company to be gathered to Him). [DE BURGH.] These details are very conjectural. In Daniel, 7. 25; 12. 7, the subject, as perhaps here, is the time of Israel's calamity. That seven times do not necessarily mean seven years, in which each day is a year, *i. e.*, 2520 years, appears from Nebuchadnezzar's *seven times* (Daniel, 4. 23), answering to Antichrist, the beast's duration. 15, 16. *flood*—*Greek*, "river" (Cf. Exodus, 2. 3; Matthew, 2. 20; and especially Exodus, 14). The *flood*, or river, is the steam of Germanic tribes which, pouring on Rome, threatened to destroy Christianity. But the earth helped the women, by *swallowing up the flood*. The earth, as contradistinguished from water, is the world consolidated and civilized. The German masses were brought under the influence of Roman civilization and Christianity. [AUBERLEN.] Perhaps it includes also, generally, the help given by earthly powers (those least likely, yet led by God's overruling providence to give help) to the church against persecutions and also heresies, by which she has been at various times assailed. 17. *wroth with*—*Greek*, "*at.*" *went*—*Greek*, "*went away.*" the *remnant of her seed*—distinct in some sense from the woman herself. Satan's first effort was to root out the Christian church, so that there should be no visible profession of Christianity. Foiled in this, he *wars* (ch. 11. 7; 13. 7) against the invisible church, *viz.*, "those who keep the commandments of God, and have the testimony of Jesus" (A., B., C., omit "Christ"). These are "the remnant," or *rest of her seed*, as distinguished from her seed, "the man-child" (*v.* 5), on one hand, and from mere professors on the other. The church, in her beauty and unity (Israel at the head of Christendom, the whole forming one perfect church), is now not manifested, but awaiting the *manifestation of the sons of God* at Christ's coming. Unable to destroy Christianity and the church as a whole, Satan directs his enmity against true Christians, the elect *remnant*: the others he leaves unmolested.

CHAPTER XIII.

1-18. VISION OF THE BEAST THAT CAME OUT OF THE SEA: THE SECOND BEAST, OUT OF THE EARTH, EXERCISING THE POWER OF THE FIRST BEAST, AND CAUSING THE EARTH TO WORSHIP HIM. I.

I stood—So B., ~~8~~, and *Coptic* read. But A., C., *Vulgate*, and *Syriac*, "*He stood*." Standing on the sand of the sea, HE gave his power to the beast that rose out of the sea. **upon the sand of the sea**—where the four winds were to be seen striving upon the great sea (Daniel, 7. 2). **beast**—*Greek*, "wild beast." Man becomes "brutish" when he severs himself from God, the archetype and true ideal, in whose image he was first made, which ideal is realized by the man Christ Jesus. Hence, the world-powers seeking their own glory, and not God's, are represented as *beasts*; and Nebuchadnezzar, when in self-deification he forgot that "the most High ruleth in the kingdom of men," was driven among the beasts. In Daniel, 7, there are four beasts: here the *one* beast expresses the sum total of the God-opposed world-power viewed in its universal development, not restricted to one manifestation alone, as Rome. This first beast expresses the world-power attacking the church more from without; the second, which is a revival of, and minister to, the first, is the world-power as the false prophet corrupting and destroying the church from within. **out of the sea**—(Daniel, 7. 3; Cf. my *Note*, ch. 8. 8)—out of the troubled waves of peoples, multitudes, nations, and tongues. The earth (v. 11), on the other hand, means the consolidated, ordered world of nations, with its culture and learning. **seven heads and ten horns**—A., B., C., transpose, "ten horns and seven heads." The ten horns are now put first (contrast the order, ch. 12. 3), because they are crowned. They shall not be so till the last stage of the fourth kingdom (the Roman), which shall continue until the fifth kingdom, Christ's, shall supplant it and destroy it utterly: this last stage is marked by the *ten toes* of the two feet of the image in Daniel, 2. The *seven* implies the world-power setting up itself as God, and caricaturing the *seven* spirits of God; yet its true character as God-opposed is detected by the number *ten* accompanying the *seven*. Dragon and beast both bear crowns, but the former on the heads, the latter on the horns (ch. 12. 3; 13. 1). Therefore, both heads and horns refer to kingdoms: Cf. ch. 17. 7, 10, 12, "kings" representing the kingdoms whose heads they are. The *seven* kings, as peculiarly powerful—the great powers of the world—are distinguished from the *ten*, represented by the horns (simply called "kings," ch. 17. 12). In Daniel, the *ten* mean the last phase of the world-power, the fourth kingdom divided into *ten parts*. They are connected with the *seventh head* (ch. 17. 12), and are as yet future. [AUBERLEN.] The mistake of those who interpret the beast to be Rome exclusively, and the *ten horns* to mean kingdoms which have taken the place of Rome in Europe already, is, the fourth kingdom in the image has two legs, representing the eastern as well as the western empire; the ten toes are not upon the one foot (the west), as these interpretations require, but on the two (east and west)

together, so that any theory which makes the ten kingdoms belong to the west alone must err. If the ten kingdoms meant were those which sprung up on the overthrow of Rome, the ten would be accurately known, whereas twenty-eight different lists are given in so many interpreters, making in all sixty-five kingdoms! [Tyso in DE BURGH.] The seven heads are the seven world-monarchies, Egypt, Assyria, Babylon, Persia, Greece, Rome, the Germanic empire, under the last of which we live [AUBERLEN], and which devolved for a time on Napoleon, after Francis, Emperor of Germany and King of Rome, had resigned the title in 1806. FABER explains the *healing of the deadly wound* to be the revival of the Napoleonic dynasty after its overthrow at Waterloo. That secular dynasty, in alliance with the ecclesiastical power, the Papacy (v. 11, &c.), being "the eighth head," and yet "of the seven" (ch. 17. 11), will temporarily triumph over the saints, until destroyed in Armageddon (ch. 19). A Napoleon, in this view, will be the antichrist, restoring the Jews to Palestine, and accepted as their Messiah at first, and, afterward fearfully oppressing them. Antichrist, the summing up and concentration of all the world-evil that preceded, is the eighth, but yet one of the seven (ch. 17. 11). **CROWNS**—Greek, "diadems." **name of blasphemy**—So C., Coptic and ANDREAS. A., B. and *Vulgate* read, "names," &c., *vis.*, a name on each of the heads; blasphemously arrogating attributes belonging to God alone (Cf. *Note*, ch. 17. 3). A characteristic of the *little horn* in Daniel, 7. 8, 20, 21; 2 Thessalonians, 2. 4. 2. **leopard . . . bear . . . lion**—This beast unites in itself the God-opposed characteristics of the three preceding kingdoms, resembling, respectively, the *leopard*, *bear* and *lion*. It rises up out of the sea, as Daniel's four beasts, and has *ten horns*, as Daniel's fourth beast, and *seven heads*, as Daniel's four beasts had in all, *vis.*, one on the first, one on the second, four on the third, and one on the fourth. Thus it represents comprehensively in one figure *world-power* (which in Daniel is represented by four) of all times and places, not merely of one period and one locality, viewed as opposed to God; just as the *woman* is the church of all ages. This view is favoured also by the fact, that the beast is the vicarious representative of Satan, who similarly has *seven heads* and *ten horns*: a general description of his universal power in all ages and places of the world. Satan appears as a serpent, as being the archetype of the beast nature (ch. 12. 9). "If the seven heads meant merely seven Roman emperors, one cannot understand why they alone should be mentioned in the original image of Satan, whereas it is perfectly intelligible if we suppose them to represent Satan's power on earth viewed collectively." [AUBERLEN.] 3. **one of—lit.**, "from among." **wounded . . . healed**—Twice again repeated emphatically (v. 12, 14); Cf. ch. 17. 8, 11, "the beast that was, and is not, and shall ascend out of the bottomless pit" (Cf. v. 11, below); the Germanic empire, the seventh head (revived in the eighth), as yet future in John's time (ch. 17. 10). Contrast the change whereby Nebuchadnezzar, being humbled from his self-deifying pride, was converted from his *beast-like* form and character to MAN'S form and true position toward God; symbolized by his *eagle wings being*

plucked and himself made stand upon his feet as a man (Daniel, 7. 4). Here, on the contrary, the *beast's* head is not changed into a *human* head but receives a deadly wound, *i. e.*, the world-kingdom which this head represents, does not truly turn to God, but for a time its God-opposed character remains paralysed ("as it were slain:" the very words, marking the beast's outward resemblance to the Lamb "as it were slain," *Notes*, ch. 5. 6. Cf. also the second beast's resemblance to the Lamb, v. 11). Though seemingly slain (*Greek* for "wounded") it remains the beast still to rise again in another form (v. 11). The six first heads were heathenish, Egypt, Assyria, Babylon, Persia, Greece, Rome; the new seventh world-power (the Pagan German hordes pouring down on Christianized Rome), whereby Satan had hoped to stifle Christianity (ch. 11. 15, 16), became itself Christianized (answering to the beast's, *as it were, deadly wound; it was slain and it is not*, ch. 17. 11). Its ascent out of the bottomless pit answers to the healing of its deadly wound (ch. 17. 8). No essential change is noticed in Daniel as effected by Christianity upon the fourth kingdom; it remains essentially God-opposed to the last. The beast, *healed* of its temporary and external wound, now returns, not only from the sea but from the *bottomless pit*, whence it draws new antichristian strength of hell (v. 3, 11, 12, 14; ch. 11. 7; 17. 8). Cf. the *seven evil spirits* taken into the temporarily dispossessed and the last state worse than the first (Matthew, 12. 43-45). A new and worse heathenism breaks in upon the Christianized world, more devilish than the old one of the first heads of the beast. The latter was an apostasy only from the general revelation of God in nature and conscience; but this new one is from God's revelation of love in His Son. It culminates in antichrist, the man of sin, the son of perdition (Cf. ch. 17. 11; 2 Thessalonians, 2. 3; Cf. 2 Timothy, 3. 1-4), the very characteristics of old heathenism (Romans, 1. 29-32). [AUBERLEN.] More than one wound seems to me to be meant, *e. g.*, that under Constantine (when the Pagan worship of the emperor's image gave way to Christianity), followed by the healing, when image-worship and the other Papal errors were introduced into the church; again, that at the Reformation, followed by the lethargic form of godliness without the power, and about to end in the last great apostasy, which I identify with the second beast (v. 11), antichrist, the same seventh world-power in another form. **wondered after**—followed with wondering gaze. 4. **which gave**—A., B., C., *Vulgate*, *Syriac* and ANDREAS, read, "because he gave," **power**—*Greek*, "the authority" which it had; *its* authority. **Who is like unto the beast?**—The very language appropriated to God (Exodus, 15. 11), (whence, in the *Hebrew*, the Maccabees took their name; the opponents of the Old Testament antichrist, Antiochus); Psalm 35. 10; 71. 19; 113. 5; Micah, 7. 18; *blasphemously* (v. 1. 5) assigned to the beast. It is a parody of the name "Michael" (Cf. ch. 12. 7), meaning, "Who is like unto God?" 5. **blasphemies**—So ANDREAS reads. B. reads "blasphemy." A., "blasphemous things" (Cf. Daniel, 7. 8, 11, 25). **power**—"authority;" *legitimate power* (*Greek exousia*). **to continue**—*Greek*, "to act" or "work" (*poiesai*). B., reads, "to make war" (Cf. v. 4). But A., C., *Vulgate*, *Syriac*

and ANDREAS omit "war." **forty . . . two months**—(Notes, ch. 11. 2, 3; 12. 6.) **6. opened . . . mouth**—The usual formula in the case of a set speech, or series of speeches. Ver. 6, 7 expand v. 5. **blasphemy**—So B. and ANDREAS. A., C. read, "blasphemies." **and then**—So *Vulgate*, *Coptic*, ANDREAS and PRIMASIUS read. A., C. omit "and:" "them that dwell (*lit.*, *tabernacle*) in heaven," mean not only angels, and the departed souls of the righteous, but believers on earth who have their citizenship in heaven, and whose true life is hidden from the anti-Christian persecutor in the *secret of God's tabernacle*. Note, ch. 12. 12; John, 3. 7. **7. power**—*Greek*, "authority." **all kindreds . . . tongues . . . nations**—*Greek*, "every tribe . . . tongue . . . nation." A., B., C., *Vulgate*, *Syriac*, ANDREAS and PRIMASIUS add "and people," after "tribe" or "kindred." **8. all that dwell upon the earth**—being of earth earthy: in contrast to "them that dwell in heaven." **whose names are not written**—A., B., C., *Syriac*, *Coptic*, and ANDREAS read singular "(every one) whose (*Greek*, *hou*: but B. *Greek* *hon*, plural) name is not written." **Lamb slain from the foundation of the world**—The *Greek* order of words favours this translation. He was slain in the Father's eternal counsels: Cf. 1 Peter, 1. 19, 20, virtually parallel. The other way of connecting the words is, "Written from the foundation of the world in the book of life of the Lamb slain." So in ch. 17. 8. The elect. The former is in the *Greek* more obvious and simple. "Whatsoever virtue was in the sacrifices, did operate through Messiah's death alone. As He was 'the Lamb slain from the foundation of the world,' so all atonements ever made were only effectual by His blood." [BISHOP PEARSON, *Creed*.] **9. A general exhortation.** Christ's own words of monition calling solemn attention. **10. He that leadeth into captivity**—A., B., C., and *Vulgate* read, "if any one (be) for captivity." **shall go into captivity**—*Greek* present, "goeth into captivity." Cf. Jeremiah, 15. 2, which is alluded to here. B., C. read simply, "he goeth away," and omit "into captivity." But A. and *Vulgate* support the words. **he that killeth with the sword, must be killed with the sword**—So B., C. read. But A. reads, "if any (is for) being (*lit.*, to be) killed," &c. As of old, so now, those to be persecuted by the beast in various ways have their trials severally appointed them by God's fixed counsel. *English Version* is quite a different sense, *viz.*, a warning to the persecutors that they shall be punished with retribution in kind. **Here—Herein**: in bearing their appointed sufferings lies the *patient endurance . . . of the saints*. This is to be the motto and watchword of the elect during the period of the world-kingdom. As the first beast is to be met by *patience* and *faith* (v. 10), the second beast must be opposed by true *wisdom* (v. 18.) **11. another beast**—"the false prophet." **out of the earth**—out of society civilized, consolidated, and ordered, but still, with all its culture, of earth earthy: as distinguished from "the sea," the troubled agitations of various peoples out of which the world-power and its several kingdoms have emerged. "The sacerdotal persecuting power, Pagan and Christian; the pagan priesthood making an image, of the emperors which they compelled Christians to worship." 204

ing wonders by magic and omens, the Romish priesthood, the inheritor of pagan rites, images, and superstitions, lamb-like in Christian professions, dragon-like in word and act" [ALFORD, and so the Spanish Jesuit LACUNZA; writing under the name Ben Ezra]. As the first beast was like the Lamb in being, *as it were, wounded to death*, so the second is like the Lamb in having *two lamb-like horns* (its essential difference from the Lamb is marked by its having TWO, but the Lamb SEVEN horns, ch. 5. 6). The former paganism of the world-power, seeming to be wounded to death by Christianity, revives. In its second beast form it is Christianized heathenism ministering to the former, and having earthly culture and learning to recommend it. The second beast's, or false prophet's rise, coincides in time with the healing of the beast's deadly wound and its revival (ch. 13. 12-14). Its *manifest* character is marked by the Lord, Matthew, 24. 11, 24. "*Many false prophets shall rise*," where He is speaking of the last days. As the former beast corresponds to the first four beasts of Daniel, so the second beast, or the false prophet, to the little horn starting up among the ten horns of the fourth beast. This anti-Christian horn has not only the mouth of blasphemy (v. 5), but also "the eyes of man" (Daniel, 7. 8): the former is also in the first beast (v. 1. 5), but the latter not so. "The eyes of man" symbolize cunning and intellectual culture, the very characteristic of "the false prophet" (v. 13-15; ch. 16. 14). The first beast is physical and political; the second a spiritual power, the power of knowledge, ideas [the favourite term in the French school of politics], and scientific cultivation. Both alike are *beasts*, from below, not from above; faithful allies, worldly anti-Christian wisdom standing in the service of the worldly anti-Christian power: the dragon is both lion and serpent: might and cunning are his armoury. The dragon gives his external power to the first beast (v. 2), his spirit to the second, so that it *speaks as a dragon* (v. 11). The second, arising *out of the earth*, is in ch. 11. 7, and 17. 8, said to *ascend out of the bottomless pit*: its very culture and world-wisdom only intensify its infernal character, the pretense to superior knowledge and rationalistic philosophy (as in the primeval temptation, Genesis, 3. 5, 7, "their EYES [as here] were opened") veiling the deification of nature, self, and man. Hence spring Idealism, Materialism, Deism, Pantheism, Atheism. Antichrist shall be the culmination. The papacy's claim to the double power, secular and spiritual, is a sample and type of the two-fold beast, that *out of the sea*, and that *out of the earth, or bottomless pit*. Antichrist will be the climax and final form. PRIMASIUS of Atriumetum, in the sixth century, says, "He feigns to be a lamb that he may assail the Lamb—the body of Christ." 12. power—Greek, "authority." *before him*—"in his presence," as ministering to, and upholding him. "The non-existence of the beast embraces the whole Germanic Christian period. The healing of the wound, and return of the beast, is represented [in regard to its final anti-Christian manifestation, though including, also, meanwhile, its healing and return under Popery, which is baptized heathenism] in that principle which, since 1789,

has manifested itself in beast-like outbreaks." [AUBERLEN.] *which dwell therein*—the earthly-minded. The church becomes the *harlot*; the world's political power the anti-Christ *beast*; the world's wisdom and civilization, the *false prophet*. Christ's three offices are thus perverted: the first beast is the false *kingship*; the harlot, the false *priesthood*; the second beast, the false *prophet*. The beast is the *bodily*, the false prophet the *intellectual*, the harlot the *spiritual* power of anti-Christianity. [AUBERLEN.] The *Old Testament church* stood under the power of the beast, the heathen world-power; the *middle-ages-church* under that of the harlot; in *modern times* the false prophet predominates. But in the last days all these God-opposed powers which have succeeded each other shall co-operate, and raise each other to the most terrible and intense power of their nature; *the false prophet causes men to worship the beast, and the beast carries the harlot*. These three forms of apostasy are reducible to two; *the apostate church and the apostate world, pseudo-Christianity and anti-Christianity*, the harlot and the beast; for the false prophet is also a beast; and the two beasts as different manifestations of the same beast-like principle, stand in contradistinction to the harlot, and are finally judged together, whereas separate judgment falls on the harlot. [AUBERLEN.] *deadly wound—Greek, "wound of death."* 13. *wonders—Greek, "signs," so that—so great that. maketh fire—Greek, "maketh even fire."* This is the very miracle which the two witnesses perform, and which Elijah long ago had performed: this is the beast from the bottomless pit, or the false prophet, mimics. Not merely tricks, but miracles of a demoniacal kind, and by demon aid, like those of the Egyptian magicians, shall be wrought, most calculated to deceive: wrought "after the working (*Greek, energy*) of Satan." 14. *doeth them that dwell on the earth*—the earthly-minded, but not *the elect*. Even a miracle is not enough to warrant belief in a professed revelation, unless that revelation be in harmony with God's already revealed will. *by the means of these miracles*—rather as *Greek, "on account of* (because of: in consequence of) those miracles." *which he had power to do—Greek, "which were given him to do."* *In the sight of the beast*—"before him" (v. 12). *which—A., B., C., read, "who:"* marking, perhaps, a personal Antichrist. *had—So B. and ANDREAS read. But A., C., and Vulgate read, "hath."* 15. *he had power—Greek, "it was given to him." to give life—Greek, "breath," or "spirit."* *Image*—Nebuchadnezzar set up in Dura a golden *image* to be worshipped, probably of himself; for his dream had been interpreted, "Thou art this head of gold:" the three Hebrews who refused to worship the image were cast into a burning furnace. All this typifies the last apostasy. PLINY, in his letter to TRAJAN, states that he consigned to punishment those Christians who would not worship the emperor's *image* with incense and wine. So Julian, the apostate, set up his own image with the idols of the heathen gods in the Forum, that the Christians, in doing reverence to it, might seem to worship the idols. So Charlemagne's image was set up for homage: and the Pope *adored* the new emperor (*Dupin*, vol. 6, p. 126). Napoleon, the successor

of Charlemagne, designed after he had first lowered the Pope by removing him to Fontainebleau, then to "make an idol of him" [*Memorial de Sainte Helene*]: keeping the Pope near him, he would, through the Pope's influence, have directed the religious, as well as the political world. The revived Napoleonic dynasty may, in some one representative, realize the project, becoming the beast supported by the false prophet (perhaps some openly infidel supplanter of the papacy, under a spiritual guise, after the harlot, or apostate church, who is distinct from the second beast, has been stripped and judged by the beast, ch. 17. 16); he then might have an image set up in his honour as a test of secular and spiritual allegiance. **speak** — "False doctrine will give a spiritual, philosophical appearance to the foolish apotheosis of the creaturely personified by Antichrist." [AUBERLEN.] JEROME, on Daniel, 7. says, Antichrist shall be "one of the human race in whom the whole of Satan shall dwell bodily." Rome's *speaking* images, and winking pictures of the Virgin Mary and the Saints, are an earnest of the future demoniacal miracles of the false prophet in making the beast's or Antichrist's image to speak. 16. **to receive a mark** — *lit.*, "that they should give them a mark:" such a brand as masters stamp on their slaves, and monarchs on their subjects. Soldiers voluntarily punctured their arms with marks of the general under whom they served. Votaries of idols branded themselves with the idol's cypher or symbol. Thus Antiochus Epiphanes branded the Jews with the ivy leaf, the symbol of Bacchus (2 Maccabees, 6. 7; 3 Maccabees, 2. 29). Contrast God's seal and name in the *foreheads of His servants*, ch. 7. 3; 14. 1; 22. 4; and Galatians, 6. 17, "I bear in my body the marks of the Lord Jesus," *i. e.*, I am His soldier and servant. The mark in the right hand and forehead implies the prostration of *bodily* and *intellectual* powers to the beast's domination. "In the forehead by way of profession: in the hand with respect to work and service." [AUGUSTINE.] 17. **And** — So A., B., and *Vulgate* read. C., IRENÆUS, 316, *Coptic*, and *Syriac* omit it. **might buy** — *Greek*, "may be able to buy." **the mark, or the name** — *Greek*, the mark (*vis.*), the name of the beast." The mark may be, as in the case of the sealing of the saints in the forehead, not a visible mark, but symbolical of allegiance. So the sign of the cross in Popery. The Pope's interdict has often shut out the excommunicate from social and commercial intercourse. Under the final Antichrist this shall come to pass in its most violent form. **number of his name** — Implying that the name has some numerical meaning. 18. **wisdom** — the armoury against the second beast, as *patience* and *faith* against the first. Spiritual *wisdom* is needed to solve the *mystery* of iniquity, so as not to be beguiled by it. **count . . . for** — The "for" implies the possibility of our calculating or counting the beast's number. **the number of a man** — *i. e.*, counted as men generally count. So the phrase is used in ch. 21. 17. The number is the number of a *man*, not of *God*; he shall extol himself above the power of the Godhead, as the MAN of *sin*. [AQUINAS.] Though it is an imitation of the Divine name, it is only *human*. **six hundred threescore and six** — A. and *Vulgate* write the numbers in full in

the *Greek*. But B. writes merely the three *Greek* letters standing for numbers, *Ch, X, St*. C. reads 616, but IRENÆUS, 328, opposes this and maintains 666. IRENÆUS, in the second century, disciple of Polycarp, John's disciple, explained this number as contained in the *Greek* letters of Lateinos (L being 30; A, 1; T, 300; E, 5; I, 10; N, 50; O, 70; S, 200). The Latin is peculiarly the language of the church of Rome in all her official acts; the forced unity of language in ritual being the counterfeit of the true unity; the premature and spurious anticipation of the real unity, only to be realized at Christ's coming, when all the earth shall speak "one language" (Zephaniah, 3. 9). The last Antichrist may have a close connection with Rome, and so the name *Lateinos* (666) may apply to him. The *Hebrew* letters of Balaam amount to 666 [BUNSEN]: a type of the *false prophet*, whose characteristic, like Balaam's, will be high spiritual knowledge perverted to Satanic ends. The number *six* is the world-number; in 666 it occurs in units, tens and hundreds. It is next neighbour to the sacred *seven*, but is severed from it by an impassable gulf. It is *the number of the world given over to judgment*; hence there is a pause between the sixth and seventh seals, and the sixth and seventh trumpets. The judgments on the world are complete in *six*; by the fulfillment of *seven*, the kingdoms of the world become Christ's. As *twelve* is the number of the church, so *six*, its half, symbolizes the world-kingdom broken. The raising of the *six* to tens and hundreds (higher powers) indicates that the beast, notwithstanding his progression to higher powers, can only rise to greater ripeness for judgment. Thus 666 the judged world-power contrasts with the 144,000 sealed and transfigured ones (the church-number, twelve, squared and multiplied by 1000, the number symbolizing the world pervaded by God; ten, the world-number, raised to the power of three, the number of God). [AUBERLEN.] The *mark* (*Greek charagma*) and *name* are one and the same. The first two radical letters of Christ (*Greek Christos*), *Ch*, and *R*, are the same as the first two of *charagma*, and were the imperial monogram of Christian Rome. Antichrist, personating Christ, adopts a symbol like, but not agreeing with, Christ's monogram, *Ch, X, St*; whereas the radicals in "Christ" are *Ch, R, St*. Papal Rome has similarly substituted the standard of the *Keys* for the standard of the *Cross*. So on the Papal *coinage* (the image of power, Matthew, 22. 20). The two first letters of "Christ," *Ch, R*, represent *seven* hundred, the perfect number. The *Ch, X, St* represent an imperfect number, a triple *falling away* (apostacy) from *septenary* perfection [WORDS-WORTH.]

CHAPTER XIV.

1-20. THE LAMB SEEN ON ZION WITH THE 144,000. THEIR SONG. THE GOSPEL PROCLAIMED BEFORE THE END BY ONE ANGEL: THE FALL OF BABYLON BY ANOTHER: THE DOOM OF THE BEAST-WORSHIPPERS BY A THIRD. THE BLESSEDNESS OF THE DEAD IN THE LORD. THE HARVEST. THE VINTAGE. In contrast to the beast, false prophet and apostate church (ch. 13), and introductory to the

announcement of judgments about to descend on them and the world (v. 8-11, anticipatory of ch. 18. 2-6), stand here the redeemed, "the divine kernel of humanity, the positive fruits of the history of the world and the church." [AUBERLEN.] Chs. 14-16, describe the preparations for the Messianic judgment. As ch. 14 begins with the 144,000 of Israel (Cf. ch. 7. 4-8, no longer exposed to trial as then, but now triumphant), so ch. 15 begins with those who have overcome from among the Gentiles (Cf. ch. 15. 1-5, with ch. 7. 9-17): the two classes of elect forming together the whole company of transfigured saints who shall reign with Christ. 1. *a*—A., B., C., *Coptic*, and ORIGEN read, "*the Lamb*." *Lamb . . . on . . . Zion*—having left His position in "the midst of the throne," and now taking His stand *on Zion*. *his Father's name*—A., B., C., read, "*His name and His Father's name*." In—*Greek*, "upon." God's and Christ's name here answers to the seal "upon their foreheads" in ch. 7. 3. As the 144,000 of Israel are "the first fruits" (v. 4), so "the harvest" (v. 15) is the general assembly of Gentile saints to be translated by Christ as His first act in assuming His kingdom, prior to His judgment (ch. 16, the seven last vials) on the Antichristian world, in executing which His saints shall share. As Noah and Lot were taken seasonably out of the judgment, but exposed to the trial to the last moment [DE BURGH], so those who shall reign with Christ shall first suffer with Him, being delivered out of the judgments, but not out of the trials. The Jews are meant by "the saints of the most high:" against them Antichrist makes war, *changing their times and laws*; for true Israelites cannot join in the idolatry of the beast, any more than true Christians. The common affliction will draw closely together, in opposing the beast's worship, the Old Testament and New Testament people of God. Thus the way is paved for Israel's conversion. This last utter scattering of the holy people's power leads them, under the Spirit, to seek Messiah, and to cry, at His approach, "Blessed is He that cometh in the name of the Lord." 2. *from*—*Greek*, "out of." *voice of many waters*—as is the voice of Himself, such also is the voice of His people. *I heard the voice of harpers*—A., B., C., and ORIGEN read, "the voice which I heard (was) as of harpers." 3. *sung*—*Greek*, "sing." as it were—So A., C., and *Vulgate* read. IT IS AS IT WERE a new song; for it is, in truth, as old as God's eternal purpose. But B., *Syriac*, *Coptic*, ORIGEN and ANDREAS omit these words. *new song*—(ch. 5. 9, 10.) The song is that of victory after conflict with the dragon, beast and false prophet: never sung before, for such a conflict had never been fought before; therefore *new*; till now the kingdom of Christ on earth had been usurped; they sing the new song in anticipation of His taking possession of His blood-bought kingdom with His saints. *four beasts*—rather as *Greek*, "four living creatures." The harpers and singers evidently include the 144,000; so the parallel proves (ch. 15. 2, 3), where the same act is attributed to the general company of saints, the harvest (v. 15) from all nations. That as ALFORD, "the harpers and song are in heaven, but the 144,000 are on earth." *redeemed*—*lit.*, "purchased." Not even the angels can learn that song, for they know not experimentally, what it is

to have "come out of the great tribulation, and washed their robes white in the blood of the Lamb" (ch. 7. 14). 4. *virgins*—spiritually (Matthew, 25. 1); in contrast to the apostate church, Babylon (v. 8), spiritually "a harlot" (ch. 17. 1-5; Isaiah, 1. 21; contrast 2 Corinthians, 11. 2; Ephesians, 5. 25-27). Their not being *defiled with women*, means they were not led astray from Christian faithfulness by the tempters who jointly constitute the spiritual "harlot." *follow the Lamb whithersoever he goeth*—in glory, being especially near His person; the fitting reward of their following Him so fully on earth. *redeemed*—"purchased." *being the*—rather, "*as a first fruit*." Not merely a "first fruit" in the sense in which *all* believers are so, but Israel's 144,000 elect are the *first fruit*, the Jewish and Gentile elect church is the *harvest*; in a further sense, the whole of the transfigured and translated church which reigns with Christ at His coming, is the *first fruit*, and the consequent general ingathering of Israel and the nations, ending in the last judgment, is the full and final harvest. 5. *guile*—So ANDREAS in one copy. But A., B., C., ORIGEN, and ANDREAS in other copies read, "falsehood." Cf. with *English Version* reading Psalm 32. 2; Isaiah, 53. 9; John, 1. 47. *for*—So B., Syriac, Coptic, ORIGEN, and ANDREAS read. But A., C., omit. *without fault*—Greek, "blameless;" in respect to the sincerity of their fidelity to Him. Not absolutely, and in themselves *blameless*; but regarded as such on the ground of His righteousness in whom alone they trusted, and whom they faithfully served by His Spirit in them. The allusion seems to be to Psalm 15. 1, 2. Cf. v. 1, "*stood on mount Zion*." *before the throne of God*—A., B., C., Syriac, Coptic, ORIGEN, and ANDREAS omit these words. The oldest *Vulgate* MS. supports them. 6. Here begins the portion relating to the Gentile world, as the former portion related to Israel. Before the *end* the gospel is to be preached for a *WITNESS unto all nations*: not that all nations shall be converted, but all nations shall have had the opportunity given them of deciding whether they will be for, or against, Christ. Those thus *preached to* are "they that dwell (so A., Coptic and Syriac read. But B., C., ORIGEN, *Vulgate*, CYPRIAN, 312, read, 'sit.' Cf. Matthew, 4. 16; Luke, 1. 79, having their *settled* home) on the earth," being of earth earthy: this last season of grace is given them, if yet they may repent, before "judgment" (v. 7) descends: if not, they will be left without excuse, as the world which resisted the preaching of Noah in the 120 years "*whilst the long-suffering of God waited*." "So also the prophets gave the people a last opportunity of repentance before the Babylonian destruction of Jerusalem, and our Lord and His apostles before the Roman destruction of the holy city." [AUBERLEN.] The Greek for "unto" (*epi* in A., C.) means *lit.*, "upon," or "over," or "in respect to" (Mark, 9. 12; Hebrews, 7. 13). So also "TO every nation" (*Greek epi* in A., B., C., *Vulgate*, Syriac, ORIGEN, ANDREAS, CYPRIAN, and PRIMASIVS). This, perhaps, implies that the gospel, though diffused *over* the globe, shall not come savingly *unto* any save the elect. The world is not to be evangelized till Christ shall come: meanwhile, God's purpose is "to take out of the Gentiles a people for His name," to be wit-

nesses of the effectual working of His Spirit during the counter-working of "the mystery of iniquity." **everlasting gospel**—the gospel which announces the *glad tidings* of the *everlasting* kingdom of Christ, about to ensue immediately after the "judgment" on Antichrist, announced as imminent in *v. 7*. As the former angel "flying through the midst of heaven" (*ch. 8. 13*) announced "woe," so this angel "flying in the midst of heaven" announced *joy*. The three angels making this last proclamation of the gospel, the fall of Babylon (*v. 8*), the harlot, and the judgment on the beast-worshippers (*v. 9-11*), the voice from heaven respecting the blessed dead (*v. 13*), the vision of the Son of man on the cloud (*v. 11*), the harvest (*v. 15*), and the vintage (*v. 18*), form the compendious summary, amplified in detail in the rest of the book.

7. Fear God—the forerunner to embracing the *love* of God manifested in *the gospel*. Repentance accompanies faith. **give glory to him**—and not to the beast (*Cf. ch. 13. 4; Jeremiah, 13. 16*). **the hour of his judgment**—"The hour" implies the *definite time*. "Judgment," not the general judgment, but that upon Babylon, the beast, and his worshippers (*v. 8-12*). **worship him that made heaven**—not antichrist—who "sitteth in the temple of God, showing himself that He is God" (*Cf. Acts, 14. 15*). **sea . . . fountains**—Distinguished also in *ch. 8. 8, 10. 8. another*—So *Vulgate*. But A., B., *Syriac* and ANDREAS add, "a second:" "another, a second angel." **Babylon**—Here first mentioned: identical with *the harlot*, the apostate church: distinct from *the beast*, and judged separately. **is fallen**—Anticipation of *ch. 18. 2. A., Vulgate, Syriac* and ANDREAS support the second "is fallen." But B., C. and *Coptic* omit it. **that great city**—A., B., C., *Vulgate, Syriac* and *Coptic* omit "city." Then *translate*, "Babylon the great." The ulterior and exhaustive fulfillment of Isaiah, 21. 9. **because**—So ANDREAS. But A., C., *Vulgate* and *Syriac* read, "which." B. and *Coptic* omit it. Even reading "which," we must understand it as giving the *reason* of her fall. **all nations**—A., B., C. read, "all the nations." **the wine of the wrath of her fornication**—*the wine of the wrath* of God, the consequence of *her fornication*. As she made the nations drunk with the wine of her fornication, so she herself shall be made drunk with the wine of God's wrath. 9. A., B., C. and ANDREAS read, "another, a third angel." *Cf.* with this verse *ch. 13. 15, 16. 10. The same*—*Greek*, "he also," as the just and inevitable retribution. **wine of . . . wrath of God**—(*Psalm 75. 8*.) **without mixture**—whereas wine was so commonly mixed with water, that to mix wine is used in *Greek* for to pour out wine: this wine of God's wrath is *undiluted*: there is no drop of water to cool its heat. Naught of grace or hope is blended with it. This terrible threat may well raise us above the fear of man's threats. This *unmixed* cup is already mingled and prepared for Satan and the beast's followers. **Indignation**—*Greek* (*orges*), "*abiding wrath*." But the *Greek* for "wrath" above (*Greek thumou*) is *boiling indignation*, from (*Greek thuo*) a root meaning to *boil*: this is temporary ebullition of anger; that is lasting [AMMONIUS], and accompanied with a purpose of vengeance [ORIGEN on *Psalm 2. 5*]. **tormented . . . in the presence of the . . . angels**—(*Psalm 49. 14; 58. 10; 139.*

21; Isaiah, 66. 24.) God's enemies are regarded by the saints as their enemies, and when the day of probation is past, their mind shall be so entirely one with God's, that they shall rejoice in witnessing visibly the judicial vindication of God's righteousness in sinners' punishment. 11. **forever and ever** — *Greek*, "unto ages of ages," **no rest day nor night** — Contrast the very different sense in which the same is said of the four living creatures in heaven. "They rest not day and night, saying, Holy, holy, holy," &c.; yet they do "rest" in another sense: they rest from sin and sorrow, weariness and weakness, trial and temptation (*v.* 13): the lost have no rest from sin and Satan, terror, torment and remorse. 12. **Here, &c.** — Resumed from ch. 13. 10, where see the *Note*. In the fiery ordeal of persecution which awaits all who will not worship the beast, the *faith* and *patience* of the followers of God and Jesus shall be put to the test and proved. **patience** — *Greek* (*hupomene*), *patient, persevering endurance*. The second "here" is omitted in A., B., C., *Vulgate*, *Syriac*, *Coptic* and PRIMASIUS. *Translate*, "Here is the endurance of the saints, who keep," &c. **the faith of Jesus** — the faith which has Jesus for its object. 13. Encouragement to cheer those persecuted under the beast. **Blessed** — in *resting from their toils*, and, in the case of the saints just before alluded to as persecuted by the beast, in *resting from persecutions*. Their full *blessedness* is now "from henceforth," *i. e.*, FROM THIS TIME, when the judgment on the beast, and the harvest-gathering of the elect are imminent. The time so earnestly longed for by former martyrs is now all but come: the full number of their fellow-servants is on the verge of completion: they have no longer to "rest" (the same *Greek* as here, *anapausis*) yet for a little season," their eternal *rest*, or *cessation from toils* (2 Thessalonians, 1. 7, *Greek*, *anesis*, relaxation after hardships. Hebrews, 4. 9, 10, *sabbatism of rest*: and *Greek*, *catapausis*, akin to the *Greek* here), is close at hand now. They are *blessed* in being about to sit down to the *marriage supper of the Lamb* (ch. 19. 9), and in *having part in the first resurrection* (ch. 20. 6), and in *having right to the tree of life* (ch. 22. 14). In *v.* 14-16 follows the explanation of why they are pronounced "blessed" now in particular, *vis.*, the *Son of man on the cloud* is just coming to gather them in as the *harvest* ripe for His garner. Write — to put it on record forever. **Yea, saith the Spirit** — The words of God the Father (the "voice from heaven") are echoed back and confirmed by the Spirit (*speaking in the Word*, ch. 2. 7; 22. 17; and in the *saints*, 2 Corinthians, 5. 5; 1 Peter, 4. 14). All "God's promises in Christ are yea" (2 Corinthians, 1. 20). **unto me** — Omitted in A., B., C., *Vulgate*, *Syriac* and *Coptic*. **that they may** — The *Greek* includes also the idea, They are blessed, in that they shall rest from their toils (so the *Greek*). and — So B. and ANDREAS read. But A., C., *Vulgate* and *Syriac* read "for." They rest from their toils, because their time for toil is past; they enter on the *blessed rest*, because of their faith evinced by their works, which, therefore, "follow WITH (so the *Greek*) them." Their works are specified because respect is had to the coming judgment, wherein every man shall be "judged according to his works." His works do not go before the believer; nor

even go by his side, but *follow* him at the same time that they go with him as a proof that he is Christ's. 14. **crown** — *Greek* (*stephanon*), *garland* of victory: not His *diadem* as a king. The victory is described in detail, ch. 19. 11-21. **one sat** — "one sitting" (*Greek cathememon hemeton*) is the reading of A., B., C., *Vulgate* and *Coptic*. 15. **Thrust in** — *Greek* "Send." The angel does not command the "Son of man" (v. 14), but is the mere messenger announcing to the Son the will of *God the Father*, in whose hands are kept *the times and the seasons*. **thy sickle** — Alluding to Mark, 4. 29, where also it is "*sendeth the sickle*." The Son sends His sickle-bearing angel to reap the righteous when fully ripe. **harvest** — the harvest crop. By the *harvest*-reaping the elect righteous are gathered out: by the *vintage* the anti-Christian offenders are removed out of the earth, the scene of Christ's coming kingdom. The Son of man Himself, with a golden crown, is introduced in the *harvest*-gathering of the elect, a mere angel in the *vintage* (v. 18-20) **is ripe** — *lit.*, "is dried." Ripe for glory. 16. **trust in** — *Greek*, "cast." 17. **out of the temple . . . in heaven** — (ch. 11. 19.) 18. **from the altar** — upon which were offered the incense-accompanied prayers of all saints, which bring down in answer God's fiery judgment on the church's foes; the *fire* being taken from the altar and cast upon the earth. **fully ripe** — *Greek*, "come to their acme:" ripe for punishment. 19. "The *vine*" is what is the subject of judgment, because its grapes are not what God looked for considering its careful culture, but "wild grapes" (Isaiah, 5). The apostate world of Christendom, not the world of heathendom, who have not heard of Christ, is the object of judgment. Cf. the emblem, ch. 19. 15; Isaiah, 63. 2, 3; Joel, 3. 13. 20. **without the city** — Jerusalem. The scene of the blood-shedding of Christ and His people shall be also the scene of God's vengeance on the anti-Christian foe. Cf. the "horsemen," ch. 9. 16. 17. **blood** — answering to the red wine. The slaughter of the apostates is what is here spoken of, not their eternal punishment. **even unto the horse-bridles** — of the avenging "armies of heaven." **by the space of a thousand . . . six hundred furlongs** — *lit.*, "a thousand six hundred furlongs off." [W. KELLY.] Sixteen hundred is a square number; 4 by 4 by 100. The *four* quarters, north, south, east and west, of the Holy land, or else of the world (the completeness and universality of the world-wide destruction being hereby indicated). It does not exactly answer to the length of Palestine as given by JEROME, 160 Roman miles. BENGE thinks the valley of Kedron, between Jerusalem and the mount of Olives, is meant, the torrent in that valley being about to be discoloured with blood to the extent of 1600 furlongs. This view accords with Joel's prophecy that the valley of Jehoshaphat is to be the scene of the overthrow of the anti-Christian foes.

CHAPTER XV.

1-8. THE SEVEN LAST VIALS OF PLAGUES: SONG OF THE VICTORS OVER THE BEAST. 1. *The seven last plagues* — *Greek*, "seven plagues which are the last." is filled up — *lit.*, "was finished" or "consummated;" the prophetic past for the future, the future being to God as though it were past, so sure of accomplishment is His word. This verse is the summary of the vision that follows: The angels do not actually receive the vials till v. 7; but here, in v. 1, by anticipation they are spoken of as *having* them. There are no more plagues after these until the Lord's coming in judgment. The destruction of Babylon (ch. 18) is the last; then in ch. 19, He appears. 2. *sea of glass* — Answering to the molten sea or great brazen laver before the mercy-seat of the earthly temple for the purification of the priests; typifying the baptism of water and the Spirit of all who are made kings and priests unto God. *mingled with fire* — Answering to the baptism on earth with fire, i. e., fiery trial, as well as with the Holy Ghost, which Christ's people undergo to purify them, as gold is purified of its dross in the furnace. *them that had gotten the victory over* — *Greek*, "those (coming) off from (the conflict with) the beast conquerors." *over the number of his name* — A., B., C., *Vulgate*, *Syriac* and *Coptic*, omit the words in *English Version*, "over his mark." The mark, in fact, is the number of his name which the faithful refused to receive and so were victorious over it. *stand on the sea of glass* — ALFORD and DE BURGH explain "on (the shore of) the sea;" *at the sea*. So the preposition (*Greek*) *epi*, with the accusative, is used for *at* (ch. 3. 20). It has a pregnant sense; "standing" implies rest, *Greek* *epi*, with the accusative, implies motion toward. Thus the meaning is, having come to the sea and now standing *at* it. In Matthew, 14. 26, where Christ walks *on* the sea, the *Greek* oldest MSS. have the genitive not the accusative as here. Allusion is made to the Israelites standing *on the shore at the Red Sea*, after having passed victoriously through it, and after the Lord had destroyed the Egyptian foe (type of antichrist) in it. Moses and the Israelites' song of triumph (Exodus, 15. 1) has its antitype in the saints' "song of Moses and the Lamb" (v. 3). Still *English Version* is consistent with good *Greek*, and the sense will then be, as the sea typifies the troubled state out of which the beast arose, and which is to be no more in the blessed world to come (ch. 21. 1), so the victorious saints stand on it, having it *under their feet* (as the woman had the moon, ch. 12. 1, see *Note*); but it is now no longer treacherous wherein the feet sink, but solid like glass, as it was under the feet of Christ whose triumph and power the saints now share. Firmness of footing amidst apparent instability is thus represented. They can stand, not merely as victorious Israel *at* the Red Sea, and as John *upon* the sand of the shore but *upon the sea* itself now firm and reflecting their glory as glass; their past conflict shedding the brighter lustre on their present triumph. Their happiness is heightened by the retrospect of the dangers through which they have passed. Thus this corresponds to ch. 7. 14, 15. *harps of*

God—in the hands of these heavenly *virgins*, infinitely surpassing the timbrels of Miriam and the Israelitesses. 3. **Song of Moses . . . and . . . the Lamb**—The New Testament song of the Lamb (*i. e.*, the song which the Lamb shall lead, as being "the Captain of our salvation," just as Moses was leader of the Israelites, the song in which those who conquer through Him [Romans, 8. 37] shall join, ch. 12. 11) is the antitype to the triumphant Old Testament song of Moses and the Israelites at the Red sea (Exodus, 15). The churches of the Old and New Testament are essentially one in their conflicts and triumphs. The two appear joined in this phrase, as they are in the twenty-four elders. Similarly, Isaiah, 12, foretells the song of the redeemed (Israel foremost), after the second antitypical exodus and deliverance *at the Egyptian sea*. The passage through the Red sea, under the pillar of cloud, was Israel's baptism, to which the believer's baptism in trials corresponds. The elect after their trials (especially those arising from the beast) shall be taken up before the vials of wrath be poured on the beast and his kingdom. So Noah and his family were taken out of the doomed world before the deluge; Lot was taken out of Sodom before its destruction; the Christians escaped by a special interposition of Providence to Pella, before the destruction of Jerusalem. As the pillar of *cloud* and *fire* interposed between Israel and the Egyptian foe, so that Israel was safely landed on the opposite shore before the Egyptians were destroyed; so the Lord, coming with *clouds* and in flaming *fire*, shall first catch up His elect people "in the clouds to meet Him in the air," and then shall, with fire, destroy the enemy. The Lamb leads the song in honour of the Father amidst the great congregation. This is the "new song" mentioned in ch. 14. 3. The singing victors are the 144,000 of Israel, "the first fruits," and the general "harvest" of the Gentiles. **Servant of God**—(Exodus, 14. 31; Numbers, 12. 7; Joshua, 22. 5.) The Lamb is more: He is the SON. **Great and marvellous are thy works, &c.**—Part of Moses' last song. The vindication of the justice of God that so He may be glorified, is the grand end of God's dealings. Hence His servants again and again dwell upon this in their praises (ch. 16. 7; 19. 2; Proverbs, 16. 4; Jeremiah, 10. 10; Daniel, 4. 37). Especially at the judgment (Psalm 50. 1-6; 145. 17). **saints**—There is no MS. authority for this. A., B., *Coptic* and *CYPRIAN* read, "of the NATIONS." C. reads "of the ages," and so *Vulgate* and *Syriac*. The point at issue in the Lord's controversy with the earth is, whether He, or Satan's minion, the beast, is "the King of the nations;" here at the eve of the judgments, descending on the kingdom of the beast, the transfigured saints hail Him as "the King of the nations" (Ezekiel, 21. 27). 4. **Who shall not**—*Greek*, "Who is there but must fear thee?" Cf. Moses' song, Exodus, 15. 14-16, on the fear which God's judgments strike into the foe. **thee**—So *Syriac*. But A., B., C., *Vulgate* and *CYPRIAN* reject "thee." **all nations shall come**—Alluding to Psalm 22. 27-31; Cf. Isaiah, 66. 23; Jeremiah, 16. 19. The conversion of *all nations*, therefore, shall be when Christ shall come, and not till then; and the first moving cause will be Christ's *manifested judgments* preparing all hearts for receiving Christ's mercy. He

shall effect, by his presence, what we have in vain tried to effect in His absence. The present preaching of the gospel is gathering out the elect remnant; meanwhile "the mystery of iniquity" is at work, and will at last come to its crisis, then shall judgment descend on the apostates at *the harvest-end of this age* (*Greek*, Matthew, 13. 39, 40) when the tares shall be cleared out of the earth, which thenceforward becomes Messiah's kingdom. The confederacy of the apostates against Christ becomes, when overthrown with fearful judgments, the very means, in God's overruling providence, of preparing the nations not joined in the anti-Christian league to submit themselves to Him. *are*—*lit.*, "were;" the prophetic past for the immediate future. *judgment*—*Greek*, "righteousnesses." 5. So ch. 11. 19; Cf. ch. 16. 17. "The tabernacle of the testimony" appropriately here comes to view, where God's faithfulness in avenging His people with judgments on their foes is about to be set forth. We need to get a glimpse within the Holy place to "understand" the secret spring and the end of God's righteous dealings. *behold*—Omitted by A., B., C., Syriac, and ANDREAS. It is supported only by *Vulgate*, *Coptic*, and PRIMASIUS, but no MS. 6. *having*—So B. reads. But A., C., read "who have:" not that they had them yet (Cf. v. 7), but they are by anticipation described according to their office. *limes*—So B. reads. But A., C., and *Vulgate*, "a stone." On the principle that the harder reading is the one least likely to be an interpolation, we should read, "a stone pure (*and is omitted in A., B., C., and ANDREAS*) brilliant" (so the *Greek*): probably the diamond. With *English Version*, Cf. Acts, 1. 10; 10. 30. *golden girdles*—resembling the Lord in this respect (ch. 1. 13). 7. *one of the four beasts*—*Greek*, "living creatures." The presentation of the vials to the angels by one of the living creatures, implies the ministry of the church as the medium for manifesting to angels the glories of redemption (Ephesians, 3. 10). *vials*—"bowls;" a broad shallow cup or bowl. The breadth of the vials in their upper part would tend to cause their contents to pour out *all at once*, implying the overwhelming suddenness of the woes. *full of . . . wrath*—How sweetly do the *vials full of odours, i. e.*, the incense-perfumed prayers of the saints, contrast with these! 8. *temple . . . filled*—Isaiah, 6. 4; Cf. Exodus, 40. 34; 2 Chronicles, 5. 14., as to the earthly temple, of which this is the antitype. *the glory of God, and . . . power*—then fully manifested. *no man was able to enter . . . the temple*—because of God's presence in His manifested glory and power during the execution of these judgments.

CHAPTER XVI.

1-21. THE SEVEN VIALS AND THE CONSEQUENT PLAGUES. The trumpets shook the world-kingsdoms in a longer process; the vials destroy with a swift and sudden overthrow the kingdom of the beast in particular who had invested himself with the world-kingsdom. The Hebrews thought the Egyptian plagues to have been inflicted with but an interval of a month between them sev-

erally. [BENGEL referring to Seder Olam.] As Moses took ashes from an earthly common furnace, so angels, as priestly-ministers in the heavenly temple, take holy fire in sacred vials or bowls, from the heavenly altar to pour down (Cf. ch. 8. 5). The same heavenly altar which would have kindled the sweet incense of prayer bringing down blessing upon earth, by man's sin kindles the fiery descending curse. Just as the river Nile, which ordinarily is the source of Egypt's fertility, became blood and a curse through Egypt's sin. 1. a great voice—*viz.*, God's. These seven vials (the detailed expansion of *the vintage*, ch. 14. 18-20) being called "the last," must belong to the period just when the term of the beast's power has expired (whence reference is made in them all to the worshippers of the beast as the objects of the judgments), close to the end or coming of the Son of man. The first four are distinguished from the last three, just as in the case of the seven seals and the seven trumpets. The first four are more general, affecting the earth, the sea, springs, and the sun, not merely a portion of these natural bodies, as in the case of the trumpets, but the whole of them; the last three are more particular, affecting the throne of the beast, the Euphrates, and the grand consummation. Some of these particular judgments are set forth in detail in chs. 17-20. *out of the temple*—B. and *Syriac* omit. But A., C., *Vulgate* and ANDREAS support the words. *the vial*—So *Syriac* and *Coptic*. But A.; B., C., *Vulgate* and ANDREAS read, "the seven vials." *upon*—*Greek*, "into." 2. *went*—*Greek*, "went away." *poured out*—So the angel cast fire into the earth previous to the series of trumpets (ch. 8. 5). *upon*—So *Coptic*. But A., B., C., *Vulgate* and *Syriac* read, "into." *sore upon the men*—antitype to the sixth Egyptian plague. "Noisome," *lit.*, evil (Cf. Deuteronomy, 28. 27, 35). The very same *Greek* word is used in the LXX. as here, *Greek helkos*. The reason why the sixth Egyptian plague is the *first* here, is because it was directed against the Egyptian magicians, Jannes and Jambres, so that they could not stand before Moses; and so here the plague is sent upon those who in the beast-worship had practiced sorcery. As they submitted to the mark of the beast, so they must bear the mark of the avenging God. Contrast ch. 7. 3; Ezekiel, 9. 4, 6. "Grievous," distressing to the sufferers. *men which had the mark of the beast*—Therefore, this first vial is subsequent to the period of the beast's rule. 3. *angel*—So B. and ANDREAS. But A., C. and *Vulgate* omit it. *upon*—*Greek*, "into." *became as . . . blood*—answering to another Egyptian plague. *of a dead man*—putrefying. *living soul*—So B. and ANDREAS. But A., C. and *Syriac*, "soul of life" (Cf. Genesis, 1. 30; 7. 21, 22). *in the sea*—So B. and ANDREAS. But A., C. and *Syriac* read, "(as respects) the things in the sea." 4. (Exodus, 7. 20). *angel*—So *Syriac*, *Coptic*, and ANDREAS. But A., B., C. and *Vulgate* omit it. 5. *angel of the waters*—*i. e.*, presiding over the waters. O Lord—Omitted by A., B., C., *Vulgate*, *Syriac*, *Coptic* and ANDREAS. and shalt be—A., B., C., *Vulgate* and ANDREAS for this clause read, "(which art and wast) holy." The Lord is now no longer He that *shall* come, for He *is* come in vengeance; and, therefore, the third of the

three clauses found in ch. 1. 4, 8; and 4. 8, is here, and in ch. 11. 17, omitted. **judged thus**—*lit.*, "these things." "Thou didst inflict this judgment." 6. (Ch. 11. 18, end; Genesis, 9. 6; Isaiah, 49. 26.) An anticipation of ch. 18. 20, 24; Cf. ch. 13. 15. **For**—A., B., C. and ANDREAS omit. 7. **another out of**—Omitted in A., C., *Syriac* and *Coptic*. Translate then, "I heard the altar [personified] saying." On it the prayers of saints are presented before God: beneath it are the souls of the martyrs crying for vengeance on the foes of God. 8. **angel**—So *Coptic* and ANDREAS. But A., B., C., *Vulgate* and *Syriac* omit it. **upon**—Not as in v. 2, 3, "into." **sun**—whereas by the fourth trumpet the sun is darkened (ch. 8. 12) in a third part, here by the fourth vial the sun's bright scorching power is intensified. **power was given unto him**—rather, "unto it," the sun. **men**—*Greek*, "the men," *viz.*, those who had the mark of the beast (v. 2). 9. **men**—*Greek*, "the men." **repented not to give him glory**—(ch. 9. 20.) Affliction, if it does not melt, hardens the sinner. Cf. the better result on others, ch. 11. 13; 14. 7; 15. 4. 10. **angel**—Omitted by A., B., C., *Vulgate* and *Syriac*. But *Coptic* and ANDREAS support it. **seat**—*Greek*, "throne of the beast;" set up in arrogant mimicry of God's throne; the dragon gave his throne to the beast (ch. 13. 2). **darkness**—parallel to the Egyptian plague of darkness, Pharaoh being the type of anti-christ (Cf. ch. 15. 2, 3, *Notes*; Cf. the fifth trumpet, ch. 9. 2). **gnawed their tongues for pain**—*Greek*, "owing to the pain" occasioned by the previous plagues, rendered more appalling by the darkness. Or, as "gnashing of teeth" is one of the accompaniments of hell, so this "gnashing of their tongues" is through rage at the baffling of their hopes and the overthrow of their kingdom. They meditate revenge and are unable to effect it; hence their frenzy. [GROTIUS.] Those in anguish, mental and bodily, bite their lips and tongues. 11. **sores**—This shows that each fresh plague was accompanied with the continuance of the preceding plagues: there was an accumulation, not a mere succession, of plagues. **repented not**—(Cf. v. 9.) 12. **angel**—So *Coptic* and ANDREAS. A., B., C., *Vulgate* and *Syriac* omit. **kings of the east**—*Greek*, the kings who are from the rising of the sun." Reference to the *Euphrates* similarly occurs in the sixth trumpet. The drying up of the *Euphrates*, I think, is to be taken figuratively as *Babylon* itself, which is situated on it, is undoubtedly so (ch. 17. 5). The waters of the *Euphrates* (Cf. Isaiah, 8. 7, 8) are spiritual *Babylon's*, *i. e.*, the apostate church's (of which Rome is the chief, though not exclusive representative), spiritual and temporal powers. The drying up of the waters of *Babylon* expresses the same thing as the ten kings' stripping, eating and burning the whore. The phrase "way may be prepared for" is that applied to the *Lord's coming* (Isaiah, 40. 3; Matthew, 3. 3; Luke, 1. 76). He shall come from the East (Matthew, 24. 27; Ezekiel, 43. 2, "the glory of the God of Israel came from the way of the East"); not alone, for His elect transfigured saints of Israel and the Gentiles shall accompany Him who are "kings and priests unto God" (ch. 1. 6). As the antichristian ten kings accompany the beast, so the saints accompany as kings the King of kings to the last decisive conflict. Dr BURGESS, &c., take it of the Jews who

also, were designed to be a *kingdom of priests to God* on earth. They shall, doubtless, become priest-kings in the flesh to the nations in the flesh at His coming. Abraham from the East (if Isaiah, 41. 2, 8, 9, refers to him and not Cyrus), conquering the Chaldean kings, is a type of Israel's victorious restoration to the priest-kingdom. Israel's exodus after the last Egyptian plagues typifies Israel's restoration after the spiritual Babylon, the apostate church, has been smitten. Israel's promotion to the priest-kingdom after Pharaoh's downfall and at the Lord's descent at Sinai to establish the theocracy, typifies the restored kingdom of Israel at the Lord's more glorious descent, when antichrist shall be destroyed utterly. Thus, besides the transfigured saints, Israel secondarily may be meant by "the kings from the East" who shall accompany the "King of kings" returning "from the way of the East" to reign over His ancient people. As to the *drying up* again of the *waters* opposing His people's assuming the kingdom (Cf. Isaiah, 10. 26; 11. 11, 15; Zechariah, 10. 9-11). The name Israel (Genesis, 32. 28) implies a *prince with God*. Cf. Micah, 4. 8, as to the return of the kingdom to Jerusalem. DURHAM, 200 years ago, interpreted the drying up of the Euphrates to mean the wasting away of the Turkish power which has heretofore held Palestine, and so the way being prepared for Israel's restoration. But as *Babylon* refers to the apostate church, not to Mahometanism, the drying up of the Euphrates (answering to Cyrus' overthrow of literal Babylon by marching into it through the dry channel of the Euphrates) must answer to the draining off of the apostate church's resources, the Roman and Greek corrupt church having been heretofore one of the greatest barriers by its idolatries and persecutions in the way of Israel's restoration and conversion. The *kings of the earth* who are earthly (v. 14), stand in contrast to the *kings from the East* who are heavenly. 13. *the dragon* — Satan, who gives his power and throne (ch. 13. 2) to the beast. *false prophet* — distinct from the harlot, the apostate church (of which Rome is the chief, though not sole representative), ch. 17. 1-3, 16; and identical with *the second beast* (ch. 13. 11-15), as appears by comparing ch. 19. 20 with ch. 13. 13; ultimately consigned to the lake of fire with the first beast; as is also the dragon a little later (ch. 20. 10). The dragon, the beast and the false prophet, "the mystery of iniquity," form a blasphemous anti-trinity, the counterfeit of "the mystery of godliness," God manifest in Christ, witnessed to by the Spirit. The dragon acts the part of God the Father, assigning his authority to his representative the beast, as the Father assigns His to the Son. They are accordingly jointly worshipped; Cf. as to the Father and Son (John, 5. 23; as the ten-horned beast has its ten horns crowned with *diadems* (Greek, ch. 13. 1), so Christ has on His head *many diadems*. Whilst the false prophet, like the Holy Ghost, speaks not of himself but tells all men to worship the beast, and confirms his testimony to the beast by *miracles*, as the Holy Ghost attested similarly Christ's divine mission. *unclean spirits like frogs* — the antitype to the plague of frogs sent on Egypt. The presence of the "unclean spirit" in the land (Palestine) is foretold, Zechariah, 13. 2, in connection with idolatrous *prophets*. Beginning with

infidelity as to Jesus Christ's coming in the flesh, men shall end in the grossest idolatry of the beast, the incarnation of all that is self-deifying and God-opposed in the world-powers of all ages; having rejected Him that came in the Father's name, they shall worship one that comes in his own, though really the devil's representative; as frogs croak by night in marshes and quagmires, so these unclean spirits in the darkness of error teach lies amidst the mire of filthy lusts. They talk of *liberty*, but it is not gospel liberty, but license for lust. Their being *three*, as also *seven*, in the description of the last and worst state of the Jewish nation, implies a parody of the two divine numbers, *three* of the Trinity, and *seven* of the Holy Spirit (ch. i. 4). Some observe that *three frogs* were the original arms of France, a country which has been the center of infidelity, socialism and false spiritualism. A., B. read, "*as it were frogs*," instead of "*like frogs*," which is not supported by MSS. The unclean spirit out of the mouth of the dragon symbolizes the proud infidelity which opposes God and Christ. That out of the *beast's* mouth is the spirit of the world, which in the politics of men, whether lawless democracy or despotism, sets man above God. That out of the mouth of the *false prophet* is lying spiritualism and religious delusion, which shall take the place of the harlot when she shall have been destroyed. 14. *devils* — *Greek*, "demons." *working miracles* — *Greek*, "signs." *a go forth unto* — or "for," i. e., to tempt them to the battle with Christ. *the kings of the earth* and — A., B., Syriac and ANDREAS omit "of the earth and," which clause is not in any MS. *Translate*, "Kings of the whole habitable world," who are "of this world," in contrast to "the kings of (from) the East" (the sunrising), *v. 12, viz.*, the saints to whom Christ has appointed a kingdom, and who are "children of light." God in permitting Satan's *miracles*, as in the case of the Egyptian magicians who were his instruments in hardening Pharaoh's heart, gives the reprobate up to judicial delusion preparatory to their destruction. As Aaron's rod was changed into a serpent, so were those of the Egyptian magicians. Aaron turned the water into blood; so did the magicians. Aaron brought up frogs; so did the magicians. With the *frogs* their power ceased. So this, or whatever is antitypical to it, will be the last effort of the dragon, beast, and false prophet. *battle* — *Greek*, "war;" the final conflict for the kingship of the world described, ch. 19. 17-21. 15. The gathering of the world-kings with the beast against the Lamb is the signal for Christ's coming; therefore He here gives the charge to be watching for His coming and clothed in the garments of justification and sanctification, so as to be accepted. *thief* — (Matthew, 24. 43; 2 Peter, 3. 10.) *they* — saints and angels. *shame* — *lit.*, "unseemliness (*Greek aschēmosunē*); *Greek*, 1 Corinthians, 13. 5: a different word from the *Greek*, ch. 3. 18 (*Greek aischunē*). 16. *he* — rather, "they (the three unclean spirits) gathered them together." If *English Version* be retained, "He" will refer to God who gives them over to the delusion of the three unclean spirits; or else the *sixth angel* (*v. 12*). *Armageddon* — *Hebrew Har*, a mountain, and *Megiddo* in Manasseh of Galilee, the scene of the overthrow of the Canaanite kings by God's miraculous interposition under Debo-

rah and Barak ; the same as the great plain of Esdraelon. Josiah, too, as the ally of Babylon, was defeated and slain at Megiddo ; and the mourning of the Jews at the time just before God shall interpose for them against all the nations confederate against Jerusalem, is compared to the mourning for Josiah at Megiddo. Megiddo comes from a root, *gadad*, "cut off," and means *slaughter*. Cf. Joel, 3. 2, 12, 14, where "the valley of Jehoshaphat" (meaning in *Hebrew*, "judgment of God") is mentioned as the scene of God's final vengeance on the God-opposing foe. Probably some great plain, antitypical to the valleys of Megiddo and Jehoshaphat, will be the scene. 17. *angel*—So ANDREAS. But A. B. *Vulgate* and *Syriac* omit it. *into*—So ANDREAS (*Greek eis*). But A., B. "upon" (*Greek epi*). *great*—So B., *Vulgate*, *Syriac*, *Coptic* and ANDREAS. But A. omits. *of heaven*—So B. and ANDREAS. But A., *Vulgate*, *Syriac* and *Coptic* omit. *It is done*—"It is come to pass." God's voice as to the final consummation, as Jesus' voice on the cross when the work of expiation was completed. "It is finished." 18. *voices . . . thunders . . . lightnings*—A. has the order, "lightnings . . . voices . . . thunders." This is the same close as that of the seven seals and the seven thunders ; but with the difference that they do not merely form the conclusion, but introduce the consequence, of the last vial, *vis.*, the utter destruction of Babylon and then of the anti-Christian armies. *earthquake*—which is often preceded by a lurid state of air, such as would result from the vial poured upon it. *men were*—So B., *Vulgate*, *Syriac* and ANDREAS. But A. and *Coptic* read, "A man was." *so mighty*—*Greek*, "such." 19. *the great city*—the capital and seat of the apostate church, spiritual Babylon (of which Rome is the representative, if one literal city be meant). The city in ch. 11. 8 (see *Note*), is probably distinct, *vis.*, Jerusalem under antichrist (*the beast*, who is distinct from *the harlot* or apostate church). In ch. 11. 13, only a *tenth* falls of Jerusalem, whereas here the city (Babylon) "became (*Greek*) into three parts" by the earthquake. *cities of the nations*—other great cities in league with spiritual Babylon. *great . . . came in remembrance*—*Greek*, "Babylon the great was remembered" (ch. 18. 5). It is now that the last call to escape from Babylon is given to God's people in her (ch. 18. 4). *fierceness*—the *boiling over* outburst of His wrath (*Greek thumou orges*), Cf. *Note* ch. 14. 10. 20. Plainly parallel to ch. 6. 14-17, and by anticipation descriptive of the last judgment. *the mountains*—rather as *Greek*, "there were found no mountains." 21. *fell*—*Greek*, "descends." *upon men*—*Greek*, "the men." *was*—*Greek*, "is." *men*—not those struck who died, but the rest. Unlike the result in the case of Jerusalem (ch. 11. 13), where "the remnant . . . affrighted . . . gave glory to the God of heaven."

CHAPTER XVII.

1-18. THE HARLOT BABYLON'S GAUD ; THE BEAST ON WHICH SHE RIDES, HAVING SEVEN HEADS AND TEN HORNS, SHALL BE THE INSTRUMENT OF JUDGMENT ON HER. As ch. 16. 12, stated

generally the vial judgment about to be poured on *the harlot*, Babylon's power, so chs. 17 and 18 give the same in detail, so ch. 19 gives in detail the judgment on the *beast* and the *false prophet*, summarily alluded to in ch. 16. 13-15, in connection with the Lord's coming. 1. *unto me*—A., B., *Vulgate, Syriac and Coptic* omit. *many*—So A. But B. "*the many waters*" (Jeremiah, 51. 13); v. 15, below, explains the sense. The whore is the apostate church, just as *the woman* (ch. 12) is *the church whilst faithful*. Satan, having failed by violence, tries too successively to seduce her by the allurements of the world; unlike her Lord, she was overcome by this temptation: hence she is seen *sitting on the scarlet-coloured beast*, no longer the wife, but the harlot; no longer Jerusalem, but spiritually Sodom (ch. 11. 8). 2. *drunk with*—*Greek*, "owing to." It cannot be Pagan Rome, but Papal Rome, if a particular seat of error be meant, but I incline to think that the judgment (ch. 18. 2) and the spiritual fornication (ch. 18. 3), though finding their culmination in Rome, are not restricted to it, but comprise the whole apostate church, Roman, Greek, and even Protestant, in so far as it has been seduced from its "first love" (ch. 2. 4) to Christ, the heavenly Bridegroom, and given its affections to worldly pomps and idols. The *woman* (ch. 12. 1) is the congregation of God in its purity under the Old and New Testament, and appears again as the Bride of the Lamb, the transfigured church prepared for the marriage feast. The woman, the invisible church, is latent in the apostate church, and is the church militant; the Bride is the church triumphant. 3. *the wilderness*—Contrast her in ch. 12. 6, 14, having a place in the wilderness-world, but not a home; a sojourner here, looking for the city to come. Now, on the contrary, she is contented to have her portion in this moral wilderness. *upon a scarlet . . . beast*—The same as in ch. 13. 1, who there is described as here, "having seven heads and ten horns (therein betraying that he is representative of the dragon, ch. 12. 3), and upon his heads names (so the oldest MSS. read) of blasphemy." Cf. also v. 12-14, below, with ch. 19. 19, 20, and ch. 17. 13, 14, 16. Rome, resting on the world-power, and ruling it by the claim of supremacy, is the chief, though not the exclusive, representative of this symbol. As the dragon is fiery-red, so the beast is blood-red in colour: implying its *blood-guiltiness*, and also deep-dyed sin. The *scarlet* is also the symbol of kingly authority. *full*—all over: not merely "on his heads," as in ch. 13. 1, for its opposition to God is now about to develop itself in all its intensity. Under the harlot's superintendence, the world-power puts forth blasphemous pretensions worse than in Pagan days. So the pope is placed by the cardinal in *God's temple on the altar to sit there*, and the cardinals *kiss the feet* of the pope. This ceremony is called in Romish writers *the adoration*. *Histoire de Clerge Amsterd*, 1716; and Lettenburgh's *Notitia Curie Romanæ*, 1683, p. 125; Heidegger *Myst. Bab.*, i. 511, 514, 537: a Papal coin (*Numismata pontificum*, Paris, 1679, p. 5) has the *blasphemous* legend, "*Quem creant, adorant*." *Kneeling and kissing* are the worship meant by St. John's word nine times used in respect to the rival of God (*Greek proskunein*). *Abomination*, too, is the scriptural term for an idol, or any creature

worshipped with the homage due to the Creator. Still there is some check on the God-opposed world-power whilst ridden by the harlot: the consummated antichrist will be when, having destroyed her, the beast shall be revealed as the concentration and incarnation of all the self-deifying God-opposed principles which have appeared in various forms and degrees heretofore. "The church has gained outward recognition by leaning on the world-power, which in its turn uses the church for its own objects; such is the picture here of Christendom ripe for judgment." [AUBERLEN.] The seven heads in the view of many are the seven successive forms of government of Rome: kings, consuls, dictators, decemvirs, military tribunes, emperors, the German emperors [WORDSWORTH], of whom Napoleon is the successor (*v.* 11). But see the view given, *Notes*, *v.* 9, 10, which I prefer. The crowns formerly on the ten horns (*ch.* 13, 1) have now disappeared, perhaps an indication that the ten kingdoms into which the Germanic-Sclavonic world [*the old Roman empire*, including the East as well as the West, the two legs of the image with five toes on each, *i. e.*, ten in all] is to be divided, will lose their monarchical form in the end [AUBERLEN]: but see *v.* 12, which seems to imply crowned kings. 4. The colour scarlet, it is remarkable, is that reserved for popes and cardinals. Paul II made it penal for any one but cardinals to wear hats of scarlet: Cf. *Cœremoniale Rom.*, 3, sect. 5, c. 5. This book was compiled more than 340 years ago by Marcellus, a Romish archbishop, and dedicated to Leo X. In it are enumerated five different articles of dress of scarlet colour. A vest is mentioned studded with pearls. The pope's mitre is of gold and precious stones. These are the very characteristics outwardly which Revelation thrice assigns to the harlot or Babylon. So Joachim, an abbot from Calabria, about A. D. 1200, when asked by Richard of England, who had summoned him to Palestine, concerning antichrist, replied that "he was born long ago at Rome, and is now exalting himself above all that is called God." Roger Hoveden, *Angl. Chron.*, 1, 2, and elsewhere, wrote, "The harlot arrayed in gold is the church of Rome." Whenever, and wherever (not in Rome alone) the church, instead of being "clothed (as at first, *ch.* 12, 1) with the sun" of heaven, is arrayed in earthly meretricious gauds, compromising the truth of God through fear, or flattery, of the world's-power, science, or wealth, she becomes the harlot seated on the beast, and doomed in righteous retribution to be judged by the beast (*v.* 16). Soon, like Rome, and like the Jews of Christ's and the apostles' time leagued with the heathen Rome, she will then become the persecutor of the saints (*v.* 6). Instead of drinking her Lord's "cup" of suffering, she has "a cup full of abominations and filthinesses." Rome, in her medals, represents herself holding a cup with the self-condemning inscription, "*Sedet super universum.*" Meanwhile the world-power gives up its hostility and accepts Christianity externally: the beast gives up its God-opposed character, the woman gives up her divine one. They meet half way by mutual concessions: Christianity becomes worldly, the world becomes Christianized. The gainer is the world, the loser is the church. The beast for a time receives a

deadly wound (ch. 13. 3), but is not really transfigured: he will return worse than ever (v. 11-14). The Lord alone by His coming can make the kingdoms of this world become the kingdoms of our Lord and His Christ. The "purple" is the badge of empire: even as in mockery it was put on our Lord. **decked**—*lit.*, "gilded." **stones**—*Greek*, "stone." **filthiness**—*A., B. and ANDREAS* read, "the filthy (impure) things." 5. **upon . . . forehead . . . name**—as harlots usually had. What a contrast to "**HOLINESS TO THE LORD**," inscribed on the mitre *on* the high priest's forehead. **mystery**—Implying a spiritual fact heretofore hidden, and incapable of discovery by mere reason, but now revealed. As the union of Christ and the church is a "great mystery" (a spiritual truth of momentous interest, once hidden, now revealed, Ephesians, 5. 31, 32), so the church conforming to the world and thereby becoming a harlot is a counter "mystery" (or spiritual truth, symbolically now revealed). As iniquity in the harlot is a leaven working in "**mystery**," and therefore called "the *mystery* of iniquity," so when she is destroyed, the iniquity heretofore working (comparatively) latently in her, shall be revealed in the *man of iniquity*, the open embodiment of all previous evil. Contrast the "**mystery of God**" and "**godliness**," ch. 10. 7; 1 Timothy, 3. 16. It was Rome that crucified Christ; that destroyed Jerusalem and scattered the Jews; that persecuted the early Christians in Pagan times, and Protestant Christians in Papal times; and probably shall be again restored to its pristine grandeur, such as it had under the Cæsars, just before the burning of the harlot and of itself with her. So HIPPOLYTUS, *de Antichristo* (who lived in the second century), thought. Popery cannot be at one and the same time the "**mystery of iniquity**," and the *manifested or revealed* antichrist. Probably it will compromise for political power (v. 3) the portion of Christianity still in its creed, and thus shall prepare the way for antichrist's manifestation. The name Babylon, which in the image, Daniel, 2, is given to the *head*, is here given to the harlot, which marks her as being connected with the fourth kingdom, Rome, the last part of the image. Benedict XIII, in his indiction for a jubilee, A. D. 1725, called Rome "the *mother* of all believers, and the mistress of all churches" (harlots like herself). The correspondence of syllables and accents in Greek is striking; *He porne kai to therion: He numphekai to arnion*. The whore and the beast: the Bride and the Lamb. **of harlots**—*Greek*, "of the harlots and of the abominations." Not merely Rome, but Christendom as a whole, even as formerly Israel as a whole, has become a harlot. The invisible church of true believers is hidden and dispersed in the visible church. The boundary lines which separate harlot and woman are not denominational nor drawn externally, but can only be spiritually discerned. If Rome were the *only* seat of Babylon, much of the spiritual profit of Revelation would be lost to us; but the harlot "sitteth upon many waters" (v. 1), and "ALL nations have drunk of the wine of her fornication" (v. 2; ch. 18. 3; "the earth," ch. 19. 2). External extensiveness over the whole world, and internal conformity to the world—worldliness in extent and

contents — is symbolized by the name of the world-city, "Babylon." As the sun shines on all the earth, thus the women clothed with the sun is to let her light penetrate to the uttermost parts of the earth. But she in externally Christianizing the world, permits herself to be seduced by the world: thus her universality or catholicity is not that of the *Jerusalem* which we look for ("the MOTHER of us all," ch. 21. 2; Isaiah, 2. 2-4; Galatians, 4. 26), but that of *Babylon*, the world-wide but harlot city! [As Babylon was destroyed and the Jews restored to Jerusalem by Cyrus, so our Cyrus — a Persian name, meaning the *sun* — the sun of righteousness, shall bring Israel, literal and spiritual, to the holy Jerusalem at His coming. Babylon and Jerusalem are the two opposite poles of the spiritual world.] Still the Romish church is not only accidentally, and as a matter-of-fact, but in virtue of its very PRINCIPLE, a harlot, the metropolis of whoredom, "the mother of harlots;" whereas the Evangelical Protestant Church is, according to her principle and fundamental creed, a chaste woman: the Reformation was a protest of the woman against the harlot. The spirit of the heathen world-kingdom Rome had, before the Reformation, changed the Church in the West into a *Church-State*, Rome: and in the East, into a *State-Church*, fettered by the world-power, having its centre in Byzantium; the Roman and Greek Churches have thus fallen from the invisible spiritual essence of the gospel into the elements of the world. [AUBERLEN.] Cf. with the "woman" called "Babylon" here, the woman named "wickedness" or "lawlessness," "iniquity" (Zechariah, 5. 7, 8, 11), carried to *Babylon*: Cf. "the mystery of iniquity" and "the man of sin," "that wicked one," *lit.*, "the lawless one" (2 Thessalonians, 2. 7, 8; also Matthew, 24. 12). 6. **martyrs** — witnesses. **I wondered with great admiration** — As the *Greek* is the same in the verb and the noun, translate the latter "wonder." John certainly did not *admire* her in the modern English sense. Elsewhere (v. 8; ch. 13. 3), all the earthly-minded ("they that dwell on the earth") *wonder* in admiration of the beast. Here only is John's *wonder* called forth: not the *beast*, but the woman sunken into the harlot, the church become a world-loving apostate, moves his sorrowful astonishment at so awful a change. That the world should be beastly is natural, but that the faithful bride should become the whore is monstrous, and excites the same amazement in him as the same awful change in Israel excited in Isaiah and Jeremiah. "Horrible thing" in them answers to "abominations" here. "*Corruptio optimi pessima*." when the church falls, she sinks lower than the godless world, in proportion as her right place is higher than the world. It is striking that in v. 3, "woman" has not the article, "*the woman*," as if she had been before mentioned: for though identical in one sense with the *woman*, ch. 12, in another sense she is not. The elect are never perverted into apostates, and still remain as *the true woman* invisibly contained in the *harlot*; yet Christendom regarded as *the woman* has apostatized from its first *faith*. 8. **beast... was and is not** — (Cf. v. 11). The time when the beast "is not" is the time during which it has "the deadly wound;" the time of *the seventh head* becoming

Christian externally when its beast-like character was put into suspension temporarily. The *healing of its wound* answers to its *ascending out of the bottomless pit*. The beast or antichristian world-power returns worse than ever, with Satanic powers from hell (ch. 11. 7), not merely from the sea of convulsed nations (ch. 13. 1). Christian civilization gives the beast only a temporary wound, whence the *deadly wound* is always mentioned in connection with its being *healed* up, the non-existence of the beast in connection with its re-appearance; and Daniel does not even notice any change in the world-power effected by Christianity. We are endangered on one side by the spurious Christianity of the harlot, on the other by the open antichristianity of the beast; the third class is Christ's "little flock." *go*—So B., *Vulgate* and ANDREAS read the future tense. But A. and IRENÆUS, "*goeth*." *into perdition*—The continuance of this revived seventh (*i. e.*, the eighth) head is short; it is, therefore, called "the son of perdition," who is essentially doomed to it almost immediately after his appearance. *names were*—So *Vulgate* and ANDREAS. But A., B., Syriac and Coptic, read the singular, "name is." *written in—Greek, "upon."* *which*—rather, "when they behold the beast that it was," &c. So *Vulgate*. *was, and is not, and yet is*—A., B. and ANDREAS, read, "... and shall come" (*lit.*, "be present," *vis.*, again; *Greek kai parestai*). The *Hebrew tetragrammaton* or sacred four letters in *Jehovah*, "who is, who was, and who is to come," the believer's object of worship has its contrasted counterpart in the beast "who was, and is not, and shall be present," the object of the earth's worship. [BENGEL.] They exult with *wonder* in seeing that the beast which had seemed to have received its death-blow from Christianity, *is on the eve of reviving* with greater power than ever on the ruins of that religion which tormented them (ch. 11. 10). 9. Cf. ch. 13. 18; Daniel, 12. 10, where similar spiritual discernment is put forward as needed in order to understand the symbolical prophecy. *seven heads are seven mountains*—The connection between *mountains* and *kings* must be deeper than the mere outward fact to which incidental allusion is made, that Rome (the then world-city) is on *seven hills* (whence heathen Rome had a national festival called *Septimontium*, the feast of the seven-hilled city [PLUTARCH]; and on the imperial coins, just as here, she is represented as a *woman seated on seven hills*. Coin of Vespasian, described by Captain Smyth, Roman coins, p. 310; Ackerman, i. p. 87). The seven heads can hardly be at once *seven kings* or *kingdoms* (v. 10), and *seven geographical mountains*. The true connection is, as the *head* is the prominent part of the body, so the *mountain* is prominent in the land. Like "sea" and "earth" and "waters . . . peoples" (v. 15), so "mountains" have a symbolical meaning, *vis.*, prominent seats of power. Especially such as are prominent hindrances to the cause of God (Psalm 68. 16, 17; Isaiah, 40. 4; 41. 15; 49. 11; Ezekiel, 35. 2); especially Babylon (which geographically was in a *plain*, but spiritually is called a *destroying mountain*, Jeremiah, 51. 25), in majestic contrast to which stands Mount Zion, "the mountain of the Lord's house" (Isaiah, 2. 2), and the heavenly mount; (ch. 21. 10), "a great and high mountain . . .

and that great city, the holy Jerusalem." So in Daniel, 2. 35, the *stone* becomes a *mountain*, Messiah's universal kingdom supplanting the previous world-kingsdoms. As nature shadows forth the great realities of the spiritual world, so seven-hilled Rome is a representative of the seven-headed world-power of which the dragon has been and is the prince. The "seven kings" are hereby distinguished from the "ten kings" (v. 12); the former are what the latter are not, "mountains," great seats of the world-power. The seven universal God-opposed monarchies are Egypt (the first world-power which came into collision with God's people), Assyria, Babylon, Greece, Medo-Persia, Rome, the Germanic Slavonic empire (the *clay* of the fourth kingdom mixed with its iron in Nebuchadnezzar's image, a *fifth* material, Daniel, 2. 33, 34, 42, 43, symbolizing this last head). These seven might seem not to accord with the seven heads in Daniel. 7. 4-7, *one* head on the first beast (Babylon), *one* on the second (Medo-Persia), *four* on the third (Greece; *viz.*, Egypt, Syria, Thrace with Bithynia, and Greece with Macedon); but Egypt and Greece are in both lists. Syria answers to Assyria (from which the name Syria is abbreviated), and Thrace with Bithynia answers to the Gothic-Germanic-Slavonic hordes which, pouring down on Rome from the North, founded the Germanic-Slavonic empire. *The woman sitting on the seven* implies the Old and new Testament church conforming to, and resting on, the world-power, *i. e.*, on all the seven world-kingsdoms. Abraham and Isaac dissembling as to their wives through fear of the kings of Egypt foreshadowed this. Cf. Ezekiel, 16 and 23, on Israel's whoredoms with Egypt, Assyria, Babylon; and Matthew, 7. 24; 24. 10-12, 23-26, on the characteristics of the New Testament church's harlotry, *viz.*, distrust, suspicion, hatred, treachery, divisions into parties, false doctrine. 10. *there are — translate*, "they (the seven heads) are seven kings." *five . . . one — Greek*, "the five . . . the one:" the first five of the seven are *fallen* (a word applicable not to *forms of government passing away*, but to the *fall* of once powerful empires: Egypt, Ezekiel, 29 and 30; Assyria and Nineveh, Nahum, 3. 1-19; Babylon, ch. 18. 2; Jeremiah, 50 and 51; Medo-Persia, Daniel, 8. 3-7, 20-22; 10. 13; 11. 2; Greece, Daniel, 11. 4). Rome was "the one" existing in St. John's days. "Kings" is the scripture phrase for *kingsdoms*, because these kingsdoms are generally represented in character by some one prominent head, as Babylon by Nebuchadnezzar, Medo-Persia by Cyrus, Greece by Alexander, &c. *the other is not yet come* — Not as ALFORD, inaccurately representing AUBERLEN, the *Christian* empire *beginning with Constantine*; but the *Germanic-Slavonic* empire *beginning* and continuing in its beast-like, *i. e.*, *HEATHEN* anti-Christian character for only "a short space." The time when it is said of it "it is not" (v. 11), is the *time* during which it is "wounded to death," and has the "deadly wound" (ch. 13. 3). The external Christianization of the migrating hordes from the North which descended on Rome is the *wound* to the beast answering to the *earth swallowing up the flood* (heathen tribes) sent by the dragon, Satan, to drown the woman, the church. The emphasis palpably is on "a short space," which therefore comes first in the

Greek, not on "he must continue," as if his *continuance for some* [considerable] *time* were implied, as ALFORD wrongly thinks. The time of external Christianization (whilst the beast's wound continues) has lasted for upwards of fourteen centuries, ever since Constantine. Rome and the Greek churches have partially healed the wound by restoring image-worship. 11. *beast that . . . is not* — his beastly character being kept down by outward Christianization of the state until he starts up to life again as "the eighth" king, his "wound being healed" (ch. 13. 3), antichrist manifested in fullest and most intense opposition to God. The H² is emphatical in the Greek. *He*, peculiarly and pre-eminently answering to "the little horn" with eyes like the eyes of a man, and a mouth speaking great things, before whom *three of the ten horns were plucked up by the roots*, and to whom the whole ten "give their power and strength" (v. 12, 13, 17). That a *personal* antichrist will stand at the head of the anti-Christian kingdom, is likely from the analogy of Antiochus Epiphanes, the Old Testament antichrist, "the little horn" in Daniel, 8. 9-12; also, "the man of sin, son of perdition" (2 Thessalonians, 2. 3-8), answers here to "goeth into perdition," and is applied to an individual, *viz.*, Judas, in the only other passage where the phrase occurs (John, 17. 12). He is essentially a child of destruction, and hence he has but a little time ascended out of the bottomless pit, when he "goes into perdition" (v. 8, 11). "Whilst the church passes through death of the flesh to glory of the Spirit, the beast passes through the glory of the flesh to death." [AUBERLEN.] *Is of the seven* — rather, "springs out of the seven." The eighth is not merely one of the seven restored, but a new power or person proceeding *out of the seven*, and, at the same time, embodying all the God-opposed features of the previous seven concentrated and consummated; for which reason there are said to be not *eight*, but only *seven* heads, for the eighth is the embodiment of all the seven. In the birth pangs which prepare the "regeneration," there are *wars, earthquakes and disturbances* [AUBERLEN], wherein antichrist takes his rise ("sea," ch. 13. 1; Mark, 13. 8; Luke, 21. 9-11). He does not *fall* like the other seven (v. 10), but is *destroyed, going to his own perdition*, by the Lord in person. 12. *ten kings . . . received no kingdom as yet; but receive power as kings . . . with the beast* — Hence, and from v. 14, 16, it seems that these ten kings or kingdoms are to be contemporaries with the beast in its last or eighth form, *viz.*, antichrist. Cf. Daniel, 2. 34, 44, "the stone smote the image upon *his feet*," *i. e.*, upon the *ten* toes, which are in v. 41-44, interpreted to be "*kings*." The ten kingdoms are not, therefore, ten which arose in the overthrow of Rome (heathen), but are to rise out of the last state of the fourth kingdom under the eighth head. I agree with ALFORD that the phrase "*as kings*," implies that they reserve their kingly rights in their alliance with the beast, wherein "they give their power and strength unto" him (v. 13). They have the *name* of kings, but not with undivided kingly power. [WORDSWORTH.] See AUBERLEN's not so probable view, *Note*, v. 3. *one hour* — a definite *time of short* duration, during which "the devil is come down to the inhabitants of the earth and of the sea, having great

wrath, because he knoweth that he hath but a *short time*." Probably the three and a half years (ch. 11. 2, 3; 13. 5). Antichrist is in existence long before the fall of Babylon; but it is only at its fall he obtains the vassalage of the ten kings. He, in the first instance, imposes on the Jews as the Messiah, coming in his own name; then persecutes those of them who refuse his blasphemous pretensions. Not until the sixth vial, in the latter part of his reign, does he associate the ten kings with him in war with the Lamb, having gained them over by the aid of the spirits of devils working miracles. His connection with Israel appears from his sitting "in the temple of God" (2 Thessalonians, 2. 4), and as the antitypical "abomination of desolation standing in the holy place" (Daniel, 9. 27; 12. 11; Matthew, 24. 15), and "in the city where our Lord was crucified" (ch. 11. 8). It is remarkable that IRENEUS, *Har.*, 5, 25, and St. Cyril of Jerusalem (Rufinus Hist., 10. 37), prophesied that antichrist should have his seat at Jerusalem, and should restore the kingdom of the Jews. Julian, the apostate, long after, took part with the Jews, and aided in building their temple, herein being antichrist's forerunner. 13. *one mind*—one *senti-*
ment. shall give—So *Coptic*. But A., B. and *Syriac*, "give," *strength*—*Greek*, "authority." They become his dependent allies (v. 14). Thus antichrist sets up to be *king of kings*; but scarcely has he put forth his claim when the true KING OF KINGS appears and dashes him down in a moment to destruction. 14. *These shall . . . war with the Lamb*—in league with the beast. This is a summary anticipation of ch. 19. 19. This shall not be till *after* they have first executed judgment on the harlot (v. 15, 16). *Lord of lords, &c.*—anticipating ch. 19. 16. *are*—not in the *Greek* therefore *translate*, "And they that are with Him called, chosen, and faithful (shall overcome them, *viz.*, the beast and his allied kings)." These have been with Christ in heaven unseen, but now appear with Him. 15. (Ver. 1; Isaiah, 8. 7.) In impious parody of Jehovah who "sitteth upon the flood." [ALFORD.] Also, contrast the "many waters," ch. 19. 6, "Alleluia." The "peoples," &c., here mark the universality of the spiritual fornication of the church. The "tongues" remind us of the original Babel, the confusion of *tongues*, the beginning of Babylon, and the first commencement of idolatrous apostasy after the flood, as the tower was doubtless dedicated to the deified heavens. Thus, Babylon is the appropriate name of the harlot. The pope, as the chief representative of the harlot, claims a double supremacy over all *peoples*, typified by the "two swords" according to the interpretation of Boniface VIII in the Bull, "*Unam Sanctam*," and represented by the two keys, *viz.*, spiritual as the universal bishop, whence he is crowned with the mitre; and temporal, whence he is also crowned with the tiara in token of his imperial supremacy. Contrast with the pope's *diadems* the "many diadems" of Him who alone has claim to, and shall exercise when he shall come, the twofold dominion (ch. 19. 12). 16. *upon the beast*—But A., B., *Vulgate*, and *Syriac* read, "And the beast." *shall make her desolate*—having first dismounted her from her seat on the beast (v. 3). *naked*—stripped

of all her gaud (*v. 4*). As Jerusalem used the world-power to crucify her Saviour, and then was destroyed by that very power, Rome; so the church, having apostatised to the world, shall have judgment executed on her first by the world-power, the beast and his allies; and these afterward shall have judgment executed on them by Christ Himself in person. So Israel leaning on Egypt, a broken reed, is pierced by it, and then Egypt itself is punished. So Israel's whoredom with Assyria and Babylon was punished by the Assyrian and Babylonian captivities. So the church when it goes a whoring after the world as if it were the reality, instead of witnessing against its apostacy from God, is false to its profession; being no longer a reality itself, but a sham, the church is rightly judged by that world which for a time had used the church to further its own ends, whilst all the while "hating" Christ's unworldly religion, but which now no longer wants the church's aid. **eat her flesh**—*Greek* plural, "masses of flesh," *i. e.*, "carnal possessions;" implying the fullness of carnality into which the church is sunk. The judgment on the harlot is again and again described (*ch. 18. 1; 19. 5*): first by an "angel having greater power" (*ch. 18. 1*), then by "another voice from heaven" (*ch. 18. 4-20*), then by "a mighty angel" (*ch. 18. 21-24*). Cf. Ezekiel, 16. 37-44, originally said of Israel, but further applicable to the New Testament church when fallen into spiritual fornication. On the phrase, "eat . . . flesh" for prey upon one's property, and injure the character and person, Cf. Psalm 14. 4; 27. 2; Jeremiah, 10. 25; Micah, 3. 3. The first Napoleon's edict published at Rome in 1809, confiscating the Papal dominions and joining them to France, and lately the severance of large portions of the pope's territory from his sway, and the union of them to the dominions of the king of Italy, virtually through Louis Napoleon, are a first installment of the full realization of this prophecy of the whore's destruction. "Her flesh" seems to point to her temporal dignities and resources, as distinguished from "herself" (*Greek*). How striking a retribution, that having obtained her first temporal dominions, the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome, by recognizing the usurper Pepin as lawful king of France, she should be stripped of her dominions by another usurper of France, the Napoleonic dynasty! **burn . . . with fire**—the legal punishment of an abominable fornication. **17. hath put**—the prophetic past tense for the future. **fulfill**—*Greek*, "do," or "accomplish." The *Greek poetesai*, is distinct from that which is translated "fulfilled," *Greek telesthesontai*, below. **his will**—*Greek*, his mind, or purpose; whilst they think only of doing their own purpose. **to agree**—*lit.*, "to do (or accomplish) one mind" or "purpose." A. and Vulgate omit this clause. But B. supports it. **the words of God**—foretelling the rise and downfall of the beast: *Greek hoi logoi* in A. B. and ANDREAS. *English Version* reading is *Greek ta rhemata*, which is not well supported. Not mere articulate utterances, but the efficient words of Him who is the Word, *Greek logos*. **fulfilled**—(*ch. 10. 7*). **18. reigneth**—*lit.*, "hath kingship over the kings." The harlot cannot be a mere city literally, but is called so in a spiritual

sease (ch. II. 8). Also the beast cannot represent a spiritual power, but a world-power. In this verse the harlot is presented before us ripe for judgment. The 18th chapter details that judgment.

CHAPTER XVIII.

1-24. BABYLON'S FALL: GOD'S PEOPLE CALLED OUT OF HER: THE KING AND MERCHANTS OF THE EARTH MOURN, WHILST THE SAINTS REJOICE AT HER FALL. 1. **and**—So *Vulgate* and *ANDREAS*. But *A.*, *B.*, *Syriac* and *Coptic* omit "and." **power**—*Greek*, "authority." **lightened**—"illuminated." **with**—*Greek*, "owing to." 2. **mightily . . . strong**—Not supported by *MSS.* But *A.*, *B.*, *Vulgate*, *Syriac* and *Coptic* read, "with (*lit.*, *IN*) a mighty voice." **is fallen, is fallen**—So *A.*, *Vulgate*, *Syriac* and *ANDREAS*. But *B.* and *Coptic* omit the second "is fallen" (*Isaiah*, 21. 9; *Jeremiah*, 51. 8). This phrase is here prophetic of her fall, still future, as v. 4 proves. **devils**—*Greek*, "demons." **the hold**—a keep or prison. 3. **the wine**—So *B.*, *Syriac* and *Coptic*. But *A.*, *C.* and *Vulgate* omit. **drunk**—ch. 14. 8, from which perhaps "the wine" may have been interpolated. They have drunk of her fornication, the consequence of which will be wrath to themselves. But *A.*, *B.* and *C.* read, "(owing to the wrath of her fornications all nations) have fallen." *Vulgate* and most versions read as *English Version*, which may be the right reading, though not supported by the oldest *MSS.* Babylon, the whore, is destroyed, before the beast slays the two witnesses (ch. 11), and then the beast is destroyed himself. **abundance**—*lit.*, "power." **delicacies**—*Greek*, "luxury." See *Nate*, 1 Timothy, 5 11, where the *Greek* verb "wax wanton" is akin to the noun here. *Translate*, "wanton luxury." the reference is not to earthly merchandise, but to spiritual wares, indulgencies, idolatries, superstitions, worldly compromises, wherewith the harlot, i. e., the apostate church, has made merchandise of men. This applies especially to Rome; but the *Greek*, and even in a less degree Protestant churches, are not guiltless. However, the principle of Evangelical Protestantism is pure, but the principle of Rome and the *Greek* churches is not so. 4. **Come out of her my people**—Quoted from *Jeremiah*, 50. 8; 51. 6, 45. Even in the Romish church God has a people: but they are in great danger: their only safety is in coming out of her at once. So also in every apostate or world-conforming church there are some of God's invisible and true church, who, if they would be safe, must come out. Especially at the eve of God's judgment on apostate Christendom: as Lot was warned to come out of Sodom, just before its destruction, and Israel, to come from about the tents of Dathan and Abiram. So the first Christians came out of Jerusalem, when the apostate Jewish church was judged. "State and Church are precious gifts of God. But the State being desecrated to a different end from what God designed it, viz., to govern for, and as under, God, becomes beast-like; the Church apostatizing becomes the harlot. The true woman is the kernel; beast and harlot are the shell; whenever the kernel is mature, the shell is

thrown away." [AUBERLEN.] "The harlot is not Rome alone (though she is pre-eminently so), but every church that has not Christ's mind and spirit. False Christendom, divided into very many sects, is truly Babylon, i. e., confusion. However, in all Christendom, the true Jesus-congregation, the woman clothed with the sun, lives and is hidden. Corrupt, lifeless Christendom is the harlot, whose great aim is the pleasure of the flesh, and which is governed by the spirit of nature and the world." [HAHN. in AUBERLEN.] The first justification of the woman is in her being called out of Babylon, the harlot, at the culminating stage of the latter's sin, when judgment is about to fall: for apostate Christendom, Babylon, is not to be converted, but to be destroyed. Secondly, she has to pass through an ordeal of persecution from the beast, which purifies and prepares her for the transfiguration-glory at Christ's coming (ch. 20. 4; Luke, 21. 28). *he set partakers*—Greek, "have no fellowship with her sins," that ye receive not of her plagues—as Lot's wife, by lingering too near the polluted and doomed city. 5. *her sins*—as a great heap. *reached*—Greek, "reached so far as to come into close contact with, and to cleave unto." 6. Addressed to the executioners of God's wrath. *reward*—Greek, "repay," she rewarded—*English Version* reading adds "you" with none of the oldest MSS. But A., B., C., *Vulgate*, *Syriac* and *Coptic* omit it. She had not rewarded or repaid the world-power for some injury which the world-power had inflicted on her; but she had given the world-power that which was its due, viz., spiritual delusions, because it did not like to retain God in its knowledge; the unfaithful church's principle was, *Populus vult decipi, et decipitur*, "The people like to be deceived, and let them be deceived." *double*—of sorrow. Contrast with this the *double* of joy which Jerusalem shall receive for her past suffering (Isaiah, 61. 7; Zechariah, 9. 12); even as she has received *double* punishment for her sins (Isaiah, 40. 2). *unto her*—So *Syriac*, *Coptic* and ANDREAS. A., B. and C. omit it. *In the cup*—(v. 3; ch. 14. 8; 17. 4). *Mixed*—*lit.*, mixed. *All to her double*—of the Lord's cup of wrath. 7. *How much*—i. e., in proportion as. *lived deliciouly*—luxuriously: *Note*, v. 3, where the Greek is akin. *sorrow*—Greek, "mourning," as for a dead husband. *I sit*—So *Vulgate*. But A., B. and C. prefix "that." *I am no widow*—for the world-power is my husband and my supporter. *I shall see no sorrow*—Greek, "mourning." "I am seated (*this long time*) . . . I am no widow . . . I shall see no sorrow," marks her complete unconcerned security as to the past, present and future. [BENGEL.] I shall never have to mourn as one bereft of her husband. As Babylon was queen of the East, so Rome has been queen of the West, and is called on imperial coins "the eternal city." So Papal Rome is called by Ammian Marcellin; 15. 7. "Babylon is a former Rome, and Rome a latter Babylon." Rome is a daughter of Babylon, and by her, as by her mother, God has been pleased to subdue the world under one sway." [ST. AUGUSTINE.] As the Jews' restoration did not take place till Babylon's fall, so R. Kimchi, on Obadiah, writes, "When Rome (Edom) shall be devastated, there shall be redemption to Israel." Romish idol-

atries have been the great stumbling-blocks to the Jews' acceptance of Christianity. 8. **death** — on herself, though she thought herself secure even from the death of her husband. **mourning** — instead of her feasting. **famine** — instead of her *luxurious delicacies* (v. 3, 7.) **fire** — (Note, ch. 17. 16.) Literal fire may burn the literal city of Rome, which is situated in the midst of volcanic agencies. As the ground was cursed for Adam's sin, and the earth under Noah was sunk beneath the flood, and Sodom was burnt with fire, so may Rome be. But as the harlot is mystical (the whole faithless church), the *burning* may be mainly mystical, symbolizing utter destruction and removal. **BENGEL** is probably right in thinking Rome will once more rise to power. The carnal, faithless, and worldly elements in all churches, Roman, Greek, and Protestant, tend toward one common centre, and prepare the way for the last form of the beast, *vis.*, antichrist. The Pharisees were in the main sound in creed, yet judgment fell on them as on the unsound Sadducees and half heathenish Samaritans. So faithless and adulterous, carnal, worldly Protestant churches, will not escape for their soundness of creed. **the Lord** — So B., C., *Syriac*, and *ANDREAS*. But A. and *Vulgate* omit. "Strong" is the meaning of God's *Hebrew* name, **EL**. **judgeth** — But A., B. and C. read the *past tense* (*Greek: krinas*), "who hath judged her:" the prophetic past for the future: the charge in v. 4. to God's people to *come out of her*, implies, that, the judgment was not yet actually executed. 9. **Lived deliciously** — *Greek*, luxuriated. The faithless church, instead of reproving, connived at the self-indulgent luxury of the great men of this world, and sanctioned it by her own practice. Contrast the world's *rejoicing* over the dead bodies of the two witnesses (ch. 11. 10) who had tormented it by their faithfulness, with its *lamentations* over the harlot who had made the way to heaven smooth, and had been found a useful tool in keeping subjects in abject tyranny. Man's carnal mind relishes a religion, like that of the apostate church, which gives an opiate to conscience, whilst leaving the sinner license to indulge his lusts. **bevall her** — A., B., C., *Syriac*, *Coptic*, and *CYPRIAN* omit "her." 10. God's judgments inspire fear even in the worldly, but it is of short duration, for the kings and great men soon attach themselves to the beast in its last and worst shape, as open antichrist, claiming all that the harlot had claimed in blasphemous pretensions and more, and so making up to them for the loss of the harlot. **mighty** — *Rome* in *Greek* means *strength*; though that derivation is doubtful. 11. **shall** — So B. But A. and C. read the present, "weep and mourn." **merchandise** — *Greek*: "cargo:" wares carried in *ships*: ship-lading (Cf. v. 17). Rome was not a commercial city, and is not likely from her position to be so. The *merchandise* must therefore be spiritual, even as the harlot is not literal, but spiritual. She did not witness against carnal luxury and pleasure-seeking, the source of the *merchants'* gains, but conformed to them (v. 7). She cared not for the sheep, but for the wool. Professing Christian merchants in her lived as if this world were the reality, not heaven, and were unscrupulous as to the means of getting gain. Cf. Zechariah, 5. 4-11 (Note), on the same subject, the judgment on mystical *Babylon's* merchants

for unjust gain. All the merchandise here mentioned occurs repeatedly in the "Roman Ceremonial." 12. (*Note*, ch. 17. 4.) **stones . . . pearls** — *Greek*, "stone . . . pearl." **fine linen** — A., B. and C. read (*Greek*) *bussinos* for *bussou*, i. e., "fine linen manufacture." [ALFORD.] The manufacture for which *Egypt* (the type of the apostate church, ch. 11. 8) was famed. Contrast "the fine linen" (Ezekiel, 16. 10) put on Israel, and on the New Testament church (ch. 19. 8), the Bride, by God (Psalm 132. 9). **thyine wood** — the *citrus* of the Romans: probably the *cypressus thyioides*, or the *thuya articulata*. "Citron wood." [ALFORD.] A sweet smelling tree of Cyrene in Libya, used for incense. **all manner vessels** — *Greek*, "every vessel," or "furniture." 13. **cinnamon** — designed by God for better purposes: being an ingredient in the holy anointing oil, and a plant in the garden of the Beloved (Song of Solomon, 4. 14); but desecrated to vile uses by the adulteress (Proverbs, 7. 17). **odours** — of incense. A., C., *Vulgate*, and *Syriac* prefix "and amomium" (a precious hair ointment made from an Asiatic shrub). *English Version* reading is supported by *Coptic* and *ANDREAS*, but not oldest MSS. **ointments** — *Greek*, "ointment." **frankincense** — Contrast the true "incense" which God loves (Psalm 141. 2; Malachi, 1. 11). **fine flour** — The *similago* of the Latins. [ALFORD.] **beasts** — of burden: cattle. **slaves** — *Greek*, "bodies." **souls of men** — [Ezekiel, 27. 13.] Said of *slaves*. Appropriate to the spiritual harlot, apostate Christendom, especially Rome, which has so often *enslaved* both *bodies* and *souls* of men. Though the New Testament does not directly forbid slavery, which would, in the then state of the world, have incited a slave-revolt, it virtually condemns it, as here. Popery has derived its greatest gains from the sale of masses for the *souls of men* after death, and of indulgences purchased from the Papal chancery by rich merchants in various countries, to be retailed at a profit. [MOSHEIM III, 95. 96.] 14. Direct address to Babylon. **the fruits that thy soul lusted after** — *Greek*, "thy autumn-ripe-fruits of the lust (eager desire) of the soul." **dainty** — *Greek*, "fat:" "sumptuous" in food. **goodly** — "splendid," "bright" in dress and equipage. **departed** — supported by none of our MSS. But A., B., C., *Vulgate*, *Syriac* and *Coptic* read, "perished." **thou shalt** — A., C., *Vulgate* and *Syriac* read, "They (men) shall no more find them at all." 15. **of these things** — of the things mentioned, v. 12, 13. **which** — "*who*," made rich by — *Greek*, "derived riches from her." **stand afar off for the fear** — (Cf. v. 10.) **waiting** — *Greek*, "mourning." 16. **And** — So *Vulgate* and *ANDREAS*. But A., B. and C. omit. **decked** — *lit.*, "gilded." **stones . . . pearls** — *Greek*, "stone . . . pearl." B. and *ANDREAS* read "pearls." But A. and C., "pearl." 17. **is come to nought** — *Greek*, "is desolated." **shipmaster** — *Greek*, "steersman," or "pilot." **all the company in ships** — A., C., *Vulgate* and *Syriac* read, "Every one who saileth to a place" (B. has "... to the place"): *every voyager*. *Vessels* were freighted with pilgrims to various shrines, so that in one month (A. D. 1300) 200,000 pilgrims were counted in Rome [D'AUBIGNÉ, *Reformation*]: a source of gain, not only to the Papal see, but to *shipmar-*

ters, merchants, pilots, &c. These latter, nowever, are not restricted to those literally "shipmasters," &c., but mainly refer, in the mystical sense, to all who share in the spiritual traffic of apostate Christendom. 18. when they saw — *Greek horontes*. But A., B., C. and ANDREAS read, *Greek blepentes*, "looking at." *Greek blepo* is to use the eyes, to look; the act of seeing without thought of the object seen. *Greek horao* refer to the things seen or presented to the eye. [TITTMANN.] smoke — So B., C. But A. reads, "place." What city is like — Cf. the similar boast as to the beast, ch. 13. 4: so closely do the harlot and beast approximate one another. Contrast the attribution of this praise to God, to whom alone it is due, by His servants (Exodus, 15. 11). MARTIAL says of Rome, "Nothing is equal to her:" and ATHENÆUS, "She is the epitome of the world." 19. wailing — "mourning." costliness — her costly treasures: abstract for concrete. that had ships — A., B. and C. read, "that had their ships:" *lit.*, "the ships." 20. holy apostles — So C. reads. But A., B., *Vulgate*, *Syriac*, *Coptic* and ANDREAS read, "Ye saints and ye apostles." avenged you on her — *Greek*, "judged your judgment on (*lit.*, exacting it from) her." "There is more joy in heaven at the harlot's downfall than at that of the two beasts. For the most heinous of all sins is the sin of those who know God's word of grace and keep it not. The worldliness of the church is the most worldly of all worldliness. Hence, Babylon, in Revelation, has not only Israel's sins, but also the sins of the heathen; and John dwells longer on the abominations and judgments of the harlot than on those of the beast. The term 'harlot' describes the false church's essential character. She retains her human shape as the woman, does not become a beast: she has the form of godliness, but denies its power. Her rightful lord and husband, Jehovah-Christ, and the joys and goods of His house, are no longer her all in all, but she runs after the visible and vain things of the world, in its manifold forms. The fullest form of her whoredom is, where the church wishes to be itself a worldly power, uses politics and diplomacy, makes flesh her arm, uses unholy means for holy ends, spreads her dominion by sword or money, fascinates men by sensual ritualism, becomes 'mistress of ceremonies' to the dignitaries of the world, flatters prince or people, and like Israel, seeks the help of one world-power against the danger threatening from another." [AUBERLEN.] Judgment, therefore, begins with the harlot as in privileges the house of God. 21. a — *Greek*, "one." millstone — Cf. the judgment on the Egyptian hosts at the Red Sea (Exodus, 15. 5, 10; Nehemiah, 9. 11), and the foretold doom of Babylon, the world-power (Jeremiah, 51. 63, 64). with violence — *Greek*, "with impetus." This verse shows that this prophecy is regarded as still to be fulfilled. 22. pipers — flute players. "Musicians," painters and sculptors, have de-se-crated their art to lend fascination to the sensuous worship of corrupt Christendom. craftsmen — artisan. 23. What a blessed contrast is ch. 22. 5, respecting the city of God. "They need no candle (just as Babylon shall no more have the light of a candle, but for a widely different reason) for the Lord God giveth them light." For "candle," translate as *Greek*, "lamp." bridegroom . . . bride

... no more ... in thee — Contrast the heavenly city with its *Bridegroom*, *Bride*, and blessed *marriage supper* (ch. 19. 7, 9; 21. 2, 9; Isaiah, 62. 4, 5). **thy merchants were** — So most of the best authorities read. But A. omits the *Greek* article before "merchants," and then *translates*, "The great men of, &c., were thy merchants." **sorceries** — *Greek*, "sorcery." 24. Applied by Christ (Matthew, 23. 35) to apostate Jerusalem, which proves that not merely the literal city Rome, and the church of Rome (though the *chief* representative of the apostacy), but the *WHOLE* of the faithless church of both the Old and New Testament is meant by Babylon the harlot; just as the whole church (Old and New Testament) is meant by "the woman" (ch. 12. 1). As to the literal city, ARINGHUS in BENGEL says: Pagan Rome was the *general shambles* for slaying the sheep of Jesus. FRED. SEYLER, in BENGEL, calculates that Papal Rome, between A. D. 1540 and 1580, slew more than 900,000 Protestants. Three reasons for the harlot's downfall are given: (1) The *worldly greatness* of her *merchants*, which was due to unholy traffic in spiritual things. (2) Her *sorceries* or juggling tricks, in which the false prophet that ministers to the beast in its last form, shall exceed her; Cf. "sorcerers" (ch. 21. 8; 22. 15), specially mentioned among those doomed to the lake of fire. (3) Her persecution of (Old Testament) "prophets" and (New Testament) "saints."

CHAPTER XIX.

1-21. THE CHURCH'S THANKSGIVING IN HEAVEN FOR THE JUDGMENT ON THE HARLOT. THE MARRIAGE OF THE LAMB: THE SUPPER: THE BRIDE'S PREPARATION: JOHN IS FORBIDDEN TO WORSHIP THE ANGEL: THE LORD AND HIS HOSTS COME FORTH FOR WAR: THE BEAST AND THE FALSE PROPHET CAST INTO THE LAKE OF FIRE: THE KINGS AND THEIR FOLLOWERS SLAIN BY THE SWORD OUT OF CHRIST'S MOUTH. 1. As in the case of the opening of the prophecy (ch. 4. 8; 5. 9), &c.; so now, at one of the great closing events seen in vision, the judgment on the harlot (described in ch. 18), there is a song of praise in heaven to God (Cf. ch. 7. 10), &c., toward the close of the seals and ch. 11. 15-18, at the close of the trumpet (ch. 15. 3); at the saints' victory over the beast. **And** — So ANDREAS. But A., B., C., *Vulgate*, *Syniac* and *Coptic* omit. **a great voice** — A., B., C., *Vulgate*, *Coptic* and ANDREAS read, "as it were a great voice." What a contrast to the lamentations (ch. 18! Cf. Jeremiah, 51. 48). The *great* manifestation of God's power in destroying Babylon calls forth a *great voice* of praise in *heaven*, **people** — *Greek*, "multitude." **Alleluia** — *Hebrew*, "Praise ye JAH," or JEHOVAH: here first used in Revelation, whence ELLIOTT infers the *Jews* bear a prominent part in this thanksgiving. JAH is not a contraction of JEHOVAH, as it sometimes occurs jointly with the latter. It means "He who is;" whereas Jehovah is "He who will be, is and was." It implies God experienced as a *PRESENT* help; so that "Hallelujah," says KIMCHI in BENGEL, is found first in the Psalms *on the destruction of the ungodly*, "Hallelu-Jah" occurs

four times in this passage. Cf. Psalm 149. 4-9, which is plainly parallel, and indeed identical in many of the phrases, as well as the general idea. Israel, especially, will join in the Halleluia, when "her warfare is accomplished" and her foe destroyed. **salvation**—*Greek*, "The salvation... the glory... the power." and **honour**—So *Coptic*. But A., B., C. and *Syriac* omit. **unto the Lord our God**—So *ANDREAS*. But A., B., C. and *Coptic* read, "(Is) of our God," i. e., belongs to Him. **2. which did corrupt the earth**—*Greek*, "used to corrupt" continually. "Instead of opposing and lessening, she promoted the sinful life and decay of the world by her own earthliness, allowing the salt to lose its savour." [AUBERLEN.] **avenged**—*Greek*, "exactied in retribution." A particular application of the principle (Genesis, 9. 5). **blood of his servants**—literally shed by the Old Testament adulterous church, and by the New Testament apostate church; also virtually, though not literally, by all who, though called Christians, hate their brother, or love not the brethren of Christ, but shrink from the reproach of the cross, and show unkindness toward those who bear it. **3. again**—*Greek*, "a second time." **rose up**—*Greek*, "goeth up." **forever and ever**—*Greek*, "to the ages of the ages." **4. beasts**—rather, "living creatures." **sat**—*Greek*, "sitteth." **5. out of**—*Greek*, "out from the throne" in A., B., C. **Praise our God**—Cf. the solemn act of praise performed by the Levites, 1 Chronicles, 16. 36; 23. 5, especially when the house of God was filled with the Divine glory (2 Chronicles, 5. 13). **both**—Omitted in A., B., C., *Vulgate*, *Coptic* and *Syriac*. *Translate as Greek*, "the small and the great." **6. many waters**—Contrast the "many waters" on which the whore sitteth (ch. 17. 1). This verse is the hearty response to the stirring call "Halleluia? Praise our God," &c. (v. 4, 5). **the Lord God omnipotent**—*Greek*, "the Omnipotent." **reigneth**—*lit.*, *reigned*: hence *reigneth once for all*. His reign is a fact already established. Babylon, the harlot, was one great hindrance to His reign being recognized. Her overthrow now clears the way for His advent to reign; therefore, not merely Rome, but the whole of Christendom in so far as it is carnal and compromised Christ for the world is comprehended in the term "harlot." The beast hardly arises when he at once "goeth into perdition:" so that Christ is prophetically considered as already reigning, so soon does His advent follow the judgment on the harlot. **7. glad... rejoice**—*Greek*, "rejoice... exult." **give**—So B. and *ANDREAS*. But A. reads, "we will give." **glory**—*Greek*, "the glory." **the marriage of the Lamb is come**—The *full* and *final* consummation is at ch. 21. 2-9, &c. Previously there must be the overthrow of the beast, &c., at the Lord's coming, the binding of Satan, the millennial reign, the loosing of Satan, and his last overthrow, and the general judgment. The elect-church, the heavenly Bride, soon after the destruction of the harlot, is transfigured at the Lord's coming, and joins with Him in His triumph over the beast. On the emblem of the heavenly Bridegroom and Bride, Cf. Matthew, 22. 2; 25. 6, 10; 2 Corinthians, 11. 2. Perfect union with Him personally, and participation in His holiness, joy, glory and kingdom are included in this symbol of "marriage," Cf.

Song of Solomon everywhere. Besides the *heavenly* bride, the transfigured, translated and risen church reigning over the earth with Christ, there is also the *earthly* bride, Israel, in the flesh, never yet divorced, though for a time separated, from her Divine husband, who shall then be re-united to the Lord, and be the mother church of the millennial earth, Christianized through her. Note, we ought, as scripture does, restrict the language drawn from marriage-love to the *Bride*, the church as a whole, not use it as individuals in our relation to Christ, which Rome does in the case of her nuns. Individually believers are effectually-called guests; collectively, they constitute the *bride*. The harlot divides her affections among many lovers: the bride gives hers exclusively to Christ. 8. **granted**—Though in one sense *she* "made herself ready," having by the Spirit's work in her put on "the wedding garment," yet in the fullest sense it is not she, but her Lord, who makes her ready by "*granting* to her that she be arrayed in fine linen." It is He who by giving *Himself* for her, *presents her to Himself a glorious church not having spot, but holy and without blemish*. It is He also who sanctifies her, naturally vile and without beauty, with the *washing of water by the word*, and puts *His own comeliness on her*, which thus becomes hers. **clean and white**—So ANDREAS. But A., B. transpose. Translate, "*Bright and pure*," at once brilliantly *splendid* and *spotless* as is the bride herself. **righteousness**—Greek, "*righteousness*:" distributively used. Each saint must have this righteousness: not merely be justified as if the righteousness belonged to the church in the aggregate; the saints together have *righteousness*, *vis.*, He is accounted as "the Lord our righteousness" to each saint on his believing, their robes being made *white in the blood of the Lamb*. The righteousness of the saint is not, as ALFORD erroneously states, *inherent*, but is *imputed*; if it were otherwise Christ would be merely enabling the sinner to justify himself. Romans, 5. 18, is decisive on this. Cf. Article XI, Church of England. The justification already given to the saints in title and unseen possession, is now GIVEN them in *manifestation*: they openly *walk with Christ in white*. To this rather than to their primary justification on earth, the reference is here. Their justification before the apostate world which had persecuted them contrasts with the judgment and condemnation of the harlot. "Now that the harlot has fallen, the woman triumphs." [AUBERLEN.] Contrast with the *pure fine linen* (indicating the simplicity and purity) of the bride, the tawdry ornamentation of the harlot. Babylon, the apostate church, is the antithesis to new Jerusalem, the transfigured-church of God. The woman (ch. 12), the harlot (ch. 17), the bride (ch. 19), are the three leading aspects of the church. 9. **He**—God by His angel *saith unto me*. **called**—effectually, not merely externally. The "unto," or "into," seems to express this: not merely invited to (Greek *epi*), but called INTO, so as to be *partakers of* (Greek *eis*). Cf. 1 Corinthians, 1. 9. **marriage supper**—Greek, "the supper of the marriage." Typified by the Lord's supper. **true**—Greek "*genuine*," veritable sayings which shall surely be fulfilled, *vis.*, all the previous revelations. 10. **at**—Greek, "*before*." John's intending to worship the angel here, as in ch. 22. 8, on having revealed to him the glory of the new Jeru-

saalem, is the involuntary impulse of adoring joy at so blessed a prospect. It forms a marked contrast to the sorrowful wonder with which he had looked on the church in her apostasy as the harlot (ch. 17. 6). It exemplifies the corrupt tendencies of our fallen nature that even John, an apostle, should have all but fallen into "voluntary humility and worshipping of angels," which Paul warns us against. **and of thy brethren — i. e., a fellow-servant of thy brethren. have the testimony of Jesus —** (Note, ch. 12. 17.) **the testimony of — i. e., respecting Jesus. is the spirit of prophecy —** is the result of the same spirit of prophecy in you as in myself. We angels, and you apostles, all alike have the testimony of (bear testimony concerning) Jesus by the operation of one and the same Spirit, who enables me to show you these revelations, and enables you to record them: wherefore we are *fellow-servants*, not I your lord to be worshipped by you. Cf. ch. 22. 9, "I am fellow-servant of thee and of thy brethren *the prophets*;" whence the "FOR the testimony," &c., here may be explained as giving the reason for his adding "and (fellow-servant) of thy brethren that have the testimony of Jesus," I mean, *of the prophets*; "for it is of *Jesus* that thy brethren, *the prophets*, testify by the Spirit in them." A clear condemnation of Romish invocation of saints, as if they were our superiors, to be adored. 11. **behold a white horse: and he that sat upon him**—Identical with ch. 6. 2. Here as there he comes forth "conquering and to conquer." Compare the *ass*-colt on which he rode into Jerusalem. The *horse* was used for war: and here He is going forth to war with the beast. The *ass* is for peace. His riding on it into Jerusalem is an earnest of His reign in Jerusalem over the earth, as the *Prince of peace*, after all hostile powers have been overthrown. When the security of the world-power and the distress of the people of God, have reached the highest point, the Lord Jesus shall appear visibly from heaven to put an end to the whole course of the world, and establish His kingdom of glory. He comes to judge with vengeance the world-power, and to bring to the church redemption, transfiguration, and power over the world. Distinguish between this *coming* (Matthew, 24. 27, 29, 37, 39; *Greek parousia*) and the *end*, or final judgment (Matthew, 25. 31; 1 Corinthians, 15. 23). Powerful natural phenomena shall accompany His advent. [AUBERLEN.] 12. Identifying Him with the Son of man similarly described, ch. 1. 14. **many crowns**—*Greek*, "diadems:" not merely (*Greek stephanoi*) garlands of victory, but royal crowns, as KING OF KINGS. Christ's diadem comprises all the diadems of the earth and of heavenly powers too. Contrast the Papal tiara composed of *three diadems*. Cf. also the little horn (antichrist) that overcomes the *three horns* or kingdoms, Daniel, 7. 8, 24 (*Quære, the Papacy?* or some *three* kingdoms that succeed the Papacy, which itself, as a temporal kingdom, was made up at first of *three* kingdoms, the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome, obtained by Pope Zachary and Stephen II from Pepin, the usurper of the French dominion). Also the *seven crowns* (diadems) *on the seven heads of the dragon* (ch. 12. 3), and *ten diadems on the ten heads of the beast*. These usurpers claim the diadems which belong to Christ alone. **he**

had a name written—B. and Syriac insert, "He had names written, and a name written," &c., meaning that the names of the dominion which each diadem indicated, were written on them severally. But A. *Vulgate*, ORIGEN, and CYPRIAN omit the words, as *English Version*. name . . . that no man knew but . . . himself—(Judges, 13. 18; 1 Corinthians, 2. 9, 11; 1 John, 3. 2.) The same is said of the "new name" of believers. In this, as in all other respects, the disciple is made like his Lord. The Lord's own "new name" is to be theirs, and to be "in their foreheads;" whence we may infer that His as yet *unknown* name also is written on His forehead: as the high priest had "Holiness to the Lord" inscribed on the mitre on his brow. John saw it as "written" but *knew* not its meaning. It is, therefore, a name which in all its glorious significance can be only understood when the union of His saints with Him, and His and their joint triumph and reign, shall be perfectly manifested at the final consummation. 13. **vesture dipped in blood**—Isaiah, 63. 2, is alluded to here, and in v. 15, end. There the *blood* is not His own, but that of His foes. So here the blood on His "vesture," reminding us of *His own blood* shed for even the ungodly who trample on it, is a premonition of the shedding of *their* blood in righteous retribution. He sheds the blood, not of the godly, as the harlot and beast did, but of the blood-stained ungodly, including them both. **The Word of God**—who made the world is He also who, under the same character and attributes, shall make it anew. His title, *Son of God*, is applicable, in a lower sense, also to His people; but "the Word of God" indicates His incommunicable Godhead, joined to His manhood, which He shall then manifest in glory "The Bride does not fear the Bridegroom: her love casteth out fear. She welcomes Him: she cannot be happy but at His side. The Lamb [v. 9, the aspect of Christ to His people at His coming] is the symbol of Christ in His gentleness. Who would be afraid of a lamb? Even a little child, instead of being scared, desires to caress it. There is nothing to make us afraid of God but sin, and Jesus is the *Lamb of God that taketh away the sin of the world*. What a fearful contrast is the aspect which He will wear toward His enemies! Not as the Bridegroom and the Lamb, but as the [avenging] judge and warrior stained in the blood of His enemies." 14. **the armies . . . in heaven**—Cf. "the horse-bridles," ch. 14. 20. The glorified saints whom God "will bring with" Christ at His advent: Cf. ch. 17. 14, "they that are with Him called, chosen, faithful:" as also "His mighty angels." **white and clean**—*Greek*, "pure." A., B., *Vulgate*, *Syriac* and CYPRIAN omit "and," which ORIGEN and ANDREAS retain, as *English Version*. 15. **out of his mouth . . . sword**—(ch. 1. 16; 2. 12, 16.) Here in its *avenging* power. 2 Thessalonians, 2. 8, "consume with the Spirit of *His mouth*" (Isaiah, 11. 4, to which there is allusion here); not in its convicting and converting efficacy (Ephesians, 6. 17; Hebrews, 4. 12, 13, where also the judicial keenness of the sword-like word is included). The Father commits the judgment to the Son. **he shall rule**—The *He* is emphatical, *He* and none other, in contrast to the usurpers who have misruled on earth. "*Pule*," *lit.*, "tend as a shepherd:" but here in a punitive sense.

He who would have *shepherded* them with pastoral rod and with the golden sceptre of His love, shall dash them in pieces, as refractory rebels, with "a rod of iron." *treadeth . . . wine-press* — (Isaiah, 63. 3.) **of the fierceness and wrath** — So ANDREAS reads. But A., B., *Vulgate, Coptic* and ORIGEN read, "of the fierceness (or *boiling indignation*) of the wrath," omitting "and." **Almighty** — The fierceness of Christ's wrath against His foes will be executed with the resources of omnipotence. 16. "His name written on His vesture and on His thigh," was written partly on the vesture, partly on the thigh itself, at the part where, in an equestrian figure, the robe drops from the thigh. The *thigh* symbolizes Christ's humanity as having come, after the flesh, from the *loins* of David, and now appearing as the glorified "Son of man." On the other hand, His incommunicable Divine name, "which no man knew," is on His head (*v. 12*). [MENOCHIUS.] **KING OF KINGS**: Cf. ch. 17. 14, in contrast with *v. 17*, the beast being in attempted usurpation *a king of kings*, the ten kings delivering their kingdom to him. 17. **an — Greek, "one."** **in the sun** — so as to be conspicuous in sight of the whole world. **to all the fowls** — (Ezekiel, 39. 17-20.) **and gather yourselves** — A., B., *Vulgate, Syriac, Coptic* and ANDREAS read, "be gathered," omitting "and." **of the great God** — A., B., *Vulgate, Syriac, Coptic* and ANDREAS read, "The great supper (*i. e.*, banquet) of God." 18. Contrast with this "supper," *v. 17. 18, the marriage-supper of the Lamb, v. 9. captains — Greek, "captains of thousands," i. e., chief captains.* The "kings" are "the ten" who "give their power unto the beast." **free and bond** — specified in ch. 13. 16, as "receiving the mark of the beast." The repetition of *flesh* (in the *Greek* it is plural: *masses of flesh*) five times in this verse, marks the gross carnality of the followers of the beast. Again, the giving of their flesh to the fowls to eat is a righteous retribution for their not suffering the *dead bodies* of Christ's witnesses to be put in graves. 19. **Gathered together** — at Armageddon, under the sixth vial. For "their armies" in B. and ANDREAS, there is found "His armies" in A. **war** — So ANDREAS. But A., B., read, "*the war,*" *vis.*, that foretold, ch. 16. 14: 17. 4. 20. **and with him, &c.** — A. reads, "and those with him." B. reads, "and he who was with him, the false prophet." **miracles — Greek, "the miracles"** (*lit.*, "signs") recorded already (ch. 13. 14) as wrought by the *second beast before* (*lit.*, in sight of) the *first beast*. Hence it follows the *second beast* is identical with the *false prophet*. Many expositors represent the first beast to be the secular, the second beast to be the ecclesiastical power of Rome; and account for the change of title for the latter from the "other beast" to the "false prophet," is because by the judgment on the harlot, the ecclesiastical power will then retain nothing of its former character save the power to deceive. I think it not unlikely that the false prophet will be the successor of the spiritual pretensions of the Papacy; while the beast, in its last form, as the fully-revealed antichrist, will be the secular representative and embodiment of the fourth world-kingdom, Rome, in its last form of intensified opposition to God. Cf. with this prophecy, Ezekiel, 38. 39; Daniel, 2. 34, 35, 44; 11. 44, 45; 12. 1; Joel, 3. 9-17; Zecha-

riah, 12; 13; 14. Daniel (7. 8) makes no mention of the second beast, or false prophet, but mentions that "the little horn" has "the eyes of a man," *i. e.*, cunning and intellectual culture: this is not a feature of the first beast in ch. 13, but is expressed by the Apocalyptic "false prophet," the embodiment of man's unsanctified knowledge, and the subtlety of the old serpent. The first beast is a political power; the second is a spiritual power—the power of ideas. But both are *beasts*, the worldly Antichristian wisdom serving the worldly Antichristian power. The dragon is both lion and serpent. As the first law in God's moral government is, that "judgment should begin at the house of God," and be executed on the harlot, the faithless church, by the world-power with which she had committed spiritual adultery, so it is a second law that the world-power, after having served as God's instrument of punishment, is itself punished. As the harlot is judged by the beast and the ten kings, so these are destroyed by the Lord Himself coming in person. So Zephaniah, ch. 1, compared with ch. 2. And Jeremiah, after denouncing Jerusalem's judgment by Babylon, ends with denouncing Babylon's own doom. Between the judgment on the harlot, and the Lord's destruction of the beast, &c., will intervene that season in which earthly-mindedness will reach its culmination, and antichristianity triumph for its short three and a half days during which the two witnesses lie dead. Then shall the church be ripe for her glorification, the antichristian world for destruction. The world, at the highest development of its material and spiritual power, is but a decorated carcase round which the eagles gather. It is characteristic, that antichrist and his kings, in their blindness, imagine that they can wage war against the King of heaven with earthly hosts: herein is shown the extreme folly of Babylonian confusion. The Lord's mere appearance, without any actual encounter, shows antichrist his nothingness: Cf. the effect of Jesus' appearance even in His humiliation, John, 18. 6. [AUBERLEN.] **had received**—rather as *Greek*, "received *once for all*. **them that worshipped**—*lit.*, "them worshipping;" not an act *once for all done*, as the "received" implies, but those *in the habit of* "worshipping." **These both were cast . . . into a lake**—*Greek*, "*... the lake of fire*," Gehenna. Satan is subsequently cast into it, at the close of the outbreak which succeeds the millennium (ch. 20. 10). Then Death and Hell, as well those not found at the general judgment "written in the book of life:" this constitutes "the second death." **alive**—a living death; not mere annihilation. "Their worm dieth not, their fire is not quenched." 21. **the remnant**—*Greek*, "the rest;" *i. e.*, "the kings and their armies" (*v.* 19) classed together in one indiscriminate mass. A solemn confirmation of the warning in Psalm 2. 10.

CHAPTER XX.

1-15. SATAN BOUND, AND THE FIRST-RISEN SAINTS' REIGN WITH CHRIST, A THOUSAND YEARS: SATAN LOOSED GATHERS THE NATIONS, GOG AND MAGOG, ROUND THE CAMP OF THE SAINTS, AND IS FINALLY CONSIGNED TO THE LAKE OF FIRE: THE GENERAL RESURRECTION AND LAST JUDGMENT. 1. The destruction of his representatives, the beast and the false prophet, to whom he had given his *power, throne, and authority*, is followed by the binding of Satan himself for a thousand years. **the key of the bottomless pit**—now transferred from Satan's hands, who had heretofore been permitted by God to use it in letting loose plagues on the earth: he is now to be made to feel himself the torment which he had inflicted on men: but his full torment is not until he is cast into "the lake of fire" (v. 10). 2. **the old**—ancient serpent (ch. 12. 9). **thousand years**—As *seven* mystically implies universality, so a *thousand* implies *perfection*, whether in good or evil. [AQUINAS on ch. 11.] *Thousand* symbolizes that the world is perfectly leavened and pervaded by the Divine: since *thousand* is *ten*, the number of the world, raised to the *third* power, *three* being the number of God. [AUBERLEN.] It may denote *literally* also a *thousand years*. 3. **shut him**—A., B., *Vulgate*, *Syriac*, and ANDREAS omit "him." **set a seal upon him**—*Greek*, "over him," i. e., sealed up the door of the abyss over his head. A surer seal to keep him from getting out than his seal over Jesus in the tomb of Joseph, which was burst on the resurrection morn. Satan's binding at this juncture is not arbitrary, but is the necessary consequence of the events (ch. 19. 20); just as Satan's being cast out of heaven, where he had previously been the accuser of the brethren, was the legitimate judgment which passed on him through the death, resurrection, and ascension of Christ (ch. 12. 7-10). Satan imagined that he had overcome Christ on Golgotha, and that his power was secure for ever, but the Lord in death overcame him, and by His ascension as our righteous Advocate cast out Satan the accuser from heaven. Time was given him on earth to make the beast and harlot powerful, and then to concentrate all his power in antichrist. The antichristian kingdom, his last effort, being utterly destroyed by Christ's mere appearing, his power on earth is at an end. He had thought to destroy God's people on earth by antichristian persecutions (just as he had thought previously to destroy Christ); but the church is not destroyed from the earth, but is raised to rule over it, and Satan himself is shut up for a thousand years in the "abyss" (*Greek* for "bottomless pit"), the preparatory prison to the "lake of fire," his final doom. As before he ceased by Christ's ascension to be an accuser in heaven, so during the millennium he ceases to be the seducer and the persecutor on earth. As long as the devil rules in the darkness of the world, we live in an atmosphere impregnated with deadly elements. A mighty purification of the air will be effected by Christ's coming. Though sin will not be absolutely abolished—for men will still be in the flesh [Isaiah, 65. 20]—sin will no longer be a universal power.

for the flesh is not any longer seduced by Satan. He will not be, as now, "the god and prince of the world"—nor will the world "lie in the wicked one"—the flesh will become ever more isolated and be overcome. Christ will reign with His transfigured saints over men in the flesh. [AUBERLEN.] This will be the manifestation of "the world to come," which has been already set up invisibly in the saints, amidst "this world" (2 Corinthians, 4. 4; Hebrews, 2. 5; 5. 5). The Jewish Rabbis thought, as the world was created in six days and on the *seventh* God rested, so there would be six millenary periods, followed by a Sabbatical millennium. Out of seven years every seventh is the year of remission, so out of the seven thousand years of the world the seventh millenary shall be the millenary of remission. A tradition in the house of Elias, A. D. 200, states that the world is to endure 6,000 years: 2,000 before the law, 2,000 under the law, and 2,000 under Messiah. Cf. *Note and Margin*, Hebrews, 4. 9; ch. 14. 13. PAPIAS, JUSTIN MARTYR, IRENÆUS and CYPRIAN, among the earliest fathers, all held the doctrine of a millennial kingdom on earth; not till millennial views degenerated into gross carnalism was this doctrine abandoned. **that he should deceive**—So A. But B. reads, "that he deceive" (*Greek plana, for planeesee*). **and**—So *Coptic* and ANDREAS. But A., B. and *Vulgate* omit "and." **4. 5. they sat**—the twelve apostles and the saints in general. **judgment was given unto them**—(*Note*, Daniel, 7. 22.) The office of judging was given to them. Though in one sense having to stand before the judgment seat of Christ, yet in another sense they "do not come into judgment (*Greek*), but have already passed from death unto life." **souls**—This term is made a plea for denying the liberality of the first resurrection, as if the resurrection were the spiritual one of the *souls* of believers in this life: the life and reign being that of the soul raised in this life from the death of sin by vivifying faith. But "souls" expresses their disembodied state (Cf. ch. 6. 9) as John saw them at first; "and they lived" implies their *coming to life in the body again*, so as to be visible, as the phrase, *v. 5*, "this is the first resurrection," proves: for as surely as "the rest of the dead lived not (again) until," &c., refers to the *bodily* general resurrection, so must the *first resurrection* refer to the body. This also accords with 1 Corinthians, 15. 23, "They that are Christ's at His coming." Cf. Psalm 49. 11-15. From ch. 6. 9, I infer that "souls" is here used in the strict sense of *spirits disembodied* when first seen by John; though doubtless "souls" is often used in general for *persons*, and even for *dead bodies*. **beheaded**—*lit.*, "smitten with an axe;" a Roman punishment, though crucifixion, casting to beasts and burning were the more common modes of execution. The guillotine in revolutionary France, still continued in imperial France, is a revival of the mode of capital punishment of Pagan imperial Rome. Paul was *beheaded*, and no doubt shall share the *first resurrection*, in accordance with his prayer that he "might attain unto the resurrection from out of the rest of the dead" (*Greek exanastasi*). The above facts may account for the specification of this particular kind of punishment. **for . . . for**—*Greek*, "for the sake of;" "on account

of;" "because of." and which — *Greek*, "and the which." And prominent among this class (the beheaded), such as did not worship the beast, &c. So ch. 1. 7, *Greek*, "and the which," or "and such as," particularizes prominently among the general class those that follow in the description. [TREGELLES.] The extent of the first resurrection is not spoken of here. In 1 Corinthians, 15. 23, 51; 1 Thessalonians, 4. 14, we find that all "in Christ" shall share in it. John himself was not "beheaded," yet who doubts but that he shall share in the first resurrection? The martyrs are put first, because most like Jesus in their suffering and death, therefore nearest Him in their life and reign; for Christ indirectly affirms there are relative degrees and places of honour in His kingdom, the highest being for those who drink His cup of suffering. Next shall be those who have not bowed to the world-power, but have looked to the things unseen and eternal. neither — "not yet." reigned with Christ — over the earth. foreheads . . . hands — *Greek*, "forehead . . . hand." 5. But — B., *Coptic* and ANDREAS read, "and." A. and *Vulgate* omit it. again — A., B., *Vulgate*, *Coptic* and ANDREAS omit it. *Lived* is used for *lived again* as in ch. 2. 8. John saw them not only when restored to life but when in the act of reviving. [BENGEL.] first resurrection — "the resurrection of the just." Earth is not yet transfigured and cannot, therefore, be the meet locality for the transfigured church; but from heaven the transfigured saints with Christ rule the earth, there being a much freer communion of the heavenly and earthly churches (a type of which state may be seen in the forty days of the risen Saviour during which He appeared to His disciples), and they know no higher joy than to lead their brethren on earth to the same salvation and glory as they share themselves. The millennial reign on earth does not rest on an isolated passage of the Apocalypse, but all Old Testament prophecy goes on the same view (Cf. Isaiah, 4. 3; 11. 9; 35. 8). Jesus, whilst opposing the carnal views of the kingdom of God prevalent among the Jews in His day, does not contradict but confirms the Old Testament view of a coming earthly, Jewish kingdom of glory; beginning from within, and spreading itself now spiritually, the kingdom of God shall manifest itself outwardly at Christ's coming again. The Papacy is a false anticipation of the kingdom during the church-historical period. "When Christianity became a worldly power under Constantine, the hope of the future was weakened by the joy over present success." [BENGEL.] Becoming a harlot, the church ceased to be a bride going to meet her bridegroom; thus millennial hopes disappeared. The rights which Rome as a harlot usurped shall be exercised in holiness by the bride. They are "kings" because they are "priests" (v. 6; ch. 1. 6; 5. 10); their priesthood unto God and Christ (ch. 7. 15) is the ground of their kingship in relation to man. Men will be willing subjects of the transfigured priest-kings in the day of the Lord's power. Their power is that of attraction, winning the heart, and not counteracted by devil or beast. Church and State shall then be co-extensive. Man created "to have dominion over earth" is to rejoice over *his* world with unmixed, holy joy. St. John tells us

that, instead of the devil, the transfigured Church of Christ; Daniel, that instead of the heathen beast, the holy Israel, shall rule the world. [AUBERLEN.] 6. **Blessed** — (Cf. ch. 14. 13; 19. 9). **on such the second death hath no power** — even as it has none on Christ now that He is risen. **priests of God** — Apostate Christendom being destroyed, and the believing church translated at Christ's coming, there will remain Israel and the heathen world, constituting the majority of men then alive, which, from not having come into close contact with the gospel, have not incurred the guilt of rejecting it. These will be the subjects of a general conversion (ch. 11. 15). "The veil" shall be taken off Israel first, then from off "all people." The glorious events attending Christ's appearing, the destruction of antichrist, the transfiguration of the church and the binding of Satan, will prepare the nations for embracing the gospel. As *individual* regeneration goes on now, so there shall be a "regeneration" of *nations* then. Israel, as a nation, shall be "born at once, in one day." As *the church* began at Christ's ascension, so the *kingdom* shall begin at His second advent. This is the humiliation of the modern civilized nations, that nations which they despise, most Jews and uncivilized barbarians, the negro descendants of Ham who, from the curse of Noah, have been so backward, Kush and Sheba, shall supplant and surpass them as centres of the world's history (Cf. Deuteronomy, 32. 21; Romans, 10. 19; 11. 20, &c.). The Jews are our teachers even in New Testament times. Since their rejection revelation has been silent. The whole Bible, even the New Testament, is written by Jews. If revelation is to recommence in the millennial kingdom, converted Israel must stand at the head of humanity. In a religious point of view, Jews and Gentiles stand on an equal footing, as both alike needing mercy; but as regards God's instrumentalities for bringing about His kingdom on earth, Israel is His chosen people for executing His plans. The Israelite priest-kings on earth are what the transfigured priest-kings are in heaven. There shall be a blessed chain of giving and receiving — God, Christ, the transfigured Bride the church, Israel, the world of nations. A new time of revelation will begin by the outpouring of the fullness of the Spirit. Ezekiel (chs. 40-48), himself son of a priest, sets forth the priestly character of Israel; Daniel, the statesman, its kingly character; Jeremiah (33. 17-21), both its priestly and kingly character. In the Old Testament the whole Jewish national life was religious only in an external legal manner. The New Testament church insists on inward renewal, but leaves its outward manifestations free. But in the millennial kingdom, all spheres of life shall be truly Christianized from within outwardly. The Mosaic ceremonial law corresponds to Israel's priestly office; the civil law to its kingly office: the Gentile church adopts the moral law, and exercises the prophetic office by the word working inwardly. But when the royal and the priestly office shall be revived, then — the principles of the epistle to the Hebrews remaining the same — also the ceremonial and civil law of Moses will develop its spiritual depths in the Divine worship (Cf. Matthew, 5. 17-19). At present is the time of preaching; but then the time of the *Liturgy* of converted

souls forming "the great congregation" shall come. Then shall our present defective governments give place to perfect governments in both Church and State. Whereas under the Old Testament the Jews exclusively, and in the New Testament the Gentiles exclusively, enjoy the revelation of salvation (in both cases humanity being divided and separated), in the millennium both Jews and Gentiles are united, and the whole organism of mankind under the first-born brother, Israel, walks in the light of God, and the full life of humanity is at last realized. Scripture does not view the human race as an aggregate of individuals and nationalities, but as an organic whole, laid down once for all in the first pages of revelation [Genesis, 9. 25-27; 10. 1, 5, 18, 25, 32; Deuteronomy, 32. 8, recognizes the fact that from the first the division of the nations was made with a relation to Israel]. Hence arises the importance of the Old Testament to the church now as ever. Three grand groups of nations, Hamites, Japhetites and Shemites, correspond respectively to the three fundamental elements in man—body, soul and spirit. The flower of Shem, the representative of *spiritual* life, is Israel, even as the flower of Israel is He in whom all mankind is summed up, the second Adam (Genesis, 12. 1-3). Thus Israel is the mediator of Divine revelations for all times. Even nature and the animal-world will share in the millennial blessedness. As sin loses its power, decay and death will decrease. [AUBERLEN.] Earthly and heavenly glories shall be united in the two-fold election. Elect Israel in the flesh shall stand at the head of the earthly, the elect spiritual church, the Bride, in the heavenly. These two-fold elections are not merely for the good of the elect themselves, but for the good of those to whom they minister. The heavenly church is elected not merely to salvation, but to rule in love, and minister blessings over the whole earth, as king-priests. The glory of the transfigured saints shall be felt by men in the flesh with the same consciousness of blessing as on the mount of transfiguration the three disciples experienced in witnessing the glory of Jesus, and of Moses and Elias, when Peter exclaimed, "It is good for us to be here;" in 2 Peter, 1. 16-18, the transfiguration is regarded as the earnest of Christ's coming in glory. The privilege of "our high calling in Christ" is limited to the present time of Satan's reign; when he is bound, there will be no scope for suffering for, and so afterward reigning with Him (ch. 3. 21; Cf. *Note*, 1 Corinthians, 6. 2). Moreover, none can be saved in the present age and in the pale of the Christian church, who does not also reign with Christ hereafter, the necessary preliminary to which is suffering with Christ now. If we fail to lay hold of the crown, we lose all, "*the gift of grace as well as the reward of service.*" [DE BURGH.] 7. *expired—Greek, "finished."* 8. *Gog and Magog*—(*Notes*, Ezekiel, 38 and 39.) Magog is a general name for northern nations of Japheth's posterity, whose ideal head is Gog (Genesis, 10. 2). A. has but one Greek article to "Gog and Magog," whereby the two, *vis.*, the prince and the people, are marked as having the closest connection. B. reads the second article before Magog wrongly. HILLER (*Onomasticon*) explains both words as signifying *lofty, elevated*.

For "quarters" the *Greek* is "corners." to battle—*Greek*, "to the war," in A. B. But ANDREAS omits "the." 9. on the breadth of the earth—so as completely to overspread it. Perhaps we ought to translate, "... of the [holy] land." the camp of the saints ... and the beloved city—the camp of the saints encircling the beloved city, Jerusalem (Ecclesiasticus, 24. 11), Contrast "hateful" in Babylon (ch. 18. 2; Deuteronomy, 32. 15. LXX). Ezekiel's prophecy of Gog and Magog (38 and 39) refers to the attack made by antichrist on Israel before the millennium: but this attack is made after the millennium, so that "Gog and Magog" are mystical names representing the final adversaries led by Satan in person. Ezekiel's Gog and Magog come from the *N.*, but those here come "from the four corners of the earth." *Gog* is by some connected with a *Hebrew* root, "covered." from God—So B. *Vulgate*, *Syriac*, *Coptic* and ANDREAS. But A. omits the words. Even during the millennium there is a separation between heaven and earth, transfigured humanity and humanity in the flesh. Hence it is possible that an apostacy should take place at its close. In the judgment on this apostacy the world of nature is destroyed and renewed, as the world of history was before the millennial kingdom; it is only then that the new heaven and new earth are realized in final perfection. The millennial new heaven and earth are but a foretaste of this everlasting state when the upper and lower congregations shall be no longer separate, though connected as in the millennium, and when new Jerusalem shall descend from God out of heaven. The inherited sinfulness of our nature shall be the only influence during the millennium to prevent the power of the transfigured church saving all souls. When this time of grace shall end, no other shall succeed. For what can move him in whom the visible glory of the church, whilst the influence of evil is restrained, evokes no longing for communion with the church's King? As the history of the world of nations ended with the manifestation of the church in visible glory, so that of mankind in general shall end with the great separation of the just from the wicked (v. 12). [AUBERLEN.] 10. that deceived—*Greek*, "that deceiveth," &c. lake of fire—his final doom: as "the bottomless pit" (v. 1) was his temporary prison. where—So *Coptic*. But A., B., *Vulgate*, and *Syriac* read, "where also." the beast and the false prophet are—(ch. 19. 20.) for ever and ever—*Greek*, "to the ages of the ages." day and night—figurative for *without intermission* (ch. 22. 5), such as now is caused by night interposing between day and day. The same phrase is used of the *external* state of the blessed (ch. 4. 8). As the bliss of these is eternal, so the woe of Satan and the lost must be. As the beast and the false prophet led the former conspiracy against Christ and His people, so Satan in person heads the last conspiracy. Satan shall be permitted to enter this Paradise regained, to show the perfect security of believers, unlike the first Adam whom Satan succeeded in robbing of Paradise; and shall, like Pharaoh at the Red sea, receive in this last attempt his final doom. 11. great—in contrast to the "thrones." v. 4. white—the emblem of purity and justice. him that sat on it—The Father. [ALFORD.] Rather, the Son, to whom "the Father

bath committed all judgment." God in Christ, *i. e.*, the Father represented by the Son, is He before whose judgment-seat we must all stand. The Son's Mediatorial reign is with a view to prepare the kingdom for the Father's acceptance, which having done He shall give it up to the Father, "that God may be all in all," coming into direct communion with His creatures, without intervention of a Mediator, for the first time since the fall. Heretofore Christ's *Prophetical* mediation had been prominent in His earthly ministry. His *Priestly* mediation is prominent now in heaven between His first and second advents, and His *Kingly* shall be so during the millennium and at the general judgment. **earth and heaven fled away**—The final conflagration, therefore, precedes the general judgment. This is followed by the new heaven and earth (ch. 21). **12. the dead**—"the rest of the dead" who did not share the first resurrection, and those who died during the millennium. **small and great**—B. has "*the small and the great.*" A., *Vulgate*, *Syriac* and *ANDREAS* have "*the great and the small.*" The wicked who had died from the time of Adam to Christ's second advent, and all the righteous and wicked who had died during and after the millennium, shall then have their eternal portion assigned to them. The godly who were transfigured and reigned with Christ during it, shall also be present, not indeed to have their portion assigned as if for the first time (for that shall have been fixed long before, John, 5. 24), but to have it *confirmed* forever, and that God's righteousness may be vindicated in the case of both the saved and the lost, in the presence of an assembled universe. Cf. "*We must ALL appear.*" &c., Romans, 14. 10; 2 Corinthians, 5. 10. The saints having been first pronounced just themselves by Christ out of "the book of life," shall sit as assessors of the Judge. Cf. Matthew, 25. 31, 32, 40, "*these my brethren.*" God's omniscience will not allow the most insignificant to escape unobserved, and His omnipotence will cause the mightiest to obey the summons. The *living* are not specially mentioned; as these all shall probably first (before the destruction of the ungodly, *v. 9*) be transfigured, and caught up with the saints long previously transfigured; and though present for the confirmation of their justification by the Judge, shall not then first have their eternal state assigned to them, but shall sit as assessors with the Judge. **the books . . . opened**—(Daniel, 7. 10.) The books of God's remembrance, alike of the evil and the good (Psalm 56. 8; 139. 4; Malachi, 3. 16). Conscience (Romans, 2. 15, 16), the Word of Christ (John, 12. 48), the Law (Galatians, 3. 10), God's eternal counsel (Psalm 139. 16). **book of life**—(ch. 3. 5; 13. 8; 21. 27; Exodus, 32. 32, 33; Psalm 69. 28; Daniel, 12. 1; Philippians, 4. 3.) Besides the general book recording the works of all, there is a special book for believers in which their names are written, not for their works, but for the work of Christ *for*, and *in*, them. Therefore it is called "*the Lamb's book of life.*" Electing grace has singled them out from the general mass. **according to their works**—We are justified *by* faith, but judged *according to* (not *by*) our works. For the general judgment is primarily designed for the final vindication of *God's righteousness* before the whole

world, which in this chequered dispensation of good and evil, though really ruling the world, has been for the time less manifest. *Faith* is appreciable by God and the believer alone (ch. 2. 17). But *works* are appreciable by all. These, then, are made the evidential test to decide men's eternal state, thus showing that God's administration of judgment is altogether righteous. 13. **death and hell**—*Greek*, Hades. The essential identity of the dying and risen body is hereby shown; for the *sea* and *grave* give up *their dead*. The body that sinned or served God shall, in righteous retribution, be the body also that shall suffer or be rewarded. The "sea" may have a symbolical [CLUVER from AUGUSTINE], besides the literal meaning, as in ch. 8. 8; 12. 12; 13. 1; 18. 17, 19; so "death" and "hell" are personifications (Cf. ch. 21. 1). But the literal sense need hardly be departed from; all the different regions wherein the bodies and souls of men had been, gave them up. 14. Death and Hades, as personified representatives of the enemies of Christ and His church, are said to be cast into the lake of fire to express the truth that Christ and His people shall never more die or be in the state of disembodied spirits. **This is the second death**—(*vis.*), "the lake of fire" is added in A., B. and ANDREAS. *English Version*, which omits the clause, rests on inferior MSS. In hell the ancient form of death, which was one of the enemies destroyed by Christ, shall not continue, but a death of a far different kind reigns there, "*everlasting destruction from the presence of the Lord*;" an abiding testimony of the victory of Christ. 15. The blissful lot of the righteous is not here specially mentioned as their bliss had commenced *before* the final judgment. Cf. however (Matthew, 25. 34, 41, 46).

CHAPTER XXI.

1-27. THE NEW HEAVEN AND EARTH: NEW JERUSALEM OUT OF HEAVEN. The remaining two chapters describe the eternal and consummated kingdom of God and the saints on the new earth. As the world of nations is to be pervaded by Divine influence in the millennium, so the world of nature shall be, not annihilated but transfigured universally in the eternal state which follows it. The earth was cursed for man's sake; but is redeemed by the second Adam. *Now* is the church; in the millennium shall be the kingdom; and after that shall be the new world wherein God shall be all in all. The "day of the Lord" and the conflagration of the earth are in 2 Peter, 3, spoken of as if connected together, from which many argue against a millennial interval between His coming and the general conflagration of the old earth, preparatory to the new; but "day" is used often of a whole period comprising events intimately connected together as are the Lord's second advent, the millennium and the general conflagration and judgment. Cf. Genesis, 2. 4, as to the wide use of "day." Man's *soul* is redeemed by regeneration through the Holy Spirit now; man's *body* shall be redeemed at the resurrection; man's *dwelling-place*, His inheritance, the earth, shall be redeemed perfectly at the

creation of the new heaven and earth, which shall exceed in glory the first Paradise as much as the second Adam exceeds in glory the first Adam before the fall, and as man regenerated in body and soul shall exceed man as he was at creation. 1. **the first**—*i. e.*, the former. **passed away**—*Greek* in A., B. is "were departed" (*Greek apellthon*, not as in *English Version*, *parelthe*). **was**—*Greek*, "is," which graphically sets the thing before our eyes as present. **no more sea**—The sea is the type of perpetual unrest. Hence our Lord rebukes it as an unruly hostile troubler of His people. It symbolized the political tumults out of which "the beast" arose (ch. 13. 1). As the physical corresponds to the spiritual and moral world, so the absence of *sea*, after the metamorphosis of the earth by *fire*, answers to the unruffled state of solid peace which shall then prevail. The *sea*, though severing lands from one another, is now, by God's eliciting of good from evil, made the medium of communication between countries through navigation. Then man shall possess inherent powers which shall make the *sea* no longer necessary but an element which would detract from a perfect state. A "river" and "water" are spoken of in ch. 22. 1, 2, probably literal (*i. e.*, with such changes of the natural properties of water as correspond analogically to man's own transfigured body), as well as symbolical. The sea was once the element of the world's destruction, and is still the source of death to thousands, whence after the millennium, at the general judgment, it is specially said, "The sea gave up the dead . . . in it." Then it shall cease to destroy, or disturb, being removed altogether on account of its past destructions. 2. **and I John**—"John" is omitted in A., B., *Vulgate*, *Syriac*, *Coptic* and *ANDREAS*; also the "I" in the *Greek* of these authorities is not emphatical. The insertion of "I John" in the *Greek* would somewhat interfere with the close connection which subsists between "the new heaven and earth," *v.* 1, and the "new Jerusalem" in this verse. **Jerusalem . . . out of heaven**—(ch. 3. 12; Galatians, 4. 26, "Jerusalem which is above," Hebrews, 11. 10; 12. 22; 13. 14.) The *descent* of the new Jerusalem *out of heaven* is plainly distinct from the *earthly* Jerusalem in which Israel in the flesh shall dwell during the millennium, and follows on the creation of the new heaven and earth. John in his Gospel always writes [*Greek*] *Hierosoluma* of the old city; in the Apocalypse always *Hierousaleem* of the heavenly city (ch. 3. 12). *Hierousaleem* is a *Hebrew* name, the original and holy appellation. *Hierosoluma* is the common *Greek* term, used in a political sense. St. Paul observes the same distinction when refuting Judaism (Galatians, 4. 26; Cf. 1. 17, 18; 2. 1; Hebrews, 12. 22), though not so in the epistles to Romans and Corinthians. [BENGEL.] **bride**—made up of the blessed citizens of "the holy city." There is no longer merely a Paradise as in Eden (though there is that also, ch. 2. 7), no longer a mere garden, but now *the city of God* on earth, costlier, statelier, and more glorious, but at the same time the result of labour and pains such as had not to be expended by man in dressing the primitive garden of Eden. "The lively stones" were severally in time laboriously chiselled into shape, after the pattern of "the Chief corner stone," to prepare them for the place which they shall everlastingly fill in the heav-

only Jerusalem. 3. **out of heaven**—So ANDREAS. But A. and *Vulgate* read, "out of the throne." **the tabernacle**—Alluding to the tabernacle of God in the wilderness (wherein many signs of His presence were given): of which this is the antitype, having previously been in heaven: ch. 11. 19; 15. 5, "the temple of the tabernacle of the testimony in heaven;" also 13. 6. Cf. the contrast in Hebrews, 9. 23, 24, between "the patterns" and "the heavenly things themselves," between "the figures" and "the true." The earnest of the true and heavenly tabernacle was afforded in the Jerusalem temple described by Ezekiel, 40, &c., as about to be, *vis.*, during the millennium. **dwell with them**—*lit.*, "tabernacle with them;" the same *Greek* word as is used of the Divine Son *tabernacling* among us." Then He was in the weakness of the *flesh*; but at the new creation of heaven and earth He shall *tabernacle* among us in the glory of His manifested Godhead (ch. 22. 4). **they**—in *Greek* emphatical, "*they* (in particular). **his people**—*Greek*, "His peoples:" "the nations of the saved" being all peculiarly His, as Israel was designed to be. So A. reads. But B., *Vulgate*, *Syriac* and *Coptic* read, "His *people*:" singular. **God himself... with them**—realizing fully His name Immanuel. 4. **all tears**—*Greek*, "every tear." **no more death**—*Greek*, "death shall be no more." Therefore it is not the millennium, for in the latter there is *death* (Isaiah, 65. 20; I Corinthians, 15. 26, 54, "the last enemy... destroyed is death," ch. 20. 14, *after the millennium*). **sorrow**—*Greek*, "mourning." **passed away**—*Greek*, "departed," as in v. 1. 5. **sat**—*Greek*, "sitteth." **all things new**—not recent, but *changed from the old* (*Greek kaina*, not *nea*). An earnest of this regeneration and transfiguration of nature is given already in the regenerate soul. **unto me**—So *Coptic* and ANDREAS. But A., B., *Vulgate*, and *Syriac* omit. **true and faithful**—So ANDREAS. But A., B., *Vulgate*, *Syriac*, and *Coptic* transpose, "faithful and true" (*lit.*, *genuine*). 6. **It is done**—The same *Greek* as in ch. 16. 17. "It is come to pass." So *Vulgate* reads with *English Version*. But A. reads, "They (*these words*, v. 5) are come to pass." All is as sure as if it actually had been fulfilled. For it rests on the word of the unchanging God. When the consummation shall be, God shall rejoice over the work of His own hands, as at the completion of the first creation God *saw everything that He had made, and behold it was very good*. **Alpha... Omega**—*Greek* in A., B. "the Alpha... the Omega" (ch. 1. 8). **give unto... athirst... water of life**—(ch. 22. 17; Isaiah, 12. 3; 55. 1; John, 4. 13, 14; 7. 37, 38.) This is added lest any should despair of attaining to this exceeding weight of glory. In our present state we may drink of the stream, then we shall drink at the *Fountain*. **freely**—*Greek*, "gratuitously:" the same *Greek* as is translated, "(They hated me) without a cause," John, 15. 25. As *gratuitous* as was man's hatred of God, so *gratuitous* is God's love to man: there was every cause in Christ why man should love Him, yet man hated Him; there was every cause in man why (humanly speaking) God should have hated man, yet God loved man: the very reverse of what might be expected took place in both cases. Even in heaven our drinking at the *Fountain* shall be God's *gratuitous* gift. 7. **He that overcometh**—

Another aspect of the believer's life: a conflict with sin, Satan, and the world is needed. *Thirsting* for salvation is the first beginning of, and continues for ever (in the sense of an appetite and relish for divine joys) a characteristic of the believer. In a different sense, the believer "shall never thirst." **Inherit all things**—A., B., *Vulgate*, and CYPRIAN read, "*these things*," *vis.*, the blessings described in this whole passage. With "all things," Cf. 1 Corinthians, 3, 21-23. **I will be his God**—*Greek*, "... to him a God," *i. e.*, all that is implied of blessing in the name "God." **he shall be my son**—"He" is emphatical: *He* in particular and in a peculiar sense, above others: *Greek*, "shall be to me a son," in fullest realization of the promise made in type to Solomon, son of David, and antitypically to the Divine Son of David. 8. **the fearful**—*Greek*, "the cowardly," who do not *quit themselves like men* so as to "overcome" in the good fight: who have the spirit of slavish "fear," not love, toward God; and who through *fear* of man are not bold for God or "draw back." Cf. *v.* 27; ch. 22. 15. **unbelieving**—*Greek*, "faithless." **abominable**—who have drunk of the harlot's "cup of abominations." **sorcerers**—one of the characteristics of antichrist's time. **all liars**—*Greek*, "all the liars;" or else "all who are liars;" Cf. 1 Timothy, 4. 1, 2, where similarly *lying*, and dealings with *spirits and demons*, are joined together as features of "the latter times." **second death**—ch. 20. 14: "everlasting destruction," 2 Thessalonians, 1. 9; Mark, 9. 44, 46, 48. "Where **THEIR** worm dieth not, and the fire is not quenched." 9. The same angel who had shown John *Babylon, the harlot*, is appropriately employed to show him in contrast *new Jerusalem, the Bride* (ch. 17. 1-5). The angel so employed is the one that had the seven last plagues, to show that the ultimate blessedness of the church is one end of the Divine judgments on her foes. **unto me**—A., B. and *Vulgate* omit. **the Lamb's wife**—in contrast to her *who sat on many waters* (ch. 17. 1). *i. e.*, intrigued with many peoples and nations of the world, instead of giving her undivided affections, as the Bride doth, to the Lamb. 10. The words correspond to ch. 17. 3, to heighten the contrast of the bride and the harlot. **mountain**—Cf. Ezekiel, 40. 2, where a similar vision is given from a *high mountain*. **that great**—Omitted in A., B., *Vulgate*, *Syriac*, *Coptic*, and CYPRIAN. *Translate* then, "the holy city Jerusalem." **descending**—Even in the millennium the earth will not be a suitable abode for transfigured saints, who, therefore, shall then reign in heaven over the earth. But after the renewal of the earth at the close of the millennium and judgment, they shall *descend* from heaven to dwell on an earth assimilated to heaven itself. "From God" implies that "we (the city) are God's workmanship." 11. **Having the glory of God**—not merely the Shechinah cloud, but God Himself as her glory dwelling in the midst of her. Cf. the type, the earthly Jerusalem in the millennium (Zechariah, 2. 5; Cf. *v.* 23, below). **her light**—*Greek*, "light-giver;" properly applied to the heavenly *luminaries* which diffuse light. Cf. *Note*, Philippians, 2. 15, the only other passage where it occurs. The "and" before "her light" is omitted in A., B. and *Vulgate*. **even like**—*Greek*, "as it were." **jasper**—representing *watery crystalline*

brightness. 12. **And** — A., B. omit. Ezekiel, 48. 30-35, has a similar description, which implies that the millennial Jerusalem shall have its exact antitype in the heavenly Jerusalem which shall descend on the finally regenerated earth. **wall great and high** — setting forth the security of the church. Also, the exclusion of the ungodly. **twelve angels** — guards of the twelve gates; an additional emblem of perfect security; whilst the gates being never shut (*v.* 25) imply perfect liberty and peace. Also, angels shall be the brethren of the heavenly citizens. **names of . . . twelve tribes** — The inscription of the names on the gates implies that none but the spiritual Israel, God's elect, shall enter the heavenly city. As the millennium wherein *literal* Israel in the *flesh* shall be the mother-church, is the antitype to the Old Testament *earthly* theocracy in the Holy land, so the *heavenly* new Jerusalem is the consummation antitypical to the *spiritual* Israel, the elect church of Jews and Gentiles being now gathered out; as the spiritual Israel now is in advance upon the previous literal and carnal Israel, so the heavenly Jerusalem shall be much in advance of the millennial Jerusalem. 13. **On the north . . . on the south** — A., B., *Vulgate*, *Syriac* and *Coptic* read, "*And on the North and on the South.*" In Ezekiel, 48. 32, Joseph, Benjamin, Dan (for which Manasseh is substituted in ch. 7. 6), are on the East; Reuben, Judah, Levi, are on the *North*; Simeon, Issachar, Zebulun, on the *South*; Gad, Asher, Naphtali, on the *West*. In Numbers, 2, Judah, Issachar, Zebulun, are on the East; Reuben, Simeon, Gad, on the South; Ephraim, Manasseh, Benjamin, on the *West*; Dan, Asher, Naphtali, on the *North*. 14. **twelve foundations** — Joshua, the type of Jesus, chose twelve men out of the people to carry twelve stones over the Jordan with them, as Jesus chose twelve apostles to be the twelve foundations of the heavenly city, of which He is Himself the chief corner-stone. Peter is not the only apostolic rock on whose preaching Christ builds His church. Christ Himself is the true foundation; the twelve are foundations only in regard to their apostolic testimony concerning Him. Though Paul was an apostle, besides the twelve, yet the mystical number is retained, 12 representing the church, *vis.*, 3 the Divine number, multiplied by 4 the world number. **In them the names, &c.** — as architects often have their names inscribed on their great works. So the names of the apostles shall be held in everlasting remembrance. *Vulgate* reads, "*in them.*" But A., B., *Syriac*, *Coptic* and *ANDREAS* read, "*upon them.*" These authorities also insert "*twelve*" before "*names.*" 15. **had a golden reed** — So *Coptic*. But A., B., *Vulgate* and *Syriac* read, "*Had (as) a measure, a golden reed.*" In ch. 11. 2, the non-measuring of the outer courts of the temple implied its being given up to secular and heathen desecration. So here, on the contrary, the city being measured implies the entire consecration of every part, all things being brought up to the most exact standard of God's holy requirements and also God's accurate guardianship henceforth of even the most minute parts of His Holy city from all evil. **twelve thousand furlongs** — *lit.*, "*to 12,000 stadii.*" one thousand furlongs being the space between the several twelve gates. **BENGEL** makes the length of *each side* of the

city to be 12,000 *stadia*. The stupendous height, length and breadth, being exactly alike, imply its faultless symmetry, transcending in glory all our most glowing conceptions. 17. **hundred . . . forty . . . four cubits**—Twelve times twelve; the church-number squared. The wall is far beneath the height of the city. **measure of a man, that is, of the angel**—The ordinary measure used by *men* is the measure here used by the *angel*, distinct from "the measure of the sanctuary." Men shall then be *equal to the angels*. 18. **the building**—"the structure" [TREGELLES], *Greek endomeesis*. **gold, like . . . clear glass**—Ideal gold, transparent as no gold here is. [ALFORD.] Excellencies will be combined in the heavenly city which now seem incompatible. 19. **And**—So *Syriac*, *Coptic* and *ANDREAS*. But A., B. and *Vulgate* omit. Cf. v. 14, with this verse; also, Isaiah, 54. 11. **all manner of precious stones**—Contrast ch. 18. 12 as to the harlot, Babylon. These precious stones constituted the "foundations." **chalcodony**—Agate from Chalcedon; semi-opaque, sky-blue, with stripes of other colours. [ALFORD.] 20. **sardonyx**—A gem having the redness of the cornelian and the whiteness of the onyx. **sardius**—(Note, ch. 4. 3). **chrysolite**—Described by *PLINY* as transparent and of a golden brightness like our topaz; different from our pale green crystallized *chrysolite*. **beryl**—of a sea-green colour. **topaz**—*PLINY*, 37. 32, makes it *green* and transparent like our *chrysolite*. **chrysoprasus**—somewhat pale and having the purple colour of the amethyst. [PLINY, 37. 20, 21.] **jacinth**—The flashing violet brightness in the amethyst is diluted in the jacinth. [PLINY, 37. 41.] 21. **every several**—*Greek*, "each one severally." 22. **no temple . . . God . . . the temple**—As God now dwells in the spiritual church, His "temple" (*Greek naos*, shrine; 1 Corinthians, 3. 17; 6. 19), so the church when perfected shall dwell in Him as her "temple" (*naos*; the same *Greek*). As the church was "His sanctuary" so He is to be their sanctuary. Means of grace shall cease when the end of grace is come. Church ordinances shall give place to the God of ordinances. Uninterrupted, immediate, direct, communion with Him and the Lamb (Cf. John, 4. 23), shall supersede intervening ordinances. 23. **In It**—So *Vulgate*. But A., B. and *ANDREAS* read, "(shine) on it" or *lit.*, "for her." **the light**—*Greek*, "the lamp" (Isaiah, 60. 19, 20). The direct light of God and the Lamb shall make the saints independent of God's creatures, the sun and moon for light. 24. **of them which are saved . . . In**—A., B., *Vulgate*, *Coptic* and *ANDREAS* read (the nations shall walk), "by means of her light;" omitting "of them which are saved." Her brightness shall supply them with light. **the kings of the earth**—who once had regard only to their own glory, having been converted, now in the new Jerusalem do bring their glory into it to lay it down at the feet of their God and Lord. **and honour**—So B., *Vulgate* and *Syriac*. But A. omits the clause. 25. **not be shut . . . by day**—therefore shall never be shut; for it shall *always* be day. Gates are usually shut by night; but in it shall be no night. There shall be continual free ingress into it so as that all which is blessed and glorious may continually be brought into it. So in the millennial type. 26. All that was truly glorious

and excellent in the earth and its converted *nations* shall be gathered into it; and whilst all shall form *one* bride, there shall be various orders among the redeemed, analogous to the divisions of *nations* on earth constituting the one great human family and to the various orders of angels. 27. ~~anything that defileth~~ — *Greek koinonon*. A., B., read [*koinon*]. "any thing *unclean*." In the Lamb's book of life — (*Note*, ch. 20. 12, 15). As all the filth of the old Jerusalem was carried outside of the walls and burnt there, so nothing defiled shall enter the heavenly city but be burnt *outside* (Cf. ch. 22. 15). It is striking that the apostle of love who shows us the glories of the heavenly city is he also who speaks most plainly of the terrors of hell. On v. 26, 27, ALFORD writes a *Note*, rash in speculation, about the heathen *nations*, above what is written and not at all required by the sacred text; Cf. my *Note*, v. 26.

CHAPTER XXII.

1-21. THE RIVER OF LIFE: THE TREE OF LIFE: THE OTHER BLESSEDNESSES OF THE REDEEMED. JOHN FORBIDDEN TO WORSHIP THE ANGEL. NEARNESS OF CHRIST'S COMING TO FIX MEN'S ETERNAL STATE. TESTIMONY OF JESUS, HIS SPIRIT, AND THE BRIDE, ANY ADDITION TO WHICH, OR SUBTRACTION FROM WHICH, SHALL BE ETERNALLY PUNISHED. CLOSING BENEDICTION. 1. **pure** — A., B., *Vulgate*, and HILARY, 22, omit. **water of life** — infinitely superior to the typical waters in the first Paradise (Genesis, 2. 10-14); and even superior to those figurative ones in the millennial Jerusalem (Ezekiel, 47. 1, &c.; 12; Zechariah, 14. 8), as the matured fruit is superior to the flower. The millennial waters represent full gospel grace; these waters of new Jerusalem represent gospel glory perfected. Their continuous flow from God, the Fountain of life, symbolizes the uninterrupted continuance of life derived by the saints, ever fresh, from Him; life in fulness of joy, as well as perpetual vitality. Like pure crystal, it is free from every taint: Cf. ch. 4. 6, "before the throne a sea of glass, like crystal." **clear** — *Greek*, "bright." 2. The harmonious unity of Scripture is herein exhibited. The Fathers compared it to a ring, an unbroken circle, returning into itself. Between the events of Genesis and those at the close of the Apocalypse, at least 6000 or 7000 years intervene; and between Moses the first writer, and John the last, about 1500 years. How striking it is that, as in the beginning we found Adam and Eve, his bride, in innocence in Paradise, then tempted by the serpent, and driven from the Tree of life and from the pleasant waters of Eden, yet not without a promise of a Redeemer who should crush the serpent; so at the close, the old serpent cast out forever by the second Adam, the Lord from heaven, who appears with His Bride, the church, in a better Paradise, and amidst better waters (v. 1); the tree of life also is there with all its *healing* properties, not guarded with a flaming sword, but open to all who overcome (ch. 2. 7), and there is no more curse. **street of it** — *i. e.*, of the city. **on either side of the river** — ALFORD translates, "In the midst of the street of it (the

city and of the river, on one side and on the other" (for the second *Greek entelethen*, A., B., and *Syriac* read, *eketheen*: the sense is the same; Cf. *Greek*, John, 19. 18); thus the trees were on each side in the middle of the space between the street and the river. But from Ezekiel, 47. 7. I prefer *English Version*. The antitype exceeds the type: in the first Paradise was only *one* tree of life; now there are "*very many trees at the bank of the river, on the one side and on the other.*" To make good sense, supposing there to be but *one* tree, we should either, as Mede, suppose that the *Greek for street* is a *plain* washed on both sides by the river (as the first Paradise was washed on one side by the Tigris, on the other by the Euphrates), and that in the midst of the plain, which itself is in the midst of the river's branches, stood the tree: in which case, we may translate, "In the midst of the street (plain) *itself*, and of the river (having two branches flowing on this and on that side, was there the tree of life." Or else with DURHAM suppose, *the tree* was in the midst of the river, and extending its branches to both banks. But Cf. Ezekiel, 47. 12, the millennium type of the final Paradise; which shows that there are several trees of the one kind, all termed "the tree of life." Death reigns now because of sin: even in the millennial earth sin, and therefore death, though much limited, shall not altogether cease. But in the final and heavenly city on earth, sin and death shall utterly cease. **yielded her fruit every month** — *Greek*, "according to each month:" each month had its own proper fruit, just as different seasons are now marked by their own productions: only that then, unlike now, there shall be *no season without its fruit*, and there shall be an endless variety, answering to *twelve*, the number symbolical of the world-wide church (Cf. *Notes*, ch. 12. 1; 21. 14). ARCHBISHOP WHATELY thinks that the tree of life was among the trees of which Adam *freely ate* (Genesis, 2. 9, 16, 17), and that his continuance in immortality was dependent on his *continuing* to eat of this tree: having forfeited it, he became liable to death; but still the effects of having eaten of it for a time showed themselves in the longevity of the patriarchs. God could undoubtedly endue a tree with special medicinal powers. But Genesis, 2. 22, seems to imply, *man had not yet taken of the tree*, and that if he had, he would have lived for ever, which, in his then fallen state, would have been the greatest curse. **leaves . . . for . . . healing** — (Ezekiel, 47, 9, 12.) The *leaves* shall be the *health-giving* preventive securing the redeemed against, not healing them of sicknesses. Whilst "the fruit shall be for meat." In the millennium described by Ezekiel, 47, and ch. 20, the church shall give the gospel-tree to the nations outside Israel and the church, and so shall heal their spiritual malady; but in the *final* and *perfect* new Jerusalem here described, the state of all is eternally fixed, and no saving process goes on any longer (Cf. v. 11). ALFORD utterly mistakes in speaking of "nations outside," and "dwelling on the renewed earth, organized under kings, and saved by the influences of the heavenly city." (!) Cf. v. 2. 10-27: the "nations" mentioned (ch. 21. 24) are those which have long before, *viz.*, in the millennium (ch. 11. 15), become the Lord's and His Christ's. **3. no more curse** — of which the

earnest shall be given in the millennium (Zechariah, 14. 11). God can only dwell where the curse and its cause, the cursed thing sin, (Joshua, 7. 12), are removed. So there follows rightly. "But the throne of God and of the Lamb (who redeemed us from the curse, Galatians, 3. 10, 13) shall be in it." Cf. in the millennium, Ezekiel, 48. 35. **serve him**—with *worship* (ch. 7. 15). 4. **see his face**—revealed in divine glory, in *Christ Jesus*. They shall see and know Him with intuitive knowledge of Him, *even as they are known by Him* (1 Corinthians, 13. 9-12), and face to face. Cf. 1 Timothy, 6. 16, with John, 14. 9. God the Father can only be seen in Christ. **In**—*Greek* "on their foreheads." Not only shall they personally and in secret (ch. 3. 17) know their sonship, but they shall be known as sons of God to all the citizens of the new Jerusalem, so that the free flow of mutual love among the members of Christ's family will not be checked by suspicion as here. 5. **there**—So ANDREAS. But A., B., *Vulgate* and *Syriac* read, "(there shall be no night) any longer:" *Greek* *eti* for *eketi*. **they need**—A., *Vulgate* and *Coptic* read the future, "They shall not have need." B. reads "(And there shall be) no need." **candle**—*Greek*, "lamp." A., *Vulgate*, *Syriac*, and *Coptic* insert "light (of a candle or lamp)." B. omits it. **of the sun**—So A. But B. omits it. **giveth . . . light**—"illuminates." So *Vulgate* and *Syriac*. But A. reads, "shall give light." **them**—So B. and ANDREAS. But A. reads, "upon them." **reign**—with a glory probably transcending that of their reign in heaven with Christ over the millennial nations in the flesh described in ch. 20. 4, 6; that reign was but for a limited time, "a thousand years;" this final reign is "unto the ages of the ages." 6. **These sayings are true**—Thrice repeated (ch. 19. 9; 21. 5). For we are slow to believe that God is as good as He is. The news seems to us, habituated as we are to the misery of this fallen world, too good to be true. [NANGLE.] They are no dreams of a visionary, but the realities of God's sure word. **holy**—So ANDREAS. But A., B., *Vulgate*, *Syriac* and *Coptic* read, "(the Lord God of the) *spirits* (of the prophets)." The Lord God who with His Spirit inspired their spirits so as to be able to prophesy. There is but One Spirit, but individual prophets, according to the measure given them (1 Corinthians, 12. 4-11), had their own spirits [BENGEL] (1 Peter, 1. 11; 2 Peter, 1. 21). **be done**—*Greek*, "come to pass." 7. "And" is omitted in *Coptic* and ANDREAS with *English Version*, but is inserted by A., B., *Vulgate* and *Syriac*. **blessed**—(ch. 1. 3.) 8. Both here and in ch. 19. 9, 10, the apostle's falling at the feet of the angel is preceded by a glorious promise to the church, accompanied with the assurance, that "These are the true sayings of God," and that those are "blessed" who keep them. Rapturous emotion, gratitude and adoration at the prospect of the church's future glory transport him out of himself, so as all but to fall into an unjustifiable act; contrast his opposite feeling at the prospect of the church's deep fall [AUBERLEN], ch. 17. 6, where Cf. the *Note*, and on ch. 19. 9, 10. **saw and heard**—A., B., *Vulgate* and *Syriac* transpose these verbs. *Translate lit.*, "I John (was he) who heard and saw these things." It is observable that in ch. 19. 10, the language is, "I fell before his feet to worship *him*;" but here, "I

fell down to worship (God?) *before the feet of the angel.*" It seems unlikely that John, when once reproved, would fall into the very same error again. BENDEL's view, therefore, is probable: John had first intended to worship *the angel* (ch. 19. 10), but now only *at his feet* intends to worship (God). The angel does not even permit this. 9. *Lit.*, "See not;" the abruptness of the phrase marking the angel's abhorrence of the thought of *his* being worshipped however indirectly. Contrast the fallen angel's temptation to Jesus. "Fall down and worship me" (Matthew, 4. 9). **for** — A., B., *Vulgate, Syriac, Coptic*, ANDREAS and CYPRIAN omit "for;" which accords with the abrupt earnestness of the angel's prohibition of an act derogatory to God. **and of** — "and (the fellow-servant) of thy brethren." 10. **Seal not** — But in Daniel, 12. 4, 9 (Cf. 8. 26), the command is, "Seal the book," for the vision shall be "for many days." The fulfillment of Daniel's prophecy was distant, that of John's prophecy is near. The New Testament is the time of the end and fulfillment. The Gentile church, for which John wrote his Revelation, needs more to be impressed with the shortness of the period, as it is inclined, owing to its Gentile origin, to conform to the world and forget the coming of the Lord. The Revelation points, on the one hand, to Christ's coming as distant, for it shows the succession of the seven seals, trumpets and vials; on the other hand, it proclaims, "Behold I come quickly." So Christ marked many events as about to intervene before His coming, and yet also saith, "Behold I come quickly, because our right attitude is that of continual powerful watching" (Matthew, 25. 6, 13, 19; Mark, 13. 32-37 [AUBERLEN]; Cf. ch. 1. 3). 11. **unjust** — "unrighteousness;" in relation to one's fellowmen; opposed to "righteous," or "just" (as the *Greek* may be translated) below. More literally, "he that *doeth unjustly*, let him *do unjustly* still." **filthy** — in relation to one's own soul as unclean before God; opposed to "holy," consecrated to God as pure. A. omits the clause "He which is filthy let him be filthy still." But B. supports it. In the letter of the Vienne and Lyons Martyrs (in EUSEBIUS) in the second century, the reading is, "He that is *lawless* (*Greek anomos*) let him be lawless; and he that is righteous let him be righteous (*lit.*, 'be justified') still." No MS. is so old. A., B., *Vulgate, Syriac, Coptic*, ANDREAS and CYPRIAN read, "let him do righteousness" (1 John, 2. 29; 3. 7). The punishment of sin is sin, the reward of holiness is holiness. Eternal punishment is not so much an arbitrary law as a result necessarily following in the very nature of things, as the fruit results from the bud. No worse punishment can God lay on ungodly men than to give them up to themselves. The solemn lesson derivable from this verse is: Be converted now in the short time left (*v.* 10, end) before "I come" (*v.* 7, 12), or else you must remain unconverted for ever; sin in the eternal world will be left to its own natural consequences; holiness in germ will there develop itself into perfect holiness which is happiness. 12. **And** — In none of our MSS. But A., B., *Vulgate, Syriac, Coptic* and CYPRIAN, omit it. **behold, I come quickly** — (Cf. *v.* 7). **my reward is with me** — (Isaiah, 40. 10; 62. 11). **to give** — *Greek*, "to render." **every man**

— *Greek*, "to each." **shall be** — So B. in *MAI*. But B. in *TISCHENDORF* and A., *Syriac*, read "is." 13. **I am Alpha** — *Greek*, . . . "the Alpha and the Omega." A., B., *Vulgate*, *Syriac*, *ORIGEN* and *CYPRIAN*, transpose thus: "The First and the Last, the Beginning and the End." *ANDREAS* supports *English Version*. Cf. with these Divine titles assumed here by the Lord Jesus (ch. 1. 8, 17; 21. 6). At the winding up of the whole scheme of revelation He announces Himself as the One *before whom and after whom there is no God*. 14. **do his commandments** — So B., *Syriac*, *Coptic* and *CYPRIAN*. But A. & *Vulgate* read (Blessed are they that), "*wash their robes, viz., in the Blood of the Lamb* (Cf. ch. 7. 14). This reading takes away the pretext for the notion of salvation by works. But even *English Version* reading is quite compatible with salvation by grace; for God's first and grand gospel "commandment" is to believe on Jesus. Thus, our "right" to (*Greek*, *privilege* or *lawful authority over*) the tree of life is due not to our doings but to what He has done for us. The *right* or *privilege* is founded not on our merits but on God's grace. **through** — *Greek*, "by the gates." 15. **But** — So *Coptic*. But A., B., *HIPPOLYTUS*, *ANDREAS* and *CYPRIAN*, omit. **dogs** — *Greek*, "the dogs;" the impure, filthy (v. 11; Cf. *Philippians*, 3. 2). **maketh** — including also "whosoever practiseth a.l.c." [W. KELLY.] 16. **mine angel** — for Jesus is Lord of the angels. **unto you** — ministers and people in the seven representative churches, and, through you, to testify to Christians of all times and places. **root . . . offspring of David** — Appropriate title here where assuring His church of "the sure mercies of David," secured to Israel first and through Israel to the Gentiles. *Root* of David as being *Jehovah*; the *offspring* of David as man. David's Lord, yet David's son (*Matthew*, 22. 42-45). **the morning star** — that ushered in the day of grace in the beginning of this dispensation and that shall usher in the everlasting day of glory at its close. 17. Reply of the spiritual church and St. John to Christ's words (v. 7, 12, 16). **the Spirit** — in the churches and in the prophets. **the bride** — Not here called "wife," as that title applies to her only when the full number constituting the church shall have been completed. The invitation "come" only holds good whilst the church is still but an affianced *bride* and not the actually wedded *wife*. However, "come" may rather be the prayer of the Spirit in the church and in believers in reply to Christ's "I come quickly," crying, even so, "come" (v. 7, 12); v. 20 confirms this view. The whole question of your salvation hinges on this, that you be able to hear with joy Christ's announcement, "I come" and to reply, "come." [BENGEL.] Come to fully glorify thy bride. **let him that heareth** — i. e., let him that heareth the Spirit and bride saying to the Lord Jesus, "come," join the bride as a true believer, become part of her and so say with her to Jesus, "come." Or "heareth" means "obeyeth;" for until one has obeyed the gospel call, he cannot pray to Jesus "Come;" so "hear" is used, ch. 1. 3; *John*, 10. 16. Let him that hears and obeys Jesus' voice (v. 16; ch. 1. 3) join in praying "Come." Cf. ch. 6. 1, *Note*, 10. In the other view, which makes "Come" an invitation to sinners, this clause urges those

who hear savingly the invitation themselves, to address the same to others, as did Andrew and Philip after they had heard and obeyed Jesus' invitation, "Come," themselves. **let him that is athirst come**—as the Bride, the church, prays to Jesus "Come," so she urges all **whosoever thirst** for participation in the full manifestation of redemption-glory at *His coming to us*, to **COME to Him** in the mean time and drink of the living waters, which are the earnest of "the water of life pure as crystal . . . out of the throne of God and of the Lamb" (v. 1) in the regenerated heaven and earth. **and—So Syriac.** But A., B., *Vulgate*, and *Coptic* omit "and." **whosoever will—i. e.**, is willing and desirous. There is a descending climax: Let him that *heareth* effectually and savingly Christ's voice, pray individually, as the Bride, the church, does collectively, "Come, Lord Jesus" (v. 20). Let him who, though not yet having actually *heard* unto salvation, and so not yet able to join in the prayer, "Lord Jesus, come," still *thirsts* for it, *come* to Christ. Whosoever is even *willing*, though his desires do not yet amount to positive *thirsting*, let him take the water of life freely, *i. e.*, gratuitously. 18. **For**—None of our MSS. has this. A., B., *Vulgate* and ANDREAS read, "I," emphatical in the *Greek*. "I testify," **unto these things**—A., B., and ANDREAS read, "unto them." **add . . . add**—Just retribution in kind. 19. **book**—None of our MSS. read this. A., B., *ⲙ*, *Vulgate*, *Syriac* and *Coptic* read, "(take away his part, *i. e.*, portion) from the tree of life," *i. e.*, shall deprive him of participation in the tree of life. **and from the things**—So *Vulgate*. But A., B., *ⲙ*, *Syriac*, *Coptic* and ANDREAS omit "and;" then "which are written in this book" will refer to "the holy city and the tree of life." As in the beginning of this book (ch. 1. 3) a blessing was promised to the devout, obedient student of it, so now at its close a curse is denounced against those who add to or take from it. 20. **Amen. Even so come**—The song of Solomon (8. 14) closes with the same yearning prayer for Christ's coming. A., B. and *ⲙ* omit "Even so," *Greek* *nai*: then *translate* for *Amen*, "So be it, come, Lord Jesus:" joining the "Amen," or "So be it," not with Christ's saying (for He calls Himself the "Amen" at the beginning of sentences, rather than puts it as a confirmation at the end), but with St. John's reply. Christ's "I come," and St. John's "Come," are almost coincident in time, so truly does the believer reflect the mind of his Lord. 21. **our**—So *Vulgate*, *Syriac* and *Coptic*. But A., B., and *ⲙ* omit. **Christ with you all**—So none of our MSS. B. has "with all the saints." A. and *Vulgate* has "with all," *ⲙ* has "with the saints." This closing benediction, Paul's mark in his epistles, was after Paul's death taken up by St. John. The Old Testament ended with a "curse" in connection with the law; the New Testament ends with a blessing in union with the Lord Jesus. **Amen**—So B., *ⲙ*, and ANDREAS. A. and *Vulgate Fuldensis* omit it.

May the Blessed Lord who has caused all holy Scriptures to be written for our learning, bless this humble effort to make Scripture

A CONCISE

Dictionary of the New Testament

AB

Ab, Abba (*father*), an element in the composition of many proper names, of which Abba is a Chaldaic form. Applied to God by Jesus Christ (Mark xiv. 36), and by St. Paul (Rom. viii. 15; Gal. iv. 6).

Abiud, descendant of Zorobabel in the genealogy of Jesus Christ (Matt. i. 13). Hervey identifies him with HODAIAH (1 Chr. iii. 24), and JUDA (Luke iii. 26), and supposes him to have been the grandson of Zorobabel through his daughter Shelomith.

Abilene (Luke iii. 1), a tetrarchy of which the capital was Abila.

Accho (the PROLEMAIS of the N. T.), now called *Acca*, or *St. Jean d'Acce*, important sea-port town on the Syrian coast, about 30 miles S. of Tyre. (Acts xxi. 7).

Aeldama, "the field of blood," name of a field near Jerusalem purchased with the money received for the betrayal of Christ, (Acts i. 19, Matt. xxvii. 8), as a burial place for strangers, the locality being well known at the time as "the field of the Potter." The "field of blood" is now shown on the steep southern face of the valley of Hinnom, near its eastern end, on a narrow plateau, more than half way up the hillside.

Achaz—Ahas, king of Judah (Matt. i. 9).

Achim, son of Sadoc, in our Lord's genealogy.

Adoration. The acts and postures by which the Hebrews expressed adoration were similar to those still in use among Oriental nations. To rise up and suddenly prostrate the body was the most simple method; but, the prostration was conducted in a more formal manner, falling upon the knee then inclining the body until the forehead touched the ground. Occasionally it was repeated three times (1 Sam. xx. 41), and even seven times (Gen. xxxiii. 3). It was accompanied by such acts as a kiss (Ex. xviii. 7), laying hold of the knees or feet of the person to whom the adoration was paid (Matt. xxviii. 9), and kissing the ground on which he stood (Ps. lxxii. 9; Mic. vii. 17).

Adramyttium, a seaport in the province of Asia, situated in the district anciently called Aeolis, and also Mysia (see Acts xvi. 7).

Adria, Adrias. The word seems to have been derived from the town of Adria, near the Po; in the apostolic age it denoted that natural division of the Mediterranean which had the coasts of Sicily, Italy, Greece, and Africa for its boundaries.

Agabus, a Christian prophet in the apostolic age. A. xi. 28; xxi. 10.

Alabaster. (Matt. xxvi. 7; Mark xiv. 3; Luke vii. 37.) The

ANANIAS

ancients considered alabaster to be the best material in which to preserve their ointments. In Mark xiv. 3, the woman who brought "the alabaster-box of ointment of spikenard" is said to *break* the box before pouring out the ointment, which probably only means *breaking the seal* which kept the essence of the perfume from evaporating.

Alexandria. (Acts xviii. 24, vi. 9), city of Egypt, founded by Alexander the Great, B. C. 332. The legend is that St. Mark first preached the Gospel in Egypt, and founded the first Church.

Aenon, a place "near to Salim," at which John baptized (John iii. 23).

Alexander. 1. Son of Simon the Cyrenian, who was compelled to bear the cross for our Lord (Mark xv. 21).—2. One of the kindred of Annas the high-priest (Acts iv. 6).—3. A Jew at Ephesus, whom his countrymen put forward during the tumult raised by Demetrius the silversmith (Acts xix. 33), to plead their cause with the mob.—4. An Ephesian Christian, reprobated by St. Paul in 1 Tim. i. 20, as having, together with one Hymenæus, put from him faith and a good conscience, and so made shipwreck concerning the faith. This may be the same with—5. ALEXANDER the coppersmith, mentioned by the same apostle (2 Tim. iv. 14).

Alms. The duty of alms-giving, consisted chiefly in portions to be left designedly from produce of the field, the vineyard, and the oliveyard (Lev. xix. 9, 10, xiii. 22; Deut. xv. 11, xxiv. 19, xxvi. 2-13; Ruth ii. 2). The duty of relieving the poor was not neglected by the Christians (Matt. vi. 1, 4; Luke xiv. 13; Acts xx. 35; Gal. ii. 10). Every Christian was exhorted to lay by on the first day of each week some portion of its profits, to be applied to the wants of the needy (Acts xi. 30; Rom. xv. 25-27; 1 Cor. xvi. 1-4). It was considered a duty specially incumbent on widows to devote themselves to such ministrations (Tirr. v. 10).

Alpha, the first letter of the Greek alphabet, as Omega is the last.

Alphaeus, the father of the Apostle St. James the Less (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13), and husband of that Mary who, with the mother of Jesus and others, was standing by the cross during the crucifixion (John xix. 25). He is also called Cleopas.

Amminadab. Son of Ram or Aram. (Matt. i. 4; Luke iii. 32). The patriarch of his tribe, and one of the ancestors of JESUS CHRIST.

Amen, literally, "true;" and, as a substantive, "that which is true," "truth," a word used in strong assertions, fixing the stamp of truth and making it binding as an oath.

Amphipolis, a city of Macedonia (Acts xvii. 1). It was distant 33 Roman miles from Philippi.

Amethyst (Heb. *achlamah*). Mention is made of this precious stone, which formed the third in the third row of the high-priest's breast-plate, in Ex. xxvii. 19, xxix. 12. It occurs also in Rev. xxi. 20 as the 12th stone which garnished the foundations of the wall of the heavenly Jerusalem.

Ananias. A high-priest in Acts xxiii. 2-5, xxiv. 1. He was nominated to the office by Herod, king of Chalcis, in A. D. 48; was deposed shortly before Felix left the province, and assassinated by the

ANGEL

sicarii at the beginning of the last Jewish war.—2. A disciple at Jerusalem, husband of Sapphira (Acts v. 1.11). Having sold his goods for the benefit of the Church, he kept back a part of the price, bringing to the apostles the remainder, as if it were the whole, his wife being privy to the scheme. St. Peter denounced the fraud, and Ananias fell down and expired.—3. A Jewish disciple at Damascus (Acts ix. 10-17), of high repute (Acts xxii. 12), who sought out Saul during the period of blindness and dejection which accompanied his conversion, and announced to him his future commission as a preacher of the Gospel.

Anathema, generally translated *accursed*. An examination of the passages in which it occurs shows that it had acquired a more general sense as expressive either of strong feeling (Rom. ix. 3) or of dislike and condemnation (1 Cor. xii. 3, xvi. 22; Gal. i. 9).

Andrew, one among the first called of the Apostles of our Lord (John i. 40; Matt. iv. 18); brother of Simon Peter. He was of Bethsaida, and had been a disciple of John the Baptist. He is said to have been crucified at Patrae in Achaia.

Angel (Gen. xxiv. 7). A *messenger*. The original word is often applied to men. (2 Sam. ii. 5; Luke vii. 24; and ix. 32). When the term is used to designate spiritual beings, it denotes, not the nature they bear, but the office they sustain as God's messengers, or the agents by whom he makes known his will and executes the purposes of his government. The expression (Matt. xviii. 10), seems to denote the relation which the children of God sustain to him, and of course to his people, and the watchful care and protection which they enjoy. The angels which minister to them behold the face of God, that is, are higher in honor and dignity, and yet rejoice to do service to "these little ones." The same idea is suggested in other passages, as Ps. xci. 11, 12; Luke xv. 10; Acts xii. 15. The angels in heaven have never sinned, and are not therefore partakers of the benefit of Christ's blood, as men are. They will be the future companions of the heirs of salvation. (Heb. xii. 22, 23; Rev. v. 11, 12). Angels are to sustain an important office in the future and final administration of God's government on earth. (Matt. xiii. 39; xxv. 31-33; 1 Thess. iv. 16). Angels are not proper objects of adoration. (Col. ii. 18; Rev. xix. 10). The ministration of angels is not the less real, though it be mysterious. In former times, they assumed the appearance of humanity, and were seen as *young* men, to denote their immortal youth; young men in *shining raiment*, to symbolize their purity and felicity. But the scripture gives no sanction to the pagan idea of tutelary spirits. Their agency is always in subordination to the will of God, and is employed in carrying on the designs of his providence. They are never to be regarded as intercessors.

Angel of the Lord (Gen. xvi. 7), is one of the common titles of Christ in the Old Testament. (Ex. xxiii. 20. Compare Acts vii. 30-32, and 37, 38).

Angel of the Church. (Rev. ii. 1). It is said that the chief officer, secretary, minister, or representative of the Jewish synagogue was called the angel of the church.

APOSTLE

Anna. A prophetess in Jerusalem at the time of our Lord's presentation in the Temple (Luke ii. 36). She was of the tribe of Asher.

Annas, the son of one Seth, was appointed high-priest in the year A.D. 7, by Quirinus, the imperial governor of Syria; but was obliged by Valerius Gratus, procurator of Judæa, to give way to Ismael, son of Phabi, at the beginning of the reign of Tiberius, A.D. 14. Ismael was succeeded by Eleazar, son of Annas; then followed, after one year, Simon, son of Camithus, and then, after another year, (about A.D. 25), Joseph Caiaphas, son-in-law of Annas (John xviii. 13). But in Luke iii. 2, Annas and Caiaphas are both called high-priests, Annas being mentioned first. Our Lord's first hearing (John xviii. 13) was before Annas, who then sent him bound to Caiaphas. In Acts iv. 6, Annas is plainly called the high-priest, and Caiaphas merely named with others of his family. Some maintain that the two, Annas and Caiaphas, were together at the head of the Jewish people,—Caiaphas as actual high-priest, Annas as president of the Sanhedrim.

Apostle (one sent forth), is originally the official name of those Twelve of the disciples whom Jesus chose to send forth first to preach the gospel, and to be with Him during the course of his ministry on earth. The word also appears to have been used in a non-official sense to designate a much wider circle of Christian messengers and teachers (see 2 Cor. viii. 23; Phil. ii). The original qualification of an Apostle, as stated by St. Peter, on electing a successor to Judas, was, that he should have been personally acquainted with the whole ministerial course of our Lord. The Apostles were from the lower ranks of life, simple and uneducated; some of them were related to Jesus according to the flesh; some had been disciples of John the Baptist. Our Lord chose them early in his public career, though it is uncertain precisely at what time. They accompanied Him in his journeys of teaching and to the Jewish feasts, saw his wonderful works, heard his discourses addressed to the people (Matt. v.-vii., xxiii.; Luke vi. 13-49), or those which he held with learned Jews (Matt. xix. 13; Luke x. 25; Matt. xiii. 10, xv. 15, xviii. 1; Luke viii. 9, xii. 41, xvii. 5; John ix. 2, xiv. 5, 22, &c.). They recognised their Master as the Christ of God (Matt. xvi. 16; Luke ix. 20), and ascribed to Him supernatural power (Luke ix. 54); but in the recognition of the spiritual teaching and mission of Christ, they made very slow progress, held back by weakness of apprehension and national prejudices (Matt. xv. 16, xvi. 22, xvii. 20, 21; Luke ix. 54, xxiv. 25; John xvi. 12): they asked the explanation of his simplest parables (Mark viii. 14; Luke xii. 41), and openly confessed their weakness of faith (Luke xvii. 5). Even at the Ascension they were yet weak in their knowledge (Luke xxiv. 21; John xvi. 12). And when He was apprehended by the chief priests and Pharisees they all forsook Him and fled (Matt. xxvi. 56). On the Feast of Pentecost, ten days after our Lord's ascension, the Holy Spirit came down on the assembled church (Acts ii.); and from that time the Apostles gave witness with power of the life and death and resurrection of Jesus (Luke xxiv. 48; Acts i. 8, 22, ii. 32, iii. 15, v. 32, xiii. 31). The mother church at Jerusalem grew up under their

ANTICHRIST

hands (Acts iii.-vii.), and their dignity and power were acknowledged by the rulers and the people (Acts v. 12). The persecution of Stephen, which put the first check on the spread of the Gospel in Judæa, does not seem to have brought peril to the Apostles (Acts viii. 1). Their first mission out of Jerusalem was to Samaria (Acts viii. 5-25).

Archelaus, son of Herod the Great, by a Samaritan woman, Malthake, and, with his brother Antipas, brought up at Rome. At the death of Herod (B. C. 4) his kingdom was divided between his three sons, Herod Antipas, Archelaus, and Philip. Archelaus never properly bore the title of king (Matt. ii. 22), but only that of ethnarch. In the tenth year of his reign, or the ninth, according to Dion Cassius, *i. e.* A.D. 6, a complaint was preferred against him by his brothers and his subjects on the ground of his tyranny, and he was banished to Vienne in Gaul, where he is supposed to have died.

Anointing. I. Material, with oil. II. Spiritual, with the Holy Ghost.—I. MATERIAL.—1. *Ordinary.* Anointing the body or head with oil was common with the Jews, (Deut. xxviii. 40; Ruth iii. 3; Mic. vi. 15). Abstinence from it was a sign of mourning (2 Sam. xiv. 2; Dan. x. 3; Matt. vi. 17). Anointing the head with oil or ointment seems to have been a mark of respect sometimes paid by a host to his guests (Luke vii. 40 and Ps. xxiii. 5).—2. *Official.* Anointing with oil was a rite of inauguration into each of the three typical offices of the Jewish commonwealth. (a) *Prophets* were occasionally anointed to their office (1 K. xix. 16), and are called messiahs, or anointed (1 Chr. xvi. 22; Ps. cv. 15). (b) *Priests*, at the first institution of the Levitical priesthood, were all anointed to their offices, (Ex. xl. 15; Num. iii. 3); but afterwards, anointing seems not to have been repeated at the consecration of ordinary priests, but to have been reserved for the high-priest (Ex. xxix. 29; Lev. xvi. 32); so that "the priest that is anointed" (Lev. vi. 3) is thought to mean the high-priest. (c) *Kings.* Anointing was the principal and divinely-appointed ceremony in the inauguration of the Jewish kings (1 Sam. ix. 16, x. 1; 1 K. i. 34, 39; 1 Sam. xii. 3, 5; 2 Sam. i. 14, 16). (d) *Inanimate objects* were anointed with oil in token of their being set apart for religious service. Thus Jacob anointed a pillar at Bethel (Gen. xxxi. 13); and at the introduction of the Mosaic economy, the tabernacle and all its furniture were consecrated by anointing (Ex. xxx. 26-28). 3. *Ecclesiastical.* Anointing with oil in the name of the Lord is prescribed by St. James to be used together with prayer, for the recovery of the sick (James v. 14). In the N. T. Jesus of Nazareth is shown to be the Messiah, or Christ, or Anointed of the O. T. (John i. 41; Acts ix. 22, xvii. 2, 3, xviii. 5, 28); and the historical fact of his being anointed with the Holy Ghost is asserted and recorded (John i. 32, 33; Acts iv. 27, x. 38).

Antichrist. (1 John ii. 18, 22). This word occurs only in the Epistles of John. The views of our ordinary theology as to the nature of antichrist are neither distinct nor well founded. Whatever predictions of the rise, growth, and malignity of the papal power may be found in the passages of Timothy, Thessalonians, or Revelations commonly referred to, it is clear that the antichrist of John is

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not to be identified with them. John specifies what he means by antichrist. Antichrist was in existence in his own day, nay, "There were many antichrists." The error of antichrist is declared to be, denial of the Father and Son,—or still more precisely, denial that "Jesus Christ is come in the flesh." The emphasis lies on the last words, *in the flesh*. Denial of the real humanity of Jesus was the error of antichrist. Now we know that this denial of Christ "in the flesh" was the capital error of the Gnostic heresy. This heresy existed in the days of the apostle, wrought great havoc in the church, and answers to all the depicted features of antichrist. The man who held it became anti-Christ—against-Christ—against him in his actual, anointed, and consecrated humanity or flesh.

Antioch. In SYRIA. The capital of the Greek kings of Syria, and afterwards the residence of the Roman governors of the province which bore the same name. Pompey made it a free city, and such it continued till the time of Antonius Pius. The early Emperors raised there some large and important structures, such as aqueducts, amphitheatres, and baths. Herod the Great contributed a road and a colonnade.

Apollos, a Jew from Alexandria, eloquent and mighty in the Scriptures; one instructed in the way of the Lord, according to the imperfect view of the disciples of John the Baptist (Acts xviii. 25), but on his coming to Ephesus, during a temporary absence of St. Paul, A. D. 54, more perfectly taught by Aquila and Priscilla. He became a preacher of the Gospel, first in Achaia, and then in Corinth (Acts xviii. 27, xix. 1), (1 Cor. iii. 6). When the apostle wrote his first epistle to the Corinthians, Apollos was with or near him (1 Cor. xvi. 12), probably at Ephesus in A. D. 57. He is mentioned but once more—in Tit. iii. 13. Tradition makes him bishop of Cæsarea.

Apollonia, a city of Macedonia, through which Paul and Silas passed in their way from Philippi and Amphipolis to Thessalonica (Acts xvi. 1). According to the *Antonine Itinerary*, it was distant 30 Roman miles from Amphipolis, and 37 Roman miles from Thessalonica.

Band. (Acts xxxi. 31.) A band of Roman soldiers consisted of the tenth part of a legion; of course it varied according to the size of the legion, from four hundred to seven hundred soldiers.

Baptism. 1. Ablution or bathing was common in most ancient nations as a preparation for prayers and sacrifice or as expiatory of sin. Before great religious observances such purifications were especially solemn (see John xi. 55); and in the later times of the Jewish republic there appear to have been public baths and buildings set apart for this purpose. *The Baptism of John.*—There has been some uncertainty and debate as to the nature of John's baptism and its spiritual significance. It appears to have been a kind of transition from the Jewish baptism to the Christian. John's baptism was a "baptism of repentance for remission of sins" (Mark i. 4); it was accompanied with confession (Matt. iii. 6); it was a call to repentance; it conveyed a promise of pardon; and the whole was knit up with faith in Him that should come after, even Christ Jesus (Acts xix. 4). It was such that Jesus himself deigned to be baptized with it. Yet

BEGGAR

John himself speaks of it as a mere baptism with water unto repentance, pointing forward to Him who should baptize with the Holy Ghost and with fire (Matt. iii. 11). And the distinction between John's baptism and Christian baptism appears in the case of Apollos (Acts xviii. 26, 27), and of the disciples at Ephesus, mentioned Acts xix. 1-6. We cannot but draw from this history the inference that there was a deeper spiritual significance in Christian baptism than in John's baptism. *The Baptism of Jesus.*—The most important action of John as a *baptiser* was his baptism of Jesus. No doubt it was the will of Christ in the first place, by so submitting to baptism, to set to His seal to the teaching and the ministry of John. His baptism consecrated the baptism of Christians forever. His baptism was His formal setting apart for His ministry, and was a most important portion of His consecration to be the High Priest of God. *Recipients of Baptism.*—The command to baptize was co-extensive with the command to preach the Gospel. All nations were to be evangelized; and they were to be made disciples, admitted into the fellowship of Christ's religion, by baptism (Matt. xxviii. 19). Every one who was convinced by the teaching of the first preachers of the Gospel, and was willing to enroll himself in the company of the disciples, appears to have been admitted to baptism on a confession of his faith.

Barbarian. (1 Cor. xiv. 11). Originally the word denoted all nations save Greece. Hence the population of the world was divided into "Greeks and barbarians." The term, therefore, signifies a stranger or foreigner, who does not speak the language of the country in which he sojourns. Of course, in its scriptural use, it does not import any rudeness, or savageness of nature or manners (Acts xviii. 2, 4; and Rom. i. 14).

Barnabas. (Acts iv. 36). A Levite of the island of Cyprus, and an early convert to the Christian faith. His original name was Joseph, but as he had remarkable powers of speaking or exhorting the people, and of administering consolation to the afflicted, he was surnamed *Barnabas*, a Syraic term, signifying the son of consolation or exhortation. He was the frequent companion of Paul. (Acts ix. xiii. xiv. xv).

Barachias, Matt. xxiii. 35. (Zacharias).

Bartholomew, one of the Apostles. (Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts. i. 13). It has been conjectured that he is identical with Nathanael (John i. 45). Is said to have preached the gospel in India.

Bartimaeus, a blind beggar of Jericho who (Mark x. 46) sat by the wayside begging as our Lord passed out of Jericho on His last journey to Jerusalem.

Beelzebub, or **Baalzebub,** *Fly-God*, (Matt. x. 25), was an idol-god of the Ekronites. There is reason to believe that whatever his peculiar attributes were, in the latter forms of demonology he was one of the chief gods of the heathens, and hence the prince or chief of devils is called Beelzebub.

Beggar, Begging. (Mark x. 46), at the gates of the temple. (Acts iii. 2), or at private houses. (Luke xvi. 20).

BILL

Berea, (Acts xvii. 10), now *Veria*. A city of Macedonia, about twenty miles west of Thessalonica near mount Pindus.

Bernice, (Acts xxv. 13, 23), or **Berenice**, daughter of Agrippa, surnamed the Great, and sister to the younger Agrippa, king of the Jews. Her first husband was her uncle, her second was Ptolemy, from whom she was speedily divorced. Then she was mistress to Titus, who, on his accession to the empire, dismissed her.

Bethany. It was situated (Mark xi. 1; Luke xix. 29), about fifteen stadia from Jerusalem (John xi. 18), on or near the usual road from Jericho to the city, (Mark x. 46), and close by and west of another village called BETHPHAGE, the two being several times mentioned together. The site of Bethany is now known by a name derived from Lazarus—*el' Azariyeh* or *Lasarikeh*. It lies on the eastern slope of the Mount of Olives, a mile beyond the summit, and not far from the point at which the road to Jericho begins its more sudden descent towards the Jordan valley.

Bethabara. (John i. 28), a town on the east bank of Jordan, where there was a ford across the river; whence the name, (*house of passage*, or *ferry-house*). At this place John baptized; and here, too, it is supposed the Israelites crossed the Jordan, under the conduct of Joshua. It lay about thirty miles north-east of Jerusalem.

Bethesda. *House of Mercy*. (John v. 2). A pool or reservoir of water in the city of Jerusalem. There were two pools of this kind, one of which was called the Upper Pool and the other the Pool of Siloam. (Comp. 2 Kings xviii. 17; Neh. iii. 15; John ix. 7). The pool of Bethesda had remarkable medicinal properties, which made it a common resort for invalids.

Bethlehem. *House of Bread*. (Gen. xxxv. 19), called also Bethlehem Ephratah, (Mic. v. 2). Situated upon an eminence about six miles south-west from Jerusalem. It occupies the ridge of a hill, and when seen from a distance has an imposing appearance. It is in the midst of a fertile district, and the hills around it are terraced and planted with choice orchards.

Bethphage. *House of Figs*. (Matt. xxi. 1). A small village on the south-east of Mount Olivet, adjoining Bethany on the west. (Comp. Luke xix. 28-40, with Matt. xxi. 1-11).

Bethsaida. 1. "Bethsaida of Galilee" (John xii. 21). It was near to Capernaum, and Chorazin (Matt. xi. 21; Luke x. 13; and comp. Mark vi. 45, with John vi. 16), and, if the interpretation of the name is to be trusted, close to the water's edge. 2. By comparing the narratives in Mark vi. 31-53, and Luke ix. 10-17, it appears certain that the Bethsaida at which the 5,000 were fed must have been a second place of the same name on the east of the lake.

Bishop. (1 Tim. iii. 2). The word in its original means *overseer*, as Joseph was in Potiphar's house (Gen. xxxix. 4), or as the three thousand six hundred men were in Solomon's temple (2 Chron. ii. 18), or as Uzzi was of the Levites. (Neh. xi. 22). In the New Testament, however, the term is used to denote an officer or officers of the church.

Bill (Luke xvi. 6, 7). Any written paper containing a statement of particulars claimed or promised. Bill (or writing) of divorcement

BOAR

(Deut. xxiv. 1—4; Matt. v. 31), was a writing given by the husband to the wife, in virtue of which, by the Jewish law, the marriage relation was dissolved.

Blasphemy, in its technical English sense, signifies the speaking evil of God, and in this sense it is found (Ps. lxxiv. 18; Is. lii. 5; Rom. ii. 24, &c.). But according to its derivation it may mean any species of calumny and abuse (See 1 K. xxi. 10; Acts xviii. 6; Jude 9, &c.). Blasphemy was punished with stoning, which was inflicted on the son of Shelomith (Lev. xxiv. 11). On this charge both our Lord and St. Stephen were condemned to death by the Jews. When a person heard blasphemy he laid his hand on the head of the offender, to symbolize his sole responsibility for the guilt, and rising on his feet, tore his robe, which might never again be mended. "Blasphemy against the Holy Ghost," (Matt. xii. 32; Mark iii. 28.) consisted in attributing to the power of Satan those *unquestionable* miracles which Jesus performed by "the finger of God," and the power of the Holy Spirit.

Bless, Blessed, Blessing. (Gen. xii. 2; xxii. 17, 18). These words are of frequent occurrence in the sacred writings, and their particular force may generally be determined by the connexion. THE CUP OF BLESSING (1 Cor. x. 16), and CUP OF SALVATION (Ps. cxvi. 13), are expressions derived, as we suppose, from a custom prevalent among the Jews at their feasts. The master of the feast took a cup of wine in his hand, and solemnly blessed God for it, and for all the mercies which were then acknowledged. It was now passed to all the guests, each of whom drank of it in his turn. The aptness and force of the figures employed in the above passages are thus made obvious.

Blindness is common in the East. One traveler mentions 4000 blind men in Cairo, and Volney reckons that one in every five was blind, besides others with sore eyes. Jaffa is said to contain 500 blind out of a population of 5,000 at most. Blind beggars figure repeatedly in the N. T. (Matt. xii. 22), and "opening the eyes of the blind" is mentioned in prophecy as a peculiar attribute of the Messiah (Is. xxix. 18, &c.). The Jews were charged to treat the blind with compassion and care (Lev. xix. 14; Deut. xxvii. 18). Penal and miraculous blindness is several times mentioned in the Bible (Gen. xix. 11; 2 K. vi. 18-22; Acts ix. 9).

Bloody Sweat. Luke xxii. 44, "And, being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." There are some who only suppose, that by this phraseology, the mere size of the drops of perspiration is indicated. But the plain meaning of the language is, that the sweat was bloody in its nature; that the physical nature of our Lord was so deranged by the violent pressure of mental agony, that blood oozed from every pore. Such a result is not uncommon in a sensitive constitution. The face reddens with blood both from shame and anger. Were this continued with intensity, the blood would force its way through the smaller vessels and exude from the skin.

Boanerges. *Sons of Thunder.* (Mark iii. 17.) The name given by Christ to James and John.

Boar. (Ps. lxxx. 13.) This is the original stock of the common

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hog, and, in a wild state is a very furious and formidable animal. Its tusks are larger, sharper, and stronger than in the tame herds. Modern travelers tell us that they are found in great numbers on the banks of the Jordan, and among the reeds of the sea of Tiberias.

Boaz, or Booz. *Strength* (Ruth ii. 1.) was a descendant of Judah; and through him is traced the regular succession of

Booz, Matt. i. 5; Luke iii. 32. [BOAZ.]

Bottle. (Gen. xxi. 14), Ancient bottles were made of the skins of animals, which were properly dressed for the purpose. The openings of the skin were closed, except at the neck, through which the liquor was to be received and discharged, and which was fastened by a string like a bag. The skins or bottles used for new wine were of the freshest and most flexible kind, in order that they might the better endure the process of fermentation. But the skins when old were hard, dry, and shriveled, and easily burst by any internal pressure. (Mark ii. 22).

Bread. The unleavened bread was very thin, and was broken, not cut (Lam. iv. 4; Matt. xiv. 19; xv. 36; xxvi. 26). The term *bread* is often used for food or provisions in general (Luke vi. 4). **SHOW-BREAD** (Ex. xxv. 30), was unleavened bread prepared anew every Sabbath, and presented hot on the golden table, in twelve loaves of a square or oblong shape, according to the number of the tribes of Israel. Salt and incense were presented at the same time. It is supposed that the loaves were placed either in two piles or in two rows, with six loaves in each, and it was called *show-bread*, or *bread of the face*, or the *bread of setting before*, because it stood continually before the Lord. According to the Jewish doctors, the loaves were square in form and they say that between every two loaves was a thin plate of gold, folded into the form of a tube, to admit of a free passage for the air, so that the consecrated bread might preserve in its freshness. The old loaves were removed every Sabbath (Lev. xxiv. 8), and, as a general rule, were to be eaten by the priests alone, and by them only in the court of the sanctuary (1 Sam. xxi. 1-6; Matt. xii. 3, &c.)

Calaphas, in full JOSEPH CALAPHAS, high-priest of the Jews under Tiberius during our Lord's public ministry, and at the time of his condemnation and crucifixion (Matt. xxvi. 3, 57; John xi. 49, xviii. 13, 14, 24, 28; Acts iv. 6).

Canaanite, The, the designation of the Apostle SIMON, otherwise known as "Simon Zelotes." (Matt. x. 4; Mark iii. 18.) The word comes from a Chaldee or Syriac word, *Kannean* or *Knoneyo*, by which the Jewish sect or faction of "the Zealots" was designated.

Cana of Galilee. (John ii. 1). According to a long received opinion it is a small village about fifteen miles northwest of Tiberias, and six miles northeast of Nazareth. This village is now called Kefr Kenna, and contains perhaps three hundred inhabitants, chiefly Catholics. But Dr. Robinson discredits this notion, and not without foundation. He thinks that Kana el-Jelil is the true site of the ancient Cana of Galilee. The name is identical, and stands the same in the Arabic version of the New Testament.

Calvary, Skull, (Lu. xxiii. 33, called *Golgotha*, John xix. 17), was the name given to a slight elevation north of the ancient city of Je-

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rusalem. The spot now so called is within the walls of the modern city. It was called Golgotha, or *the place of a skull*, either from its shape, or from the circumstance that it was the usual place of executing criminals. A splendid church has been built over the supposed site of the cross and the sepulchre. The building is vast and irregular, as it is intended to cover so many important scenes.

Candace, a queen of Ethiopia (Meroe), Acts viii. 27. The name not of an individual, but of a dynasty of Ethiopian queens.

Capernaum. (Matt. iv. 13.) A city on the western shore of the sea of Tiberias. Matt. ix. 1.; Mark i. 21, 37; ii. 1-28; John vi. 25-70, and comp. with Isa. ix. 1. 2.)

Cappadocia. (1 Pet. i. 1.) The Jewish community in this region doubtless, formed the nucleus of the Christian; and the former may probably be traced to the first introduction of Jewish colonists into Asia Minor by Seleucus.

Carriages. (Acts xxi. 15). The load or burden of man or beast; baggage (Isa. x. 28) or mat, on which anything is carried; (1 Sam. xvii. 20;) *trench or place of the carriages.* (Isa. xlv. 1.) "They took up their carriages," *i. e.* they packed up their luggage, and commenced their journey. (Acts xxi. 15.)

Cart. (See Wagon.)

Carpus, a Christian at Troas, with whom St. Paul states that he left a cloak (2 Tim. iv. 13.)

Castor and Pollux, the Dioscuri (Acts xxviii. 11.) These two heroes, the twin sons of Jupiter and Leda, were regarded as the tutelary divinities of sailors. They appeared in heaven as the constellation *Gemini*.

Cenchrea. (Acts xviii. 18.) A seaport on the eastern side of the isthmus of Corinth, and nine miles distant from that city.

Centurion. (Matt. viii. 5.) The title of an officer of the Roman army, who had command of one hundred soldiers.

Cephas. (John i. 42.) A Syriac surname given to Peter, which in the Greek is rendered *Petros*, and in Latin *Petrus*, both signifying a rock.

Cesar (Augustus.) (Luke ii. 1.) Nephew and successor of Julius Caesar. The name Augustus, signifying *august* or noble, was a complimentary title, decreed him by the Roman senate, whence is derived the name of the month *August*.

Cesar (Cladius.) (Acts xi. 28.) An emperor of Rome, A. D. 41. In the ninth year of his reign, Cladius by a decree, banished the Jews (probably including the Christian converts) from Rome. (Acts xviii. 2.)

Cesarea. (Acts xxiii. 33.) A town between Joppa and Tyre. It is sometimes called Cesarea of *Palestine*, to distinguish it from Cesarea-Philippi.

Cesarea-Philippi. (Matt. xvi. 13, and Mark viii. 12.) was a town in the northern part of Judea, in the vicinity of Mount Hermon.

Charran (Acts vii. 2, 4.) [HARAN.]

Changers of money or money changers. (Matt. xxi. 12; John ii. 14.) When Judea became a province of Rome, the Jews were required to pay taxes in Roman currency, and at the same time the

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annual tribute for the service of the sanctuary was the half shekel of Jewish currency. To exchange these, one for the other, was the employment of the money-changers, like the business of modern brokers.

Chios. (Acts xx. 15.) A mountainous island on the coast of Asia Minor. It was famous in ancient times for its figs, vines and marbles. Paul passed it on his voyage from Mityleneto Samos.

Chorazin, one of the cities in which our Lord's mighty works were done, but named only in His denunciations (Matt. xi. 21; Luke x. 13.) St. Jerome describes it as on the shore of the Lake, two miles from Capernaum.

Christian. (Acts xxvi. 28,) was a name given to the followers of our Saviour. It was first used at Antioch, (Acts xi. 26,) about the year 42 or 43.

Chrysolite, one of the precious stones in the foundation of the heavenly Jerusalem (Rev. xxi. 20). The chrysolite of the ancients is identical with the modern Oriental topaz.

Chrysoprase. (Rev. xxi. 20.) Mr. King says that the true chrysoprase is sometimes found in antique Egyptian jewelry set alternately with bits of lapis-lazuli.

Ohuza (properly **Ohuzas**), the house-steward of Herod Antipas (Luke viii. 3).

Cilicia, a maritime province in the S. E. of Asia Minor. Cilicia was from its geographical position the high road between Syria and the West; it was also the native country of St. Paul.

Circumcision was peculiarly, though not exclusively, a Jewish rite. It was made a necessary condition of Jewish nationality. Every male child was to be circumcised when eight days old (Lev. xii. 3) on pain of death. In the N. T. "the circumcision" and "the uncircumcision" are frequently used as synonyms for the Jews and the Gentiles.

Citizenship. The use of this term in Scripture has exclusive reference to Roman citizenship. Among the privileges attached to citizenship, we may note that a man could not be bound or imprisoned without a formal trial (Acts xxii. 29,) still less be scourged (Acts xvi. 37; Cic. *in Verr.* v. 63, 66). Another privilege attaching to citizenship was the appeal from a provincial tribunal to the Emperor at Rome (Acts xxv. 11).

Clauda (Acts xxvii. 16). A small island nearly due W. of Cape Matala on the S. coast of Crete, and nearly due S. of PHOENICE. It is still called *Claudanese*, or *Gaudonesi*, by the Greeks, which the Italians have corrupted into *Gozzo*.

Claudia, a Christian woman mentioned in 2 Tim. iv. 21, as saluting Timotheus. There is reason for supposing that this Claudia was a British maiden, daughter of king Cogidubnus, an ally of Rome, who took the name of his imperial patron, Tiberius Claudius. She appears to have become the wife of Pudens, who is mentioned in the same verse.

Cleopas, one of the two disciples who were going to Emmaus on the day of the resurrection (Luke xxvi. 18).

DEACON

Cock-Crowing. (Mark xiii. 35.) A name given to the watch of the night, from midnight to daybreak.

Colosse (more properly **Colossae**.) A city in the upper part of the basin of the Maeander, on one of its affluents named the Lycus. Hierapolis and Laodicea were in its immediate neighborhood (Col. ii. 1, iv. 13, 15, 16; see Rev. i. 11, iii. 14.) Colossae fell, as these other two cities rose in importance. It was situated close to the great road which lead from Ephesus to the Euphrates.

Cos. (Acts xxi. 1.) The name of a small island and City of Greece, twenty-five miles long and ten broad. It lies near the southwest point of Asia Minor, and about forty miles north-west of Rhodes.

Cosam, son of Elmodam, in the line of Joseph the husband of Mary. (Luke iii. 28.)

Council. 1. The great council of the Sanhedrim, which sat at Jerusalem. 2. The lesser courts (Matt. x. 17; Mark xiii. 9,) of which there were two at Jerusalem, and one in each town of Palestine. The constitution of these courts is a doubtful point. The existence, of local courts is clearly implied in the passages quoted from the N. T.; and perhaps the "judgment" (Matt. v. 21) applies to them. 3. A kind of jury or privy council (Acts xxv. 12,) consisting of a certain number of assessors, who assisted Roman governors in the administration of justice and other public matters.

Crucifixion. It was unanimously considered the most horrible form of death. Among the Romans also the degradation was part of the infliction, and the punishment if applied to freemen was only used in the case of the vilest criminals. Into these scourges the soldiers often stuck nails, pieces of bone, &c. to heighten the pain, which was often so intense that the sufferer died under it. The criminal carried his own cross, or a part of it. The place of execution was outside the city (1 K. xxi. 13; Acts vii. 58; Heb. xii. 12,) often in some public road or other conspicuous place. Arrived at the place of execution, the sufferer was stripped naked, the dress being the perquisite of the soldiers (Matt. xxvii. 35.) The cross was then driven into the ground, so that the feet of the condemned were a foot or two above the earth, and he was lifted upon it, or else stretched upon it on the ground, and then lifted with it. Before the nailing or binding took place, a medicated cup was given to confuse the senses and deaden the pangs of the sufferer (Prov. xxxi. 6,) usually of "wine mingled with myrrh," because myrrh was soporific. Death sometimes did not supervene even for three days, and was at last the result of gradual benumbing and starvation. Fracture of the legs was especially adopted by the Jews to hasten death (John xix. 31.)

Cyrene, a city of northern Africa, though on the African coast, it was a Greek city; the Jews were settled there in large numbers.

Dalmatia, a mountainous district on the eastern coast of the Adriatic Sea. St. Paul sent Titus there (2 Tim. iv. 10.)

Damaris, an Athenian woman converted by St. Paul (Acts xvii. 34.)

Deacon. The narrative of Acts vi. is referred to as giving an account of the institution of this office. The Apostles, in order to meet the complaints of the Hellenistic Jews, that their widows were

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neglected in the daily ministration call on the body of believers to choose seven men whom they "may appoint over this business." There are indications, however, of the existence of another body in the Church of Jerusalem whom we may compare with the deacons of Phil. i. 1, and 1 Tim. iii. 8. As the "elders" of Acts xiv. 23, xv. 6; 1 Pet. v. 1, were not merely men advanced in years, so the "young men" of Acts v. 6, 10, were probably not merely young men, but persons occupying a distinct position and exercising distinct functions. The moral qualifications described in 1 Tim. iii., as necessary for the office of a deacon, are substantially the same as those of the bishop. The deacons, however, were not required to be "given to hospitality," nor to be "apt to teach." On offering themselves for their work they were to be subject to a strict scrutiny (1 Tim. iii. 10,) and if this ended satisfactorily were to enter on it.

Decapolis. Matt. iv. 25, Mark v. 20, and vii. 31. After the conquest of Syria by the Romans (B. C. 65) ten cities appear to have been rebuilt, partially colonised, and endowed with peculiar privileges; the country around them was hence called *Decapolis*. All the cities of Decapolis, with the single exception of Scythopolis, lay on the east of the Jordan. It would appear from Matt. iv. 25, and Mark vii. 31, that Decapolis was a general appellation for a large district extending along both sides of the Jordan.

Demon. In James ii. 19, and Rev. xvi. 14, they are spoken of as spiritual beings, at enmity with God, having power to afflict man with disease and with spiritual pollution. They acknowledge the power of God (James ii. 19; Matt. viii. 29; Luke iv. 41; Acts xix. 15.) Of the nature and origin of the demons, Scripture is all but silent.

Demoniacs. Applied to persons suffering under the possession of a demon or evil spirit, such possession generally showing itself visibly in bodily disease or mental derangement.

Denarius. A. V. "penny," (Matt. xviii. 28, xx. 2, 9, 13, xxii. 19; Mark vi. 37, xii. 15, xiv. 5; Luke vii. 41, x. 35, xx. 24; John vi. 7, xii. 5; Rev. vi. 6,) a Roman silver coin, in the time of Our Saviour and the Apostles. It would seem that a denarius was then the ordinary pay for a day's labor (Matt. xx. 2, 4, 7, 9, 10, 13.)

Derbe (Acts xiv. 20, 21, xvi. 1, xx. 4.) It was in the eastern part of the great upland plain of LYCAONIA, which stretches from ICONIUM eastwards along the north side of the chain of Taurus. It must have been somewhere near the place where the pass called the Cilician Gates opened a way from the low plain of Cilicia to the table-land of the interior.

Didymus, that is, *the Twin*, a surname of the apostle Thomas (John xi. 16, xx. 24, xxi. 2.)

Divorce. (Deut. xxiv. 1-4; xxii. 19, 29.) The ground of divorce is a point on which the Jewish doctors of the period of the N. T. widely differed; the school of Shammai seeming to limit it to a moral delinquency in the woman, whilst that of Hillel extended it to trifling causes, e. g., if the wife burnt the food she was cooking for her husband. The Pharisees wished perhaps to embroil our Saviour with these rival schools by their question (Matt. xix. 3) by His an-

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swer to which, as well as by his previous maxim (v. 31,) he declares that but for their hardened state of heart, such questions would have no place. Yet from the distinction made, "but I say unto you," (v. 31, 32,) it seems to follow, that he regarded all the lesser causes than "fornication" as standing on too weak ground, and declined the question of how to interpret the words of Moses. It would be unreasonable, therefore, to suppose that by "some uncleanness," to which he limited the remedy of divorce, Moses meant "fornication," i. e., adultery, for that would be to stultify the law "that such should be stoned" (John viii. 5; Lev. xx. 10.)

Drachm (2 Macc. iv. 19, x. 20, xiii. 43; Luke xv. 8, 9,) a Greek silver coin, varying in weight on account of the use of different talents. The Jews must have been acquainted with three talents, the Ptolemaic, the Phoenician, and the Attic. The drachmae of these talents which respectively, during the period of the Maccabees, about 55 grs. troy, 58-5, and 66. In Luke (A. V. "piece of silver") denarii seem to be intended.

Earthquake. Earthquakes, more or less violent, are of frequent occurrence in Palestine. The recorded instances, however, are but few; the most remarkable occurred in the reign of Uzziah (Am. i. 1; Zech. xiv. 5,) which Josephus connected with the sacrilege and consequent punishment of that monarch (2 Chr. xxvi. 16.) An earthquake occurred at the time of our Saviour's crucifixion (Matt. xxvii. 51-54,) which may be deemed miraculous rather from the conjunction of circumstances than from the nature of the phenomenon itself.

Egypt. The common name of Egypt in the Bible is "Mizraim," or more fully "the land of Misraim." Egypt is also called in the Bible "the land of Ham" (Ps. cv. 23, 27; compl. lxxviii. 51,) a name most probably referring to Ham the son of Noah. The common ancient Egyptian name of the country is written in hieroglyphics KEM, which was perhaps pronounced Chem; the demotic form is KEMEE. This name signifies, alike in the ancient language and in Coptic, "black," and may be supposed to have been given to the land on account of the blackness of its alluvial soil. We may reasonably conjecture that Kem is the Egyptian equivalent of Ham, and also of Mazor, these two words being similar or even the same in sense. Under the Pharaohs Egypt was divided into Upper and Lower, "the two regions" TA-TEE? called respectively "the Southern Region" TA-RES, and "the Northern Region" TA-MEHEB. There were different crowns for the two regions.

Elder. The term *elder* or *old man*, as the Hebrew literally imports, was one of extensive use, as an official title, among the Hebrews. It had reference to various offices (Gen. xxiv. 2, l. 7; 2 Sam. xii. 17; Ez. xxvii. 9.) As betokening a political office, it applied not only to the Hebrews, but also to the Egyptians (Gen. l. 7,) the Moabites and Midianites (Num. xxii. 7.) Wherever a patriarchal system is in force, the *office* of the *elder* will be found. The earliest notice of the *elders* acting in concert as a political body is at the time of the Exodus. They were the representatives of the people, so much so that *elders* and *people* are occasionally used as equivalent terms (comp. Josh. xxiv. 1 with 2, 19, 21; 1 Sam. viii. 4 with 7, 10, 19)

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When the tribes became settled, the elders were distinguished by different titles according as they were acting as national representatives, as district governors, over the several tribes (Deut. xxxi. 28 ; 2 Sam. xix. 11,) or as local magistrates in the provincial towns, whose duty it was to sit at the gate and administer justice (Deut. xix. 12 ; Ruth iv. 9, 11 ; 1 K. xxi. 8.) Their number and influence may be inferred from 1 Sam. xxx. 26. They retained their positions under all the political changes which the Jews underwent (Judg. ii. 7 ; 1 Sam. iv. 3 ; 2 Sam. xvii. 4 ; Jer. xxix. 1 ; Ez. viii. 1 ; Ezr. v. 5, vi. 7, 14, x. 8, 14 ; under the Maccabees, when they were described sometimes as the *senate* (1 Macc. xii. 6 ; 2 Macc. i. 10, iv. 44, xi. 37,) sometimes by their ordinary title (1 Macc. vii. 33, xi. 23, xii. 35 ;) and lastly, at the commencement of the Christian era, when they are noticed as a distinct body from the Sanhedrim (Luke xxii. 66 ; Acts xxii. 5.)

Elias, the form in which the name of ELIJAH is given in the A. V. of the Apocrypha and N. Test. : Eccus. xlviii. 1, 4, 12 ; 1 Macc. ii. 58 ; Matt. xi. 14, xvi. 14, xvii. 3, 4, 10, 11, 12, xxviii. 47, 49 ; Mark vi. 15, viii. 28, ix. 4, 5, 11, 12, 13, xv. 35, 36 ; Luke i. 17, iv. 25, 26, ix. 8, 19, 30, 33, 54 ; John i. 21, 25 ; Rom. xi. 2 ; James v. 17. In Rom. xi. 2, the reference is not to the prophet, but to the portion of Scripture designated by his name, the words being "in Elias," not as A. V. "of Elias."

Eloï. *My God* (Mark xv. 34.) One of the names of the Most High, but is applied to other objects of adoration. It is the *allah* of the Arabians. The exclamation of our Saviour is in the Syro-Chaldaic tongue, and is taken from Ps. xxii. 1. The peculiar application of the passage may be learned from comparing Isa. liii. 4, 5 ; Zech. xiii. 7 ; Luke xxii. 53 ; 2 Cor. v. 21 ; Gal. iii. 13).

Ephesus. (Acts xix. 35.) A city of Asia Minor, situated on the river Cayster, near its mouth, about thirty miles south of Smyrna. It was the metropolis of proconsular Asia, and celebrated for a magnificent temple of Diana.

Elisabeth, the wife of Zacharias and mother of John the Baptist. She was of the priestly family, and a relation (Luke i. 36) of the mother of our Lord.

Emmor, the father of Sychem (Acts. vii. 16).

Ephraim. (John xi. 53.) Dr. Robinson conjectures that Ophrah and Ephraim are identical, and that their modern representative is *et-Taiyibeh*. It is situated 4 or 5 miles east of Bethel, and 15 from Jerusalem.

Esli, son of Nagge or Naggi, in the geneology of Christ (Luke iii. 25).

Eunuch. *Bed-Keeper.* (2 Rings ix. 32.) Eunuchs were employed by Eastern kings to take charge of the beds and lodging apartments, and also of the secluded princesses. (Esth. ii. 3.) In Persian and Turkish courts the principal offices are held by eunuchs. (Acts viii. 27.) The term seems at length to have signified, officers of a court in general.

Evangelist. (Acts xxi. 8.) One who brings good tidings. Evangelists were early designated as a particular class of religious teach-

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ers (Eph. iv. 11;) and some suppose that, without being attached to any particular church, they abandoned all worldly relations and pursuits, and probably by the commission of the apostles, preached the gospel wherever they were called. (2 Tim. iv. 5.) The pastors, on the other hand, were ordained over some spiritual community.

Exorcists. (Acts xix. 13.) Those who, by the use of the name of God, attempted to expel evil spirits from places or persons of whom they had possession. It was not an uncommon profession among the Jews, as we may infer from Mat. xii. 27, and Mark ix. 38.

Ezekias, Ecclus. xlviii. 17, 22, xlix. 4; 2 Macc. xv. 22; Matt. i. 9, 10. [HEZEKIAH.]

Farthing. Two names of coins in the N. T. are rendered in the A. V. by this word.—1. *quadrans* (Matt. v. 26; Mark xii. 42,) a coin current in Palestine at the time of our Lord. It was equivalent to two lepta (A. V. "mites.") The name *quadrans* was originally given to the quarter of the Romans *as*, or piece of three unciae, therefore also called *teruncius*.—2. (Matt. x. 29; Luke xii. 6,) a small *as*, *assarium*, but in the time of our Lord used as the Gr. equivalent to the Lat. *as*.

Fasts. Acts xxvii. 9 (generally understood to denote the Day of Atonement,) the weekly fasts (Matt. ix. 14; Mark ii. 18; Luke v. 33, xviii. 12; Acts x. 30). These fasts originated after the captivity. They were observed on the second and fifth days of the week, which were appointed as the days for public fasts. The Jewish fasts were observed with various degrees of strictness. Sometimes there was entire abstinence from food (Esth. iv. 16, &c.) On other occasions, there appears to have been only a restriction to a very plain diet (Dan. x. 3.) Those who fasted frequently dressed in sackcloth or rent their clothes, put ashes on their head and went barefoot (1 K. xxi. 27; Neh. ix. 1; Ps. xxxv. 13).

Father. The position and authority of the father as the head of the family is especially assumed and sanctioned in Scriptures. The father's blessing was regarded as conferring special benefit, but his malediction special injury, on those on whom it fell (Gen. ix. 25, 27, xxvii. 27-40, xlviii. 15, 20, xlix. ;) and so also the sin of a parent was held to affect, in certain cases, the welfare of his descendants (2 K. v. 27.) The command to honor parents is noticed by St. Paul as the only one of the Decalogue which bore a distinct promise (Ex. xx. 12; Eph. vi. 2,) and disrespect towards them was condemned by the Law as one of the worst of crimes (Ex. xxi. 15, 17; 1 Tim. i. 9. "Fathers" is used in the sense of seniors (Acts vii. 2, xxii. 1,) and of parents in general, or ancestors (Dan. v. 2; Jer. xxvii. 7; Matt. xxiii. 30, 32.)

Food. (Gen. iii. 6.) We may form some judgment of the ancient diet from what we know of the modern Orientals. Vegetable food is much more common than animal. Instead of butter, lard, and suet, they use olive oil. A soup, or rather pottage, of beans and lentiles, seasoned with garlic and oil, is still, as it was of old, a favorite dish. Eggs, honey, milk, especially sour milk, and garden productions of every kind, afford the principal materials of eastern diet. The people of the east are particularly fond of fish, and in Egypt they constitute

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a very important part of their subsistence. Endive, or succory, is a common food of the poor. Purslane is also common. Radishes, carrots, and the leaves of the vine are also eaten. Leeks and garlic—the latter of which is imported from the Archipelago—are a common repast. Goats' milk makes a great part of the diet of the east, from the beginning of April till September, and cows' milk the rest of the year. The food of the common people of Aleppo, in winter, is very plain, and consists of bread, the juice of grapes thickened to the consistence of honey or coagulated sour milk, butter, rice, and a very little mutton. We are told, concerning the Arabs, that roasted meat is almost peculiar to the tables of their emirs, or princes, and also lambs stewed whole, and stuffed with bread, flour, mutton-fat, raisins, salt, and aromatic herbs.

Felix (Acts xxiii. 26,) the Roman governor of Judea, A. D. 50–60. **Festus**, (PORCIUS) (Acts xxiv. 27,) succeeded Felix, A. D. 60, in the government of Judea, under the Romans, and died in 62.

Fig, Fig-tree. (Isa. xxxiv. 4.) A well-known fruit, which formerly abounded in Judea. (Deut. viii. 8,) and hence is often alluded to in the sacred writings. One of the most striking peculiarities of the fig-tree is that the fruit shoots forth without the appearance of any blossom, and even before the leaves. Hence a fig-tree with leaves, but without fruit, may be known to be barren for the present season.

Frontlets, Phylacteries (Ex. xiii. 16; Deut. vi. 8, xi. 18; Matt. xxiii. 5.) These "frontlets" or "phylacteries" were strips of parchment, on which were written four passages of Scripture (Ex. xiii. 2–10, 11–17; Deut. vi. 4–9, 13–23) in an ink prepared for the purpose. They were then rolled up in a case of black calfskin, which was attached to a stiff piece of leather, having a thong one finger broad, and one and a half cubits long. They were placed at the bend of the left arm. Those worn on the forehead were written on four strips of parchment, and put into four little cells within a square case. The square had two thongs, on which Hebrew letters were inscribed. The expression "they make broad their phylacteries" (Matt. xxiii. 5) refers not so much to the phylactery itself, which seems to have been of a prescribed breadth, as to the case in which the parchment was kept, which the Pharisees, among their other pretentious customs (Mark vii. 3, 4; Luke v. 33, &c.) made as conspicuous as they could. It is said that the Pharisees wore them always, whereas the common people only used them at prayers. The modern Jews only wear them at morning prayers, and sometimes at noon. In our Lord's time they were worn by all Jews, except the Karaites, women, and slaves. Boys, at the age of thirteen years and a day, were bound to wear them.

Gabriel. The word, which is not in itself distinctive, but merely a description of the angelic office, is used as a proper name or title in Dan. viii. 16, ix. 21, and in Luke i. 19, 26. In the ordinary traditions, Jewish and Christian, Gabriel is spoken of as one of the arch-angels.

Gadara, a strong city near the river Hieromax, east of the Sea of Galilee, over against Scythopolis and Tiberias, and sixteen Roman

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miles distant from each of those places. Josephus calls it the capital of Peraea. A large district was attached to it. Gadara itself is not mentioned in the Bible, but it is evidently identical with "the country of the Gadarenes" (Mark v. 1; Luke viii. 26, 37).

Gabbatha. (John xix. 13.) A Hebrew word, denoting an elevated place; like the bench of the judges in modern court-rooms. The floor of this platform, and perhaps the whole area of the apartment, was probably paved with stones of tessellated work. Hence it is called in Greek, by a word signifying *the pavement*.

Galilee. This name, which in the Roman age was applied to a large province, seems to have been originally confined to a little "circuit" of country round Kedesb-Naphtali, in which were situated the twenty towns given by Solomon to Hiram, king of Tyre (Josh. xx. 7; 1 K. ix. 11.) They were then, or subsequently, occupied by strangers, and for this reason Isaiah gives to the district the name "Galilee of the Gentiles" (Is. ix. 1.) In the time of our Lord all Palestine was divided into three provinces, Judaea, Samaria, and Galilee (Acts ix. 31; Luke xvii. 11; Joseph. *B. J.* iii. 3.) The latter included the whole northern section of the country, including the ancient territories of Issachar, Zebulun, Asher, and Naphtali. It would be difficult to define the exact limits. In fact, they were frequently changing.

Gall. (Ps. lxi. 21.) An animal fluid, of exceedingly bitter taste, secreted by the liver. Allusion is made to it in Job xvi. 13; xx. 14, 25; Lam. ii. 11, and elsewhere. But by the same word in Ps. lxi. 21, reference is made to the extraction of a very bitter herb (Deut. xxix. 18, xxxii. 32.) perhaps hemlock. (Hos. x. 4.) It was so bitter as to be used as a generic term for bitter substances; as sour wine, sour cider, &c., is called *vinegar*.

Gallio (Acts xviii. 12.) was the brother of Seneca, the famous philosopher, who describes him as a man of uncommon mildness and simplicity. He was appointed proconsul of Achaia by the Roman emperor Claudius, A. D. 53.

Gamaliel. (Acts v. 34.) A distinguished Jewish rabbi, a doctor or teacher of the law, and possessed of a large share of public confidence. It is said he was for thirty-two years president of the Jewish sanhedrim. So distinguished was this rabbi for his wisdom and learning, that Paul went up to Jerusalem to receive instruction from him, and afterwards mentions this fact in his oration to the people of Jerusalem (A. D. 60,) as evidence that he had the best opportunity to know the nature and requisitions of the law. (Acts xxii. 3.)

Games. Manly games were not much followed by the Hebrews.

Gamul, a priest; the leader of the 22d course in the service of the sanctuary (1 Chr. xxiv. 17.)

Garden. Gardens in the east are inclosures, on the outskirts of towns, planted with various trees and shrubs. From the allusions in the Bible we learn that they were surrounded by hedges of thorn (Is. v. 5,) or walls of stone (Prov. xxiv. 31.) For further protection lodges (Is. i. 8; Lam. ii. 6,) or watchtowers (Mark vii. 1) were built in them, in which sat the keeper (Job xxvii. 18) to drive away the wild beasts and robbers, as is the case to this day.

Genesaret, LAND OF. (Matt. xiv. 34; Mark vi. 33.) It is gen-

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erally believed that this term was applied to the plain on the western shore of the lake, called by the Arabs *el-Ghuweir*, "the little Ghor."

Genesaret, SEA OF, called in the O. T. "the Sea of Chinnereth," or "Cinneroth" (Num. xxxiv. 11; Josh. xii. 3,) from a town of that name which stood on or near its shore (Josh. xix. 35.) At its north-western angle was a plain called "Genesaret" (Matt. xiv. 34.) from which the name of the lake was taken. The lake is also called in the N. T. "the Sea of Galilee," from the province of Galilee which bordered on its western side (Matt. iv. 18; Mark vii. 31; John vi. 1;) and "the sea of Tiberias," from the celebrated city (John vi. 1.)

Gentile. (Rom. ii. 9.) This was the name by which the Jews distinguished all the rest of the world from themselves. All who were Jews and circumcised, they regarded as Gentiles, or *heathen*; and, as such, they were excluded from the religious privileges and relations by which the Jews were so greatly exalted. Hence they became accustomed to look on the Gentiles as outcasts from the favor of God. And now in the wonderful order and economy of the divine government, the Gentiles compose the great body of God's people, and the Jews, who reject the Messiah, have become a reproach and by-word in the earth.

Gentiles, ISLES OF THE (Gen. x. 5,) are supposed to denote Asia Minor and the whole of Europe, which were peopled by the children of Japheth.

Gerasa. (Matt. viii. 28.) Gerasa was a city on the eastern borders of Peræa. It is situated amid the mountains of Gilead, 20 miles east of the Jordan, and 25 north of Philadelphia, the ancient Rabbath-Ammon.

Gethsemane, a small "farm" (A. V. "place;" Matt. xxvi. 36; Mark xiv. 32,) situated across the brook Kedron (John xviii. 1,) probably at the foot of Mount Olivet (Luke xxii. 39,) to the N. W., and about $\frac{1}{2}$ or $\frac{3}{4}$ of a mile English from the walls of Jerusalem. There was a "garden," or rather orchard, attached to it. We know from Luke xxii. 39 and John xviii. 2, that our Lord resorted thither with his disciples.

Girdle, an essential article of dress in the East, and worn both by men and women. The common girdle was made of leather (2 K. i. 8; Matt. iii. 4,) like that worn by the Bedouins of the present day. A finer girdle was made of linen (Jer. xiii. 1; Ez. xvi. 10,) embroidered with silk, and sometimes with gold and silver thread (Dan. x. 5; Rev. i. 13, xv. 6,) and frequently studded with gold and precious stones or pearls. The manufacture of these girdles formed part of the employment of women.

Gnat. (Matt. xxiii. 24.) A very small but troublesome insect, common in hot countries.

Golgotha, the Hebrew name of the spot at which our Lord was crucified (Matt. xxvii. 33; Mark xv. 22; John xix. 17.) By these three Evangelists it is interpreted to mean "the place of a skull." St. Luke's words are really as follows—"the place which is called 'a skull,'"—not, as in the other Gospels, "of a skull," thus employing the Greek term exactly as they do the Hebrew one. Two explanations of the name are given: (1) that it was a spot where executions ordinarily took place, and therefore abounded in skulls. Or (2) it

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may come from the look or form of the spot itself, bald, round, and skull-like, and therefore a mound or hillock, in accordance with the common phrase—for which there is no direct authority—"Mount Calvary."

Gospels. The name Gospel is applied to the four inspired histories of the life and teaching of Christ contained in the N. T. They were all composed during the latter half of the first century; those of St. Matthew and St. Mark some years before the destruction of Jerusalem; that of St. Luke probably about A. D. 64; and that of St. John towards the close of the century. Before the end of the second century, there is abundant evidence that the four Gospels, as one collection, were generally used and accepted.

Grace. (1 Tim. i. 2.) The theological use of this word denotes the free favor of God, bestowed upon men without any merit or claim on their part, and sometimes divine influence and its results upon the heart.

Greece (Zech. ix. 13.) or **GRECIA** (Dan. viii. 21.) was known to the Hebrews by the name of *Javan*. (Isa. lxvi. 19; Ezek. xxvii. 13, 19.) As used in the N. T., it more generally comprehends Greece proper, Ionia, and Asia Minor. In the time of Alexander, the Greeks were masters of Egypt, Syria, and the countries and provinces beyond the Euphrates, and hence the name Greek became somewhat indefinite, and was applied by the Jews to all Gentiles who were subject to Grecian power. Indeed, as some hold, the word *Greek* was to the Jews synonymous with *Gentile* (Mark vii. 26;) that the world was divided by them between Jews and Greeks. All that were not Jews were Greeks. (Acts xx. 21; Rom. i. 16; 1 Cor. i. 22, 24.)

Hall, used of the court of the high-priest's house (Luke xxii. 55.) In Matt. xxvii. 27, and Mark xv. 16, "hall" is syn. with "praetorium," which in John xviii. 28 is in A. V. "judgment-hall." The hall or court of a house or palace would probably be an enclosed but uncovered space, on a lower level than the apartments of the lowest floor which looked into it.

Hell. (Deut. xxxii. 22.) This word is the representative of the Hebrew sheol and hades; and another Greek word, which is also translated hell, literally means "the valley of Hinnom" (2 Chron. xxxiii. 6,) where the most abominable idolatries were practiced; called also "Topheth" (2 Kings xxiii. 10.) from *toph* (a drum,) because that instrument was used there to drown the cries of victims. Hinnom or Topheth thus became a fit emblem of hell. Hades, sometimes means the grave, or general receptacle of the dead; sometimes the place of punishment; and sometimes that condition which follows after death, that condition in which spirit and body are separate—a condition only temporary, for Jesus at the last day is to bring it to a termination. In Ps. ix. 17; Matt. xxiii. 33; Mark ix. 43-48; 2 Pet. ii. 4, the word *hell* evidently denotes the place of the future and everlasting misery of the ungodly.

Heli, the father of Joseph, the husband of the Virgin Mary (Luke iii. 23;) maintained by Hervey, the latest investigator of the genealogy of Christ, to have been the real brother of Jacob the father of the Virgin herself.

HEROD

Hem of Garment. (Heb. *tsitith*.) The importance which the later Jews, especially the Pharisees (Matt. xxiii. 5,) attached to the hem or fringe of their garments was founded upon the regulation in Num. xv. 38, 39, which gave a symbolical meaning to it.

Herod. It seems certain that they were of Idumaeen descent. But though aliens by race, the Herods were Jews in faith.—I. **HEROD THE GREAT** was the second son of Antipater, who was appointed procurator of Judaea by Julius Caesar, B. C. 47. Herod was appointed by the senate king of Judaea to the exclusion of the Hasmonaeen line. The temple he rebuilt with scrupulous care. The restoration was begun B. C. 20, and the temple itself was completed in a year and a half. But fresh additions were constantly made in succeeding years. II. **HEROD ANTIPAS** was the son of Herod the Great. His father appointed him "tetrarch of Galilee and Peraea" (Matt. xiv. 1; Luke iii. 19, ix. 7; Acts xiii. 1. Cf. Luke iii. 1.) He first married a daughter of Aretas, "king of Arabia Petraea," but after some time he made overtures of marriage to Herodias, the wife of his half-brother Herod-Philip (Matt. xiv. 4 ff.; Mark vi. 17 ff.; Luke iii. 19.) The ambition of Herodias proved the cause of her husband's ruin. She urged him to go to Rome to gain the title of king (cf. Mark vi. 14;) but he was opposed at the court of Caligula by the emissaries of Agrippa, and condemned to perpetual banishment at Lugdunum, A. D. 39. III. **HEROD PHILIP I.** (Philip, Mark vi. 17) was the son of Herod the Great, and must be distinguished from the tetrarch Philip. He married Herodias, the sister of Agrippa I., by whom he had a daughter Salome (Matt. xiv. 3; Mark vi. 17; Luke iii. 19.)—IV. **HEROD PHILIP II.** was the son of Herod the Great. He received as his own government Batanea, Trachonitis, Auranitis (Gaulonitis,) and some parts about Jamnia with the title of tetrarch (Luke iii. 1.) He built Caesarea (Matt. xvi. 13; Mark viii. 27,) and raised Bethsaida to the rank of a city under the title of Julius, and died there A. D. 34. He married Salome, the daughter of Herod Philip I. and Herodias.—V. **HEROD AGRIPPA I.** was the son of Aristobulus and Berenice, and grandson of Herod the Great. He was brought up at Rome, and after a life of various vicissitudes, was thrown into prison by Tiberius, where he remained till the accession of Caius (Caligula) A. D. 37. The new emperor gave him the governments formerly held by the tetrarchs Philip and Lysanias, and other marks of favor (Acts xii. 1.) Unlike his predecessors, Agrippa was a strict observer of the law, and he sought with success the favor of the Jews. It is probable that it was with this view he put to death James the son of Zebedee, and further imprisoned Peter (Acts xii. 1. ff.) In the fourth year of his reign over the whole of Judaea (A. D. 44) Agrippa attended some games at Caesarea, held in honor of the emperor. When he appeared in the theatre (Acts xii. 21) his flatterers saluted him as a god; and suddenly he was seized with terrible pains, and being carried from the theatre to the palace died after five days' agony.—VI. **HEROD AGRIPPA II.** was the son of Herod Agrippa I. and Cypros, a grand-niece of Herod the Great. A. D. 44 he was at Rome. The Emperor gave him, A. D. 50, the kingdom of Chalcis, which had belonged to his uncle; and then transferred him (A. D. 52) to the tetrarchies for-

ILLYRICUM

merly held by Philip and Lysanias with the title of king (Acts xxv. 13.) He died in the third year of Trajan (A. D. 100. Acts xxv. 23, xxvi. 27, 28.)

Herodians. (Matt. xxii. 16.) A Jewish sect or party, originating probably in a political partiality towards the Roman emperor and Herod his deputy.

Herodias, daughter of Aristobulus, one of the sons of Mariamne and Herod the Great, and consequently sister of Agrippa I. She first married Herod Philip I.; then she eloped from him to marry Herod Antipas, her step-uncle, who had been long married to, and was still living with, the daughter of Aeneas or Aretas, king of Arabia. Aretas made war upon Herod for the injury done to his daughter, and routed him with the loss of his whole army. The head of John the Baptist was granted to the request of Herodias (Matt. xiv. 8-11; Mark vi. 24-28.) According to Josephus the execution took place in a fortress called Machaerus, looking down upon the Dead Sea from the south. She accompanied Antipas into exile to Lugdunum.

Hosanna ("save, we pray,") the cry of the multitudes as they thronged in our Lord's triumphal procession into Jerusalem (Matt. xxi. 9, 15; Mar. xi. 9, 10; John xii. 13.)

Hospitality. Most Bedawees will suffer almost any injury to themselves or their families rather than allow their guests to be ill-treated while under their protection. The Oriental respect for the covenant of bread and salt, or salt alone, certainly sprang from the high regard in which hospitality was held.

Hour. The early Jews appear to have divided the day into *four* parts (Neh. ix. 3,) and the night into three watches (Judg. vii. 19,) and even in the N. T. we find a trace of this division in Matt. xx. 1-5. The Greeks adopted the division of the day into 12 hours from the Babylonians. It was known to the Egyptians at a very early period. They had 12 hours of the day and of the night. There are two kinds of hours, viz. (1.) the astronomical or equinoctial hour, *i. e.*, the 24th part of a civil day, and (2.) the natural hour, *i. e.*, the 12th part of the natural day, or of the time between sunrise and sunset. These are the hours meant in the N. T., Josephus, and the Rabbis (John xi. 9. &c.) and it must be remembered that they perpetually vary in length, so as to be very different at different times of the year. For the purpose of prayer the old division of the day into 4 portions was continued in the Temple service, as we see from Acts ii. 15, iii. 1, x. 9.

Iconium. (Acts xiii. 51.) A city of ancient Lycaonia, in Asia Minor, at the foot of Mount Taurus, now called Conia, or Cogni, the capital of Caramania. It was visited by Paul and Barnabas, who preached the gospel there, and were so persecuted in consequence of it as to be obliged to leave the place. (Acts xiv. 1-6.)

Illyricum. (Rom. xv. 19.) A province north-west of Macedonia, lying along the Adriatic Sea, having Italy and Germany on the north, and Macedonia on the east. Its southern portion was the Dalmatia which Titus visited. (2 Tim. iv. 10.)

JAMES

Immanuel. (Isa. vii. 14.) A Hebrew word signifying "God with us," and used as one of the distinctive titles of the Messiah.

Incense. The incense employed in the service of the tabernacle was compounded of the perfumes stacte, onycha, galbanum, and pure frankincense. All incense which was not made of these ingredients was forbidden to be offered (Ex. xxx. 9.) In the ordinary daily service one maneh was used, half in the morning and half in the evening. Allowing then one maneh of incense for each day of the solar year, the three manehs which remained were again pounded, and used by the high priest on the day of atonement (Lev. xvi. 12.) Aaron, as high priest, was originally appointed to offer incense, but in the daily service of the second temple the office devolved upon the inferior priests, from among whom one was chosen by lot (Luke i. 9,) each morning and evening. The officiating priest appointed another, whose office it was to take the fire from the brazen altar. The times of offering incense were specified in the instructions first given to Moses (Ex. xxx. 7-8.) When the priest entered the Holy place with the incense, all the people were removed from the temple, and from between the porch and the altar (cf. Luke i. 10.) Profound silence was observed among the congregation who were praying without (cf. Rev. viii. 1,) and at a signal from the perfect the priest cast the incense on the fire, and bowing reverently towards the Holy of Holies retired slowly backwards, not prolonging his prayer that he might not alarm the congregation, or cause them to fear that he had been struck dead for offering unworthily (Lev. xvi. 13; Luke i. 21.) Looking upon incense in connection with the other ceremonial observances of the Mosaic ritual, it would rather seem to be symbolical, not of prayer itself, but of that which makes prayer acceptable, the intercession of Christ. In Rev. viii. 3, 4, the incense is spoken of as something distinct from, though offered with the prayers of all the saints (cf. Luke i. 10;) and in Rev. v. 8 it is the golden vials, and not the odors or incense, which are said to be the prayers of saints.

Inn. (Luke x. 34.) In the earliest ages, an inn was nothing more than the well or other convenient place where the company of travelers and their weary beasts reposed for rest and refreshment. At a later period it was the caravansary, a very comfortless, temporary inclosure, without rooms or doors. Afterwards the inns became what the caravansaries of Persia are at the present day,—a place where travelers may buy lodging, food and fuel. This was perhaps such an inn as accommodated the poor wounded man, in the beautiful story of the good Samaritan, for the kind Samaritan paid for the reception of the wounded traveler, and also pledged himself to defray all necessary expenses.

Ituraea, a small province on the north-western border of Palestine, lying along the base of Mount Hermon, only mentioned in Luke iii. 1.

Jairus. A ruler of a synagogue, probably in some town near the western shore of the sea of Galilee (Matt. ix. 18; Mark v. 22; Luke viii. 41.)

James. 1. (Matt. iv. 21.) A son of Zebedee and Salome, and brother of John the Evangelist. His early occupation was that of a fisherman. Along with John and Peter, he witnessed the transfiguration, was present at the resuscitation of the daughter of Jairus, and

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was in the garden during the hours of our Lord's agony. James possessed no little energy of character, was firm, decided and uncompromising, and because (in all likelihood) of his prominence and zeal in the new cause, he was put to death by Herod, A. D. 42-44. (Acts xii. 2 ;) thus was fulfilled the prediction of our Saviour concerning him. "And ye shall be betrayed both by parents and brethren, and kinsfolks and friends; and some of you shall they cause to be put to death." (Luke xxi. 19.) The earliest martyr among the apostles fell a victim to Jewish ferocity. To distinguish him from the following apostle, he is often named, James "the Elder." 2. (Mark xv. 40.) A son of Cleophas (or Alpheus,) and Mary, called (either in reference to his years or stature ;) James the Less. This James is probably intended in Gal. i. 19, by the "Lord's brother." (See also Matt. xiii. 55; Mark vi. 3.) That he was first cousin to our Saviour in the flesh we know, for his mother was sister to Christ's mother; (John xix. 25 ;) and the term brother was often applied to near kindred. (Gen. xiii. 8; 2 Sam. i. 26; Acts vii. 25, 26; ix. 17.) James the Less is mentioned with peculiar distinction, Acts xii. 17; xv. 13; xxi. 18; 1 Cor. xv. 7; Gal. i. 19, and ii. 9, 12. He resided at Jerusalem, during the labors of the apostles, and was present at the apostolic council at Jerusalem, where he seems to have presided, as he was the last to give his judgment, in which all the other members of the council acquiesced. (Acts xv. 13-19.) He was put to death in the year 62.

Jeremy, the prophet Jeremiah (Matt. ii. 17, xvii. 9.)

Jeremias. The Greek form of the name of Jeremiah the prophet (Eccles. xlix. 6; 2 Macc. xv. 14; Matt. xvi. 14.)

Jericho, a city of considerable importance, situated in a plain traversed by the Jordan, and exactly over against where that river was crossed by the Israelites under Joshua (Josh. iii. 16.) Jericho is first mentioned as the city to which the two spies were sent by Joshua from Shittim.

Jesus. (Matt. i. 21.) This term in its original signification, imports the office of a saviour, or one sent to save; and some suppose that the full meaning is, *Jehovah saves*. It occurs only in the New Testament, and though it is not exclusively applied to Christ, it should be, for in Acts vii. 45, and Heb. iv. 8, *Joshua* and not *Jesus*, is the proper rendering for the sake of distinction. Joshua and Jesus have as words the same meaning. About the 4000th year of the world, according to the common chronology, "when the fullness of time was come," the angel Gabriel was sent by God to intimate to a young virgin, named Mary, that she was to be the honored mother of the Messiah. Mary had previously been betrothed to a carpenter, named Joseph, both of them being descended from the royal house of David. As soon as Joseph observed the pregnancy of his betrothed wife, he formed a resolution to divorce her privately; but being apprised by an angel of the real circumstances, he unhesitatingly took her home, refraining however, from living with her as her husband till after the Saviour's birth. Bethlehem being the place where, according to ancient prophecy, Jesus was to be born, Divine Providence so ordered it that a decree was issued by Augustus Caesar, the

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Roman emperor, for the taxing or enrollment of the inhabitants of Palestine ; on which account Joseph and Mary had to leave Nazareth, the place of their abode, and to repair to Bethlehem, the "city of David," there to be enrolled. There, and in a stable, "because there was no room for them in the inn," (see INN,) Jesus was born and being wrapped in swaddling clothes, was laid in the manger. On the same night his birth was announced by an angel to a company of shepherds, while watching their flocks on the plains of Bethlehem. This announcement was succeeded by a glorious hymn, sang by a numerous company of angels. On the disappearance of the angelic host, the shepherds hastened to Bethlehem, found the new-born Saviour in the humble circumstances which the angel had mentioned, and returned glorifying God, and publishing the wonderful things they had seen and heard. In conformity to the Mosaic law, he was circumcised on the eighth day from his birth, and was named Jesus, as the angel had directed. About thirty-three days after this, he was presented in the temple at Jerusalem, where the aged saints, Simeon and Anna, joyfully acknowledged him as the Messiah. Joseph and Mary, after the performance of these religious duties, went home to Nazareth. (Matt. i. ; Luke i. ; ii. 1-39.) After a short stay there they returned to Bethlehem. While they were here, certain Magi, or wise men from the East, directed by a miraculous star, came to Jerusalem inquiring where the King of the Jews was born. The Jewish sanhedrim, being summoned together by Herod to consult on the matter, declared that according to an ancient prophecy, Bethlehem was to be the place of the Messiah's birth. (Micah. v. 2.) Hastening thither, the wise men, directed by the star, soon found the child Jesus ; and after worshiping him with joyful hearts, and presenting to him costly gifts, they returned to their own country by another way, having been divinely warned not to inform Herod where the child was. Enraged on learning that the wise men had returned home without letting him know any thing about the child, Herod ordered all the children under two years of age in Bethlehem and its neighborhood to be put to death ; in the confident hope that Jesus would be killed among them, (see HEROD ;) but an angel having previously warned Joseph to carry the child with his mother into Egypt, Herod's intention of murdering him was defeated. The following elaborate table, from Robinson's "Harmony," presents in a condensed form the various events of our Saviour's life, with the place and period of their occurrence :—

PART I.

Events connected with the Birth and Childhood of our Lord.

TIME: *About thirteen and-a-half years.*

An Angel appears to Zacharias—*Jerusalem.*

An Angel appears to Mary—*Nazareth.*
Mary visits Elizabeth—*Yutta.*

Birth of John the Baptist—*Yutta.*

An Angel appears to Joseph—*Nazareth.*

The Birth of Jesus—*Bethlehem.*

An Angel appears to the Shepherds—*Near Bethlehem.*

The circumcision of Jesus, and his presentation in the Temple—*Bethlehem ; Jerusalem.*

The Magi—*Jerusalem ; Bethlehem.*

The flight into Egypt. Herod's cruelty.

The return—*Bethlehem ; Nazareth.*

At twelve years of age Jesus goes to the Passover—*Jerusalem.*

PART II.

Announcement and Introduction of our Lord's Public Ministry.

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TIME: *About one year.*
 The Ministry of John the Baptist—
The Desert; The Jordan.
 The Baptism of Jesus—*The Jordan.*
 The Temptation—*Desert of Judea.*
 Preface to John's Gospel.
 Testimony of John the Baptist to Jesus
 —*Bethany beyond Jordan.*
 Jesus gains Disciples—*The Jordan;*
Galilee.
 The Marriage at Cana of Galilee.

PART III.

*Our Lord's First Passover, and the
 subsequent transactions until the
 Second.*

TIME: *One year.*
 At the Passover Jesus drives the Traders out of the Temple—*Jerusalem.*
 Our Lord's discourse with Nicodemus—
Jerusalem.
 Jesus remains in Judea and baptizes.
 Further testimony of John the Baptist.
 Jesus departs into Galilee after John's imprisonment.
 Our Lord's discourse with the Samaritan woman. Many of the Samaritans believe on him—*Shechem or Neapolis.*
 Jesus teaches publicly in Galilee.
 Jesus again at Cana, where he heals the son of a nobleman lying ill at Capernaum—*Cana of Galilee.*
 Jesus at Nazareth; he is there rejected, and fixes his abode at Capernaum.
 The call of Simon Peter and Andrew, and of James and John, with the miraculous draught of fishes—*Near Capernaum.*
 The healing of a Demoniac in the Synagogue—*Capernaum.*
 The healing of Peter's wife's mother, and many others—*Capernaum.*
 Jesus with his Disciples goes from Capernaum throughout Galilee.
 The healing of a Leper—*Galilee.*
 The healing of a Paralytic—*Capernaum.*
 The call of Matthew—*Capernaum.*

PART IV.

*Our Lord's Second Passover, and the
 subsequent transactions until the
 Third.*

TIME: *One year.*
 The pool of Bethesda; the healing of the infirm man; and our Lord's subsequent discourse—*Jerusalem.*
 The Disciples pluck ears of grain on the Sabbath—*On the way to Galilee.*
 The healing of the withered hand on the Sabbath—*Galilee.*
 Jesus arrives at the Sea of Tiberias, and is followed by multitudes—*Lake of Galilee.*
 Jesus withdraws to the Mountain, and chooses the Twelve; the multitudes

follow him—*Near Capernaum.*
 The Sermon on the Mount—*Near Capernaum.*
 The healing of the Centurion's servant—
Capernaum.
 The raising of the Widow's son—*Nain.*
 John the Baptist in prison sends Disciples to Jesus—*Galilee; Capernaum?*
 Reflections of Jesus on appealing to his mighty Works—*Capernaum?*
 While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner—*Capernaum?*
 Jesus, with the Twelve, makes a second circuit in Galilee.
 The healing of a Demoniac. The Scribes and Pharisees blaspheme—
Galilee.
 The Scribes and Pharisees seek a sign.
 Our Lord's reflections—*Galilee.*
 The true Disciples of Christ his nearest relatives—*Galilee.*
 At a Pharisee's table, Jesus denounces woes against the Pharisees and others—
Galilee.
 Jesus discourses to his Disciples and the multitude—*Galilee.*
 The slaughter of certain Galileans.
 Parable of the barren Fig-tree—
Galilee.
 Parable of the Sower—*Lake of Galilee;*
Near Capernaum?
 Parable of the Tares. Other Parables—
Near Capernaum?
 Jesus directs to cross the Lake. Incidents. The tempest stilled—*Lake of Galilee.*
 The two Demoniacs of Gadara—*S. E. coast of the Lake of Galilee.*
 Levi's Feast—*Capernaum.*
 The raising of Jairus' daughter. The woman with the bloody flux—*Capernaum.*
 Two Blind Men healed, and a Dumb Spirit cast out—*Capernaum?*
 Jesus again at Nazareth, and again rejected.
 A third circuit in Galilee. The Twelve instructed and sent forth—*Galilee.*
 Herod holds Jesus to be John the Baptist, whom he had just before beheaded—*Galilee? Perea.*
 The Twelve return, and Jesus retires with them across the Lake. Five thousand are fed—*Capernaum? N. E. coast of the Lake of Galilee.*
 Jesus walks upon the water—*Lake of Galilee; Gennesaret.*
 Our Lord's discourse to the multitude in the Synagogue—*At Capernaum.*

PART V.

From our Lord's Third Passover until his final departure from Galilee at the festival of Tabernacles.

TIME: *Six months.*

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Our Lord justifies his disciples for eating with unwaashed hands.—*Pharisaic Traditions—Capernaum.*

The daughter of a Syrophenician woman is healed.—*Region of Tyre and Sidon.*

A deaf and dumb man healed; also many others. Four thousand are fed.—*The Decapolis.*

The Pharisees and Sadducees again require a sign.—*Near Magdala.*

The Disciples cautioned against the leaven of the Pharisees, &c.—*N. E. coast of the Lake of Galilee.*

A blind man healed.—*Bethsaida (Julias).*

Peter and the rest again profess their faith in Christ.—*Region of Caesarea Philippi.*

Our Lord foretells his own death and resurrection, and the trials of his followers.—*Region of Caesarea Philippi.*

The Transfiguration. Our Lord's subsequent discourse with the three Disciples.—*Region of Caesarea Philippi.*

The healing of a Demoniac, whom the Disciples could not heal.—*Region of Caesarea Philippi.*

Jesus again foretells his own death and resurrection.—*Galilee.*

The Tribute-money miraculously provided.—*Capernaum.*

The Disciples contend who should be greatest. Jesus exhorts to humility, forbearance, and brotherly love.—*Capernaum.*

The Seventy instructed and sent out.—*Capernaum.*

Jesus goes up to the Festival of Tabernacles. His final departure from Galilee. Incidents in Samaria.

Ten Lepers cleansed.—*Samaria.*

PART VI.

The Festival of Tabernacles, and the subsequent transactions until our Lord's arrival at Bethany, six days before the Fourth Passover.

TIME: Six months less one week.

Jesus at the Festival of Tabernacles. His public teaching.—*Jerusalem.*

The Woman taken in Adultery.—*Jerusalem.*

Further public teaching of our Lord. He reproves the unbelieving Jews, and escapes from their hands.—*Jerusalem.*

A Lawyer instructed. Love to our neighbor defined. Parable of the good Samaritan.—*Near Jerusalem.*

Jesus in the house of Martha and Mary.—*Bethany.*

The Disciples again taught how to pray.—*Near Jerusalem.*

The Seventy return.—*Jerusalem.*

A man born blind is healed on the Sab-

bath. Our Lord's subsequent discourses.—*Jerusalem.*

Jesus in Jerusalem at the Festival of Dedication. He retires beyond Jordan.—*Jerusalem; Bethany beyond Jordan.*

The raising of Lazarus.—*Bethany.*

The counsel of Caiaphas against Jesus. He retires from Jerusalem.—*Jerusalem; Ephraim.*

Jesus beyond Jordan is followed by multitudes. The healing of the infirm woman on the Sabbath.—*Valley of Jordan; Perea.*

Our Lord goes teaching and journeying towards Jerusalem. He is warned against Herod.—*Perea.*

Our Lord dines with a chief Pharisee on the Sabbath. Incidents.—*Perea.* What is required of true Disciples.—*Perea.*

Parable of the Lost Sheep, &c. Parable of the Prodigal Son.—*Perea.*

Parable of the Unjust Steward.—*Perea.* The Pharisees reproved. Parable of the Rich Man and Lazarus.—*Perea.*

Jesus inculcates forbearance, faith, humility.—*Perea.*

Christ's coming will be sudden.—*Perea.* Parables; The importunate Widow.

The Pharisee and Publican.—*Perea.*

Precepts respecting divorce.—*Perea.*

Jesus receives and blesses little Children.—*Perea.*

The rich Young Man. Parable of the Laborers in the Vineyard.—*Perea.*

Jesus a third time foretells his death and resurrection.—*Perea.*

James and John prefer their ambitious request.—*Perea.*

The healing of two blind men near Jericho.

The visit of Zaccheus. Parable of the ten Minas.—*Jericho.*

Jesus arrives at Bethany six days before the Passover.—*Bethany.*

PART VII.

Our Lord's Public Entry into Jerusalem, and the subsequent transactions before the Fourth Passover.

TIME: Five days.

Our Lord's public entry into Jerusalem.—*Bethany, Jerusalem.*

The barren Fig-tree. The cleansing of the Temple.—*Bethany, Jerusalem.*

The barren Fig-tree withers away.—*Between Bethany and Jerusalem.*

Christ's authority questioned. Parable of the two Sons.—*Jerusalem.*

Parable of the wicked Husbandmen.—*Jerusalem.*

Parable of the Marriage of the King's Son.—*Jerusalem.*

Insidious question of the Pharisees; Tribute to Caesar.—*Jerusalem.*

Insidious question of the Sadducees;

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The Resurrection—*Jerusalem*.
 A Lawyer questions Jesus. The two great Commandments—*Jerusalem*.
 How is Christ the Son of David?—*Jerusalem*.
 Warnings against the evil example of the Scribes and Pharisees—*Jerusalem*.
 Woes against the Scribes and Pharisees. Lamentation over Jerusalem—*Jerusalem*.
 The Widow's mite—*Jerusalem*.
 Certain Greeks desire to see Jesus—*Jerusalem*.
 Reflections upon the unbelief of the Jews—*Jerusalem*.
 Jesus, on taking leave of the Temple, foretells its destruction and the persecution of his Disciples—*Jerusalem*; *Mount of Olives*.
 The signs of Christ's coming to destroy Jerusalem, and put an end to the Jewish State and Dispensation—*Mount of Olives*.
 Transition to Christ's final coming at the Day of Judgment. Exhortation to watchfulness. Parables: The ten Virgins. The five Talents—*Mount of Olives*.
 Scenes of the Judgment Day—*Mount of Olives*.
 The Rulers conspire. The Supper at Bethany. Treachery of Judas—*Jerusalem*; *Bethany*.
 Preparation for the Passover—*Bethany*; *Jerusalem*.

PART VIII.

The Fourth Passover; our Lord's Passion; and the accompanying events until the end of the Jewish Sabbath.

TIME: *Two days.*

The Passover Meal. Contention among the Twelve—*Jerusalem*.
 Jesus washes the feet of his Disciples—*Jerusalem*.
 Jesus points out the Traitor. Judas withdraws—*Jerusalem*.
 Jesus foretells the fall of Peter, and the dispersion of the Twelve—*Jerusalem*.
 The Lord's Supper—*Jerusalem*.
 Jesus comforts his Disciples. The Holy Spirit promised—*Jerusalem*.
 Christ the true Vine. His Disciples hated by the world—*Jerusalem*.
 Persecution foretold. Further promise of the Holy Spirit. Prayer in the name of Christ—*Jerusalem*.
 Christ's last prayer with his Disciples—*Jerusalem*.
 The agony in Gethsemane—*Mount of Olives*.
 Jesus betrayed, and made prisoner—*Mount of Olives*.
 Jesus before Caiaphas. Peter thrice denies him—*Jerusalem*.
 Jesus before Caiaphas and the Sanhe-

drim. He declares himself to be the Christ; is condemned and mocked—*Jerusalem*.
 The Sanhedrim lead Jesus away to Pilate—*Jerusalem*.
 Jesus before Herod—*Jerusalem*.
 Pilate seeks to release Jesus. The Jews demand Barabbas—*Jerusalem*.
 Pilate delivers up Jesus to death. He is scourged and mocked—*Jerusalem*.
 Pilate again seeks to release Jesus—*Jerusalem*.
 Judas repents and hangs himself—*Jerusalem*.
 Jesus is led away to be crucified—*Jerusalem*.
 The Crucifixion—*Jerusalem*.
 The Jews mock at Jesus on the Cross. He commends his Mother to John—*Jerusalem*.
 Darkness prevails. Christ expires on the Cross—*Jerusalem*.
 The veil of the Temple rent, and graves opened. Judgment of the Centurion. The Women at the Cross—*Jerusalem*.
 The taking down from the Cross. The burial—*Jerusalem*.
 The Watch at the Sepulchre—*Jerusalem*.

PART IX.

Our Lord's Resurrection, his subsequent appearances, and his Ascension.

TIME: *Forty days.*

The Morning of the Resurrection—*Jerusalem*.
 Visit of the Women to the Sepulchre. Mary Magdalene returns—*Jerusalem*.
 Vision of Angels in the Sepulchre—*Jerusalem*.
 The Women return to the City. Jesus meets them—*Jerusalem*.
 Peter and John run to the Sepulchre—*Jerusalem*.
 Our Lord is seen by Mary Magdalene at the Sepulchre—*Jerusalem*.
 Report of the Watch—*Jerusalem*.
 Our Lord is seen of Peter. Then by two Disciples on the way to Emmaus—*Jerusalem*; *Emmaus*.
 Jesus appears in the midst of the Apostles, Thomas being absent—*Jerusalem*.
 Jesus appears in the midst of the Apostles, Thomas being present—*Jerusalem*.
 The Apostles go away into Galilee. Jesus shows himself to seven of them at the Sea of Tiberias—*Galilee*.
 Jesus meets the Apostles and above five hundred Brethren on a Mountain in Galilee—*Galilee*.
 Our Lord is seen of James; then of all the Apostles—*Jerusalem*.
 The Ascension—*Bethany*.

JOHN

Joanna, the name of a woman, occurring twice in Luke (viii. 3, xiv. 10,) but evidently denoting the same person. In the first passage she is expressly stated to have been "wife of Chusa, steward of Herod," that is, Antipas, tetrarch of Galilee.

John. One of the high-priest's family, who, with Annas and Caiaphas, sat in judgment upon the Apostles Peter and John (Acts iv. 6.) The Hebrew name of the Evangelist Mark (Acts xii. 12, 25, xiii. 5, 13, xv. 37.)

John the Apostle, was the son of Zebedee and Salome, and was probably born at Bethsaida, and was a companion of Peter, Andrew, and Philip, who were all of Bethsaida. (Matt. iv. 18, 21.) His parents were probably in comfortable circumstances. (Mark i. 20; John xix. 27.) He was an adherent, and, as some think, a cousin of John the Baptist; and when Christ came, he readily followed him, it is supposed that John abode at Jerusalem, and took care of the mother of Jesus until her decease, as that was the last request of his Lord and Master. After the death of the Apostle Paul, John preached in Asia Minor; and was banished to Patmos, in the Ægean Sea, where he wrote the Revelation. (Rev. i. 9.) He returned from his exile, labored in the gospel at Ephesus, and died at the age ninety, in the reign of Trajan. John was, in many respects, the most interesting of the apostles in his personal character. Among the earliest disciples of the Lord, he was distinguished not only by marks of the peculiar regard and confidence of his Master, but by a bold and unwavering attachment to his cause. Antiquity attributes to him great loveliness of temper and high personal attractions; traits of character which, connected with his youth, his relationship to the Redeemer, and his constancy of affection, may well account for his being so much beloved. It is supposed by some that he had some prominent defects of natural character, and especially that he was inclined to harshness and selfishness. (Mark ix. 38; x. 35; Luke ix. 54; comp. Matt. xx. 20.) We know that those sublime qualities of love, meekness, and humility, which afterwards distinguished him, were the fruits of the Spirit, by which he was regenerated and sanctified, and made peculiarly dear to the Redeemer. (John xiii. 23; xix. 26; xx. 2; xxi. 7.) His character is finely contrasted with that of his bold and forward associate Peter; for while he who was counted a rock shrunk away from his post and denied his Master, the amiable John was firm and undaunted; nor did he forsake his Lord, even at the cross, but stood by him, and amid all the violence and dismay of that dreadful hour, received his last message, and bore witness to the minutest event that occurred. After the resurrection, John was first, with Peter, in announcing the gospel.

John, (surnamed or called also **MARK**, Acts xii. 12,) was a nephew or, some think, a cousin of Barnabas (Col. iv. 10,) and is often mentioned as the companion of the apostles. (Acts xii. 25; xv. 39; 2 Tim. iv. 11; Philem. 24.) His mother was the Mary at whose house the apostles and first Christians usually met. (Acts xii. 12-16.)

The same name—*Marrus*—is applied (1 Pet. v. 13,) to an individual who is called by that apostle *his son* (in the Lord.) It is doubtful by which of these persons the gospel (by Mark) was written, if

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indeed, it was written by either. Many modern critics of deserved celebrity consider all these passages as relating to one and the same individual, and that to be the evangelist Mark.

Jonan, son of Eliakim, in the genealogy of Christ (Luke iii. 30.)

Jonas. The prophet Jonah (2 Esd. i. 39; Tob. xix. 4, 8; Matt. xii. 39, 40, 41, xvi. 4; John xxi. 15-17.)

Josephat—Jehosaphat king of Judah (Matt. i. 8.)

Jose, son of Eliezer, in the genealogy of Jesus Christ (Luke iii. 29.)

Joseph. Son of Heli, and the reputed father of Jesus Christ. The public registers contained his name under the reckoning of the house of David (John i. 45; Luke iii. 23; Matt. i. 20; Luke ii. 4.) He lived at Nazareth in Galilee. He espoused Mary, the daughter and heir of his uncle Jacob, and before he took her home as his wife received the angelic communication recorded in Matt. i. 20. It must have been within a very short time of his taking her to his home, that the decree went forth from Augustus Caesar which obliged him to leave Nazareth with his wife and go to Bethlehem. He was there with Mary and her first-born, when the shepherds came to see the babe in the manger, and he went with them to the temple to present the infant according to the law, and there heard the prophetic words of Simeon, as he held him in his arms. When the wise men from the east came to Bethlehem to worship Christ, Joseph was there; and he went down to Egypt with them by night, when warned by an angel of the danger which threatened them; and on a second message he returned with them to the land of Israel, intending to reside at Bethlehem the city of David; but being afraid of Archelaus he took up his abode, as before his marriage, at Nazareth, where he carried on his trade as a carpenter. When Jesus was 12 years old Joseph and Mary took him with them to keep the Passover at Jerusalem, and when they returned to Nazareth he continued to act as a father to the child Jesus, and was reputed to be so indeed. But here our knowledge of Joseph ends. That he died before our Lord's crucifixion, is indeed tolerably certain. John xix. 27, and perhaps Mark vi. 8, may imply that he was then dead. But where, when, or how he died, we know not.

Joseph of Arimathaea, a rich and pious Israelite who buried the body of our Lord. He is distinguished by the addition of his birthplace Arimathaea. Joseph is denominated by Mark (xv. 43.) an honorable counsellor, by which we are probably to understand that he was a member of the Great Council, or Sanhedrim. He is further characterized as "a good man and a just" (Luke xxiii. 50,) one of those who, bearing in their hearts the words of the old prophets, were waiting for the kingdom of God (Mark xv. 43; Luke ii. 25, 38, xxiii. 51.) We are expressly told that he did not "consent to the counsel and deed" of his colleagues in conspiring to bring about the death of Jesus; but he seems to have lacked the courage to protest against their judgment. There is a tradition that he was one of the seventy disciples. Another, whether authentic or not, deserves to be mentioned, that Joseph being sent to Great Britain by the Apostle St. Philip, about the year 63, and settled with his brother disciples at Glastonbury.

JUDAS ISCARIOT

Joses. 1. Son of Eliezer, in the genealogy of Christ (Luke iii. 29.)
2. One of the Lord's brethren (Matt. xiii. 55; Mark vi. 3.)

Juda. 1. Son of Joseph in the genealogy of Christ (Luke iii. 30.)
2. Son of Joanna, or Hananiah (Luke iii. 26.) He seems to be certainly the same person as Abiud in Matt. i. 13. 3. One of the Lord's brethren, enumerated in Mark vi. 3. 4. The patriarch Judah (Luke iii. 33; Heb. vii. 14; Rev. v. 5, vii. 5.)

Judaea, or Judea, a territorial division which succeeded to the overthrow of the ancient landmarks of the tribes of Israel and Judah in their respective captivities. The word first occurs Dan. v. 13 (A. V. "Jewry,") and the first mention of the "province of Judaea" is in the book of Ezra (v, 8;) it is alluded to in Neh. xi. 3 (Hebr. and A. V. "Judah,") and was the result of the division of the Persian empire mentioned by Herodotus (iii. 89-97.) under Darius (comp. Esth. viii. 9; Dan. vi. 1.) (*Ant.* xi. 5, §7.) The term Judaea was sometimes extended to the whole country of the Canaanites, its ancient inhabitants (Joseph. *Ant.* i. 6, §2;) and even in the Gospels we seem to read of the coasts of Judaea "beyond Jordan" (Matt. xix. 1; Mark x. 1.) With Ptolemy and Dion Cassius, Judaea is synonymous with Palestine-Syria. Judaea was, in strict language, the name of the third district, west of the Jordan, and south of Samaria. Its general breadth was from the Jordan to Joppa. It was made a portion of the Roman province of Syria upon the deposition of Archelaus, the ethnarch of Judea in A. D. 6, and was governed by a procurator, who was subject to the governor of Syria.

Judas, the Greek form of the Hebrew name JUDAH, occurring in the LXX. and N. T. The patriarch JUDAH (Matt. i. 2, 3.) A man residing in Damascus, in "the street that is called Straight," in whose house Saul of Tarsus lodged after his miraculous conversion (Acts ix. 11.)

Judas Iscariot. He is sometimes called "the son of Simon" (John vi. 71, viii. 2, 26,) but more commonly Iscariot (Matt. x. 4; Mark iii. 19; Luke vi. 16, &c.) He was drawn, by the preaching of the Baptist, or his own Messianic hopes, or the "gracious words" of the new Teacher, to leave his former life, and to obey the call of the Prophet of Nazareth. The choice was not made, we must remember, without a provision of its issue (John vi. 64.) The rules to which the Twelve were subject in their first journey (Matt. x. 9, 10) sheltered him from the temptation that would have been most dangerous to him. The new form of life, of which we find the first traces in Luke viii. 3, brought that temptation with it. As the Twelve traveled hither and thither with their Master, receiving money and other offerings, and redistributing what they received to the poor, it became necessary that some one should act as the steward and almoner, and this fell to Judas (John xii. 6, xiii. 29.) During the days that intervened between the supper at Bethany and the Paschal or quasi-Paschal gathering, he appeared to have concealed his treachery. At the last Supper he is present, looking forward to the consummation of his guilt as drawing nearer every hour. Then come the sorrowful words which showed him that his design was known. "One of you

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shall betray me" (John xiii. 27.) There came back on him the recollection of the sinless righteousness of the Master he had wronged (Matt. xxvii. 3.) He repented, and his guilt and all that had tempted him to it became hateful. He hurled the money, which the priests refused to take, into the sanctuary where they were assembled. He is "the son of perdition" (John xvii. 12.) "He departed and went and hanged himself" (Matt. xxvii. 5.)

Judas, the Lord's brother. Among the brethren of our Lord mentioned by the people of Nazareth (Matt. xiii. 55; Mark vi. 3) occurs a "Judas," who has been sometimes identified with the Apostle of the same name. It has been considered with more probability that he was the writer of the epistle which bears the name of "Jude the brother of James."

Jude, or Judas, Lebbeus and Thaddeus (A. V. "Judas the brother of James,") one of the Twelve Apostles; a member, together with his namesake "Ischriot," James the son of Alphaeus, and Simon Zelotes, of the last of the three sections of the Apostolic body. The name Judas only, without any distinguishing mark, occurs in the lists given by St. Luke vi. 16; Acts i. 13; and in John xiv. 22 (where we find "Judas not Ischriot" among the Apostles,) but the Apostle has been generally identified with "Lebbeus whose surname was Thaddeus" (Matt. x. 3; Mark iii. 18.) We prefer to follow nearly all the most eminent critical authorities, and render the words "Judas the son of James." The name of Jude only occurs once in the Gospel narrative (John xiv. 22.) Nothing is certainly known of the later history of the Apostle.

Lamp. The use of lamps fed with oil in marriage processions is alluded to in the parable of the ten virgins (Matt. xxv. 1.) Modern Egyptian lamps consist of small glass vessels with a tube at the bottom containing a cotton-wick twisted around a piece of straw. For night-traveling, a lantern composed of waxed cloth over a sort of cylinder of wire-rings, and a top and bottom of perforated copper.

Lazarus. An abbreviated form of the old Hebrew Eleazar. Lazarus of Bethany, the brother of Martha and Mary, (John xi. 1.) All that we know of him is derived from the Gospel of St. John.

Leaven. The ordinary leaven consists of a lump of old dough in a high state of fermentation, which was inserted into the mass of dough prepared for baking. The use of leaven was strictly forbidden in all offerings made to the Lord by fire. It is in reference to these prohibitions that Amos (iv. 5) ironically bids the Jews of his day to "offer a sacrifice of thanksgiving *with leaven*." In other instances, where the offering was to be consumed by the priests, and not on the altar, leaven might be used. Various ideas were associated with the prohibition of leaven in the instances above quoted. But the most prominent idea, and the one which applies equally to all the cases of prohibition, is connected with the *corruption* which leaven itself had undergone, and which it communicated to bread in the process of fermentation.

Legion, the chief sub-division of the Roman army, containing about 6000 infantry, with a contingent of cavalry. The term does not occur in the Bible in its primary sense, but appears to have been

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adopted in order to express any large number, with the accessory ideas of order and subordination (Matt. xxvi. 53 ; Mark v. 9.)

Levi. Son of Melchi, one of the near ancestors of our Lord, in fact the great-grandfather of Joseph (Luke iii. 24.)

Locust, a well-known insect, which commits terrible ravages on vegetation in the countries which it visits. In the Bible there are frequent allusions to locusts. Locusts appear in great numbers, and sometimes obscure the sun (Ex. x. 15 ; Jer. xli. 23 ; Judg. vi. 5, vii. 12 ; Joel ii. 10 ; Nah. iii. 15) Their voracity is alluded to in Ex. x. 12, 15 ; Joel i. 4, 7, 12, and ii. 3 ; Deut. xxviii. 38 ; Ps. lxxviii. 46, cv. 34 ; Is. xxxiii. 4. They are compared to horses (Joel ii. 4 ; Rev. ix. 7.) They make a fearful noise in their flight (Joel ii. 5 ; Rev. ix. 9.) They have no king (Prov. xxx. 27.) Their irresistible progress is referred to in Joel ii. 8. 9. They enter dwellings, and devour even the woodwork of houses (Ex. x. 6 ; Joel ii. 9, 10.) They do not fly in the night (Nah. iii. 17.) The sea destroys the greater number (Ex. x. 19 ; Joel ii. 20.) Their dead bodies taint the air (Joel ii. 20.) They are used as food (Lev. xi. 21, 22 ; Matt. iii. 4 ; Mark i. 6.) There are different ways of preparing locusts for food ; sometimes they are ground and pounded, and then mixed with flour and water and made into cakes, or they are salted and then eaten ; sometimes smoked ; boiled or roasted ; stewed, or fried in butter.

Lord's Supper. (1 Cor. xi. 20.) The night preceeding his crucifixion, the Lord Jesus, after eating the paschal supper with his disciples, presented each of them with a portion of broken bread, and a portion of the fruit of the vine ; and declared to them that as often as they should eat of that bread and drink of that cup in remembrance of him, they would show forth or illustrate his death, and their faith in its atoning efficacy, till he should come. The great majority of Christians hold this ordinance to be binding on the church till the end of the world ; and that it is the privilege and duty of all the disciples of Christ to observe it. This ordinance is sublime in its very simplicity ; its object of commemoration is the Lord's death—the great sacrifice of peace and propitiation—the event which is the basis of faith on earth, and the theme of praise and rejoicing in heaven.

Luke. The name Luke is an abbreviated form of Lucanus or Lucilius. It is not to be confounded with Lucius (Acts xiii. 1 ; Rom. xvi. 21,) which belongs to a different person. The name Luke occurs three times in the New Testament (Col. iv. 14 ; 2 Tim. iv. 11 ; Philem. 24,) and probably in all three, the third evangelist is the person spoken of. He was born at Antioch, in Syria (Eusebius, *Hist.* iii. 4.) He was taught the science of medicine. He was not born a Jew, for he is not reckoned among them "of the circumcision" by St. Paul (comp. Col. iv. 11 with ver. 14.) The date of his conversation is uncertain. The first ray of historical light falls on the Evangelist when he joins St. Paul at Troas, and shares his journey into Macedonia, Acts xvi. 9. On the third journey Luke is again of the company (Acts xx. 5.) He appears in the company of Paul in the memorable journey to Rome (Acts xxvii. 1.) He remained at his side during his first imprisonment (Col. iv. 14 ; Philem. 24 ;) and if it

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is to be supposed that the Second Epistle to Timothy was written during the second imprisonment, then the testimony of that Epistle (iv. 11) shows that he continued faithful to the Apostle to the end.

Lystra has two points of extreme interest in connection respectively with St. Paul's first and second missionary journeys—(1) as the place where divine honors were offered to him, and where he was presently stoned (Acts xiv. ;) (2) as the home of his chosen companion and fellow missionary TIMOTHEOUS (Acts xvi. 1.)

Lydia. (Acts xvi. 14, 15.) A woman of Thyatira, who dwelt in the city of Philippi, in Macedonia, and was converted under Paul's ministry. She is described as a seller of purple; which means, either that she sold the coloring matter, or—what is more likely—the fabric already dyed.

Macedonia. (Acts xvi. 9.) A district of Greece, west of the Egean Sea, south of Thrace, and north of Thessaly. The Romans under Palus Emilius conquered the country, and afterwards divided the whole of Greece and Macedonia into two great provinces which they called *Macedonia* and *Achaia*. (2 Cor. ix. 2.)

Magi (Matt. iii.) In Matthew (ii. 1-12,) the Magi appear as "wise men"—properly MAGIANS—who were guided by a star from "the East" to Jerusalem, where they suddenly appeared, enquiring for the newborn king of the Jews, whom they had come to worship. As to the country from which they came, opinions vary greatly; but their following the guidance of a star seems to point to the banks of the Tigris and Euphrates, where astronomy was early cultivated by the Chaldeans. The religion of Zoroaster remaining pure from the grosser forms of idolatry, preserved the hope of a great deliverer, who should reform the world, and establish a reign of universal peace. That some tradition, influenced possibly by the Jews of the dispersion, went so far as to make this deliverer a "King of the Jews," seems a fair inference from the direct form of their enquiry for Him. As to the sign which guided them, the chief difficulties have arisen from the attempt to find a natural explanation; for the plain narrative of St. Matthew evidently represents it as a miracle vouchsafed for the occasion. The ingenious conjecture of certain astronomers, that the appearance of the star was caused by a remarkable conjunction of Jupiter and Saturn is now exploded. The approach of the two planets was not at all near enough for them to be mistaken for a single star; nor could habitual observers of the heavens fail to recognize the positions of such well-known planets. Besides, their "standing over the place where the young child was," so as to define the spot on the surface of the earth, is utterly inconceivable. It only remains for us to be content with the obvious explanation, that some new luminary, whether meteoric or celestial, was made to appear, in a manner distinct enough to the eyes of practical astronomers, expressly to guide the sages on their way. The star guided them to Bethlehem, and at length stood still above the house where Jesus was.

Malchus is the name of the servant of the high-priest, whose right ear Peter cut off at the time of the Saviour's apprehension in the

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garden. (Matt. xxvi. 51; Mark xiv. 37; Luke xxii. 49-51; John xvii. 10.)

Maleleel. MAHALALEEL, the son of Cainan (Luke iii. 37; Gen. v. 12, marg.)

Mammon (Matt. vi. 24; Luke xvi. 9.) a word which often occurs in the Chaldee Targums of Onkelos, and later writers, and in the Syriac Version, and which signifies "riches." It is used in St. Matthew as a personification of riches.

Marriage. The matrimonial ceremonies were peculiar and picturesque. The bridegroom had around him young persons of his own sex to make merry with him, and these are named by our Lord "the children of the bridechamber" (Matt. ix. 15.) The marriage was often celebrated in the open air. A large canopy was erected, which was supported on four posts. The bridegroom placed himself under it, and the bride deeply veiled was led in beside him, and in modern times, at this point of the ceremony, the officiating rabbi reads the contract, and the bridegroom places a ring on the forefinger of the bride's left hand. There seems sometimes, in past ages, to have been a covenant in writing, subscribed by the parties. (Prov. ii. 17; Mal. ii. 14.) In ancient periods, the near kindred of the parties used to bless them. Thus it is written of Isaac's wife on her nuptials. Another form of nuptial benediction we have in Ruth iv. 11, 12. The married persons were in the evening conducted in great pomp and procession, with torches and lamps, to their new abode (Ps. xlv. 14.) The marriage feast now began, which usually lasted seven days. Many guests were invited, as at the marriage of Cana in Galilee. One of these was elevated to a temporary authority over the rest, and was named "ruler," or "governor of the feast" (John ii. 8, 9.) Another of them, standing in a close relation to the bridegroom, and who seems to have acted in his name, was called "the friend of the bridegroom" (John iii. 29.) The guests, if the marriage was in the higher circles, received each a magnificent vestment. These were hung in a chamber, through which the invited parties passed, and each robed himself in honor of his entertainer and the occasion, ere he went into the banquet-hall. This robe is styled in our Lord's parable "the wedding garment" (Matt. xxii. 12.) On the occasion of her marriage the bride wore her most splendid attire. Allusions to this are frequent in the prophets. (Ps. xlv. 13; Isa. xlix. 18, lxi. 10; Rev. xix. 7, 8, &c.) It was the custom to crown the married couple. Hence the allusion. Sol. Song iii. 11; Isa. xlix. 18, where the word ornament might as well be rendered crown.

Martha, the sister of Lazarus and of Mary, who dwelt in Bethany. Their residence was often the resort of the Saviour. As a family, they were his chosen friends; and according to their various dispositions, testified their love and faithfulness to him and his cause.

Mary. In Hebrew, Miriam, *exalted*. 1. Mary, the virgin mother of Jesus Christ, was a daughter of Eli or Joachim, descended of the royal line of David through Nathan. She was betrothed to a man named Joseph, of the lineage of David, by descent from Solomon, their marriage thus uniting the two surviving branches of the victorious deliverer of Israel, after thirty generations. No-

MEALS

thing is said in Scripture of the early history of either Joseph or Mary; they are presented to us as poor in circumstances, but believers in the religion of their fathers, waiting for the "consolation of Israel," and the fulfilment of prophesy. 2. Mary, the wife of Cleopas, and sister to the virgin Mary, stood by the cross of Christ, with her sister, and with Mary Magdalene. Her sons, James the less, Simon, Joses, and Judas, were cousins to the Saviour, and were called the brethren of the Lord. She was present at the crucifixion, and seems to be one of those holy women who ministered unto Jesus Christ. 3. Mary, a godly woman residing in Jerusalem, honored to be the mother of John Mark. 4. Mary, the sister of Lazarus, whom Christ raised from the dead, and of Martha, resided at Bethany with her brother and sister. She was a devoted friend and disciple of Jesus Christ,—sitting at his feet and learning of him, while her spirit worshipped in deep devotion. 5. Mary Magdalene—probably so called from her being a resident in the village of Magdala. She was a devoted follower of the Lord Jesus, and ministered to him of her substance. She appears to have followed Christ's ministry devotedly; to have stood by him at the cross; to have been present at his burial; and to have paid him all the attention that affection and reverence could inspire, for which she was richly rewarded. Mary Magdalene was the first to whom the Saviour appeared after his resurrection, and the first he commissioned with the glorious message to his disciples that he had risen again. The popular belief that Mary Magdalene was a woman of unchaste character, has no foundation in Scripture.

Matthatha, the son of Nathan, and grandson of David in the genealogy of our Lord (Luke iii. 31.)

Matthan, the son of Eleazar, and grandfather of Joseph "the husband of Mary" (Matt. i. 15.) He occupies the same place in the genealogy as **MATTHAT** in Luke iii. 24, with whom indeed he is probably identical.

Matthat. 1. Son of Levi and grandson of Joseph, according to the genealogy of Luke (iii. 24.) 2. Also the son of a Levi, and a progenitor of Joseph (Luke iii. 29.)

Matthew, *God's gift* (Matt. ix. 9,) called also "Levi" (Mark ii. 14,) was a native of Galilee, and, though a Jew, was employed as a tax-gatherer under the provincial government of Judea. He was called from his official occupation into the service of Christ, entertained him at his house, (Mark ii. 15,) became one of the twelve apostles, and was engaged in the propagation of the gospel after our Saviour's ascension. (Acts i. 13.) There is no certainty respecting the time, place, or manner of his death.

Meals, **MEAL-TIME**. (Ruth ii. 14.) The meals of the Orientals both ancient and modern, may be compared to our dinner and supper. (Luke xiv. 12.) What is here called *dinner* might nevertheless as well be called *breakfast*; for it is a light meal, and is taken at an early hour. In Persia, they partake of their first meal between ten and eleven o'clock in the forenoon; and it consists principally of fruits, milk, cheese, and confections. The principal meal of the day is the supper. Among the Romans, it anciently

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took place about three o'clock; but in the East, as at the present day in Persia, about six or seven in the evening, in order to avoid the enfeebling heat of the afternoon. (Mark vi. 21; Luke xiv. 16, 24; John xii. 2.) Before going to meals it was common to wash the hands; a custom rendered necessary by their method of partaking of food. The same practice obtained among the Greeks and Romans at an early date, and still prevails in the East. The Pharisees had exalted this into a religious duty, and affected to be greatly scandalized at the omission of it by the disciples of our Lord. (Matt. xv. 2, 20; Luke xi. 38.)

Measures and Weights. (Prov. xx. 10.) The Jewish law contains two precepts respecting weights and measures. The first (Lev. xix. 35, 36,) refers to the standards kept in the sanctuary; and the second (Deut. xxv. 13-15,) refers to copies of them kept by every family for its own use. Much perplexity has attended all investigation of this subject, and we must be contented with mere approximations to truth. A *fathom* (Acts xxvii. 28,) was from six feet to six feet and a half. The *furlong* (Luke xxiv. 13,) was a Greek measure, and nearly the same as at present, viz., one-eighth of a mile, or forty rods. The *mile* (Matt. v. 41,) probably 1612 yards, or about one-twelfth less than ours. The *Sabbath-day's journey* (Acts i. 12,) was about seven-eighths of a mile; and the term denoted the distance which Jewish tradition said one might travel without a violation of the law. (Exod. xvi. 29.) It is supposed that this distance extended first from the tabernacle to the remotest section of the camp, and afterwards from the temple to the remotest part of the holy city. The term, *a day's journey* (Num. xi. 31; Luke ii. 44,) probably indicated no certain distance, but was taken to be the ordinary distance which a person travels on foot in the prosecution of a journey,—perhaps twenty miles. The Greek word translated *bushel* (Matt. v. 15,) is supposed by some to answer to the Hebrew word *seah*. The Roman bushel was very nearly the same as the English peck. The *firkin* (John ii. 6,) was a Greek measure, containing seven and a-half gallons.

OF CURRENCY. The *stater*, or "piece of money" (Matt. xvii. 27,) a Greek or Roman silver coin (a shekel in weight,) and in value over 2s. 1d. The *stater*, or "coined shekel" of the Jews, is often found in the cabinets of antiquarians at the present day. The *penny* (Matt. xxii. 19,) or *drachm*, a Roman silver coin, equal to from 6d. to 7d. The *farthing* (Matt. x. 29,) a Roman silver coin, equal to $\frac{1}{4}$ d. Another piece of money, equal to one-fourth of a farthing, is called by the same name (Matt. v. 26;) and the *mite* (Mark xii. 42,) was half of this last farthing, or about 1-16th of a penny. An erroneous impression prevails respecting the real value of money, from our associations with its nominal value. The *penny a day* (Matt. xx. 2,) seems to be a mean compensation for ten or twelve hours labor, and the *twopence* (Luke x. 35,) affords very equivocal evidence of generosity in the good Samaritan; but when it is considered what these sums could obtain of the comforts and necessities of life, the case appears differently.

MELCHIZEDEK

Mark. Mark the Evangelist is probably the same as "John whose surname was Mark" (Acts xii. 12, 25.) John Mark was the son of a certain Mary, who dwelt at Jerusalem (Acts xii. 12.) He was the cousin of Barnabas (Col. iv. 10.) It was to Mary's house that Peter came after his deliverance from prison (Acts xii. 12.) and there found "many gathered together praying." He went with Paul and Barnabas on their first journey; but at Perga turned back (Acts xii. 25, xiii. 13.) In the second journey Paul would not accept him again as a companion, but Barnabas his kinsman was more indulgent; and thus he became the cause of the memorable "sharp contention" between them (Acts xv. 36-40.) Whatever was the cause of Mark's vacillation, it did not separate him forever from Paul, for we find him by the side of that Apostle in his first imprisonment at Rome (Col. iv. 10; Philem. 24.) In the former place a possible journey of Mark to Asia is spoken of. Somewhat later he is with Peter at Babylon (1 Pet. v. 13.) On his return to Asia he seems to have been with Timothy at Ephesus when Paul wrote to him during his second imprisonment (2 Tim. iv. 11.)

Mars' Hill, the Hill of Mars or Ares, better known by the name of Areopagus. The Areopagus was a rocky height in Athens, opposite the western end of the Acropolis, from which it is separated only by an elevated valley. It rises gradually from the northern end, and terminates abruptly on the south, over against the Acropolis, at which point it is about fifty or sixty feet above the valley already mentioned.

Melohl. 1. The son of Janna, and ancestor of Joseph in the genealogy of Jesus Christ (Luke iii. 24.)—2. The son of Addi in the same genealogy (Luke iii. 21.)

Melea. The son of Menan, and ancestor of Joseph in the genealogy of Jesus Christ (Luke iii. 31.)

Melchizedek, King of Righteousness (Gen. xiv. 18.) is supposed to have been king of the Salem which many suppose was afterwards Jerusalem (though it is not improbable that the title, "king of Salem," was a mere appellation, signifying *king of peace*.) He is mentioned before the institution of the Aaronic order as a priest of the most high God. His birth and genealogy are concealed—perhaps purposely—or the phrase "without father," &c., may mean that his parent were of obscure or low origin. This latter notion is not probable. We know not that he had a predecessor or successor; at any rate the time of his priesthood was unlimited, and in this respect different from the Levitical priesthood. (Num. viii. 24, 25.) The phrase, "having neither beginning of days nor end of life," may apply either to the time of his birth and death being unknown, or to the indefinite term of his official life. It is plain that this mysterious personage was of Hamite extraction—that he was a Canaanite; and not being of the seed of Shem, his genealogy has no place in Scripture. He could not have been the Son of God in human form, for Paul could not argue that Christ had been made a type of himself. Such vitiated reasoning would only be proving a thing by itself—a species of fallacy which cannot be ascribed to an inspired author. The language is, indeed, striking and peculiar, but a little attention to Melchizedek's history, office, and character, sufficiently explains it.

MYRRH

Malta (Acts xxviii. 1,) now *Malta* ; an island lying between Sicily and Africa, about two hundred miles east of Tunis.

Messiah (Dan. ix. 25,) or **MESSIAS** (John iv. 25,) signifies *anointed*; a title given by way of eminence to Jesus Christ. It is sometimes applied by the sacred writers in a subordinate sense, as to Cyrus in Isa. xlv. 1 ; but when applied to Christ, it denotes that he unites in himself the offices of a prophet, a priest, and a king ; not of the Jews only, but of all mankind.

Michael. *Who as God*. (Dan. x. 13.) A name of frequent occurrence in the sacred writings. It is applied particularly to an angel, or a prince of angels (as the name denotes, Jude 9 ;) and in the book of Daniel, the same Michael is spoken of as a prince.

Miletus (Acts xx. 15,) or **MILETUM** (2 Tim. iv. 20.) The capital of ancient Ionia. It stood about forty miles south of Ephesus, and was second only to that city in wealth, commerce, and luxury.

Miracle. (Ex. vii. 9.) An effect caused by an extraordinary interposition of divine power. It is not an effect *contrary* to the laws of nature (as they are called,) nor does it necessarily require a *suspension* of those laws.

Mite, a coin current in Palestine in the time of our Lord (Mark xii. 41-44 ; Luke xxi. 1-4.) It seems in Palestine to have been the smallest piece of money, being the half of the farthing, which was a coin of very low value. From St. Mark's explanation, "two mites, which make a farthing" (ver. 42,) it may be inferred that the farthing was the commoner coin. In the Græco-Roman coinage of Palestine, the two smallest coins, of which the assarion is the most common, seem to correspond to the farthing and the mite, the larger weighing about twice as much as the smaller.

Money. (Gen. xxiii. 9.) This is the first mention of money in the sacred Scriptures. It was silver, and was weighed, and is said to have been "current with the merchant." The practice of weighing money is general in Syria, Egypt, and all Turkey. No piece, however effaced, is refused there. The "merchant draws out his scales and weighs it," as in the days of Abraham, when he purchased his sepulchre. In considerable payments, an agent of exchange is sent for, who counts it by thousands, rejects pieces of false money, and weighs all the coins either separately or together. With us, the piece of metal is stamped according to its value, as fixed by public authority. It is, however, supposed by some, that the Hebrew words rendered "pieces of money," in Gen. xxxiii. 17, and in Job. xlii. 11, denotes a piece having on it the stamp or impression of a sheep or lamb, intimating thereby its current value.

Mustard. (Matt. xiii. 31.) A species of the plant known to us by the same name, but of much larger size, and especially in the fertile soil of Judea. With us it is a small annual herb, but there it grows to the size of a fig-tree, and was sufficiently large to bear the weight of a man to climb upon it. The seeds are very small, so that it proverbially expressed the least thing, or the minutest particle. It was the largest plant from the smallest seed which was then or is now known.

Myrrh. (Gen. xliii. 11.) A medicinal gum, yielded by a thorny

OLIVES, MOUNT OF

tree which grew eight or nine feet high, chiefly imported from Arabia to the East Indies. It was at a very early period an article of commerce (Gen. xxxvii. 25,) and was an ingredient of the holy ointment (Ex. xxx. 23,) and of the embalming substance. (John xix. 39.) It was used as an agreeable perfume. (Esth. ii. 12; Ps. xlv. 8; Prov. vii. 17.) It was also regarded among the valuable gifts which it was customary to present to kings, nobles, and others as a token of respect in ancient times and countries. (Gen. xliii. 11; Matt. ii. 1, 11.)

Nathanael, a disciple of Jesus Christ concerning whom, under that name at least, we learn from Scripture little more than his birthplace, Cana of Galilee (John xxi. 2,) and his simple truthful character (John i. 47.) St John (i. 45-51,) tells us of his first interview with Jesus, in company with his brother Philip, on the only occasion on which he appears prominently in the history.

Naum, son of Eshli and father of Amos, in the genealogy of Christ (Luke iii. 25.)

Nazareth occurs first in Matt. ii. 23. It is situated among the hills which constitute the south ridges of Lebanon, just before they sink down into the plain of Esdraelon. The name of the present village is *en-Nasirah*, the same, therefore, as of old. The modern Nazareth belongs to the better class of eastern villages. It has a population of 3000 or 4000; a few are Mohammedans, the rest Latin and Greek Christians. Most of the houses are well built of stone, and have a neat and comfortable appearance. The streets or lanes are narrow and crooked, and after rain are so full of mud and mire as to be almost impassable. The origin of the dispute in which Nazareth stood (John i. 47) is not certainly known. All the inhabitants of Galilee were looked upon with contempt by the people of Judaea because they spoke a ruder dialect, were less cultivated, and were more exposed by their position to contact with the heathen.

Noah. The patriarch Noah (Tob. iv. 18; Matt. xxiv. 37, 38; Luke iii. 36, xvii. 26, 27.)

Obed. Son of Boaz and Ruth the Moabitess (Ruth iv. 17.) The circumstances of his birth, which makes up all that we know about him, are given with much beauty in the book of Ruth. The name of Obed occurs only Ruth iv. 17, and in the four genealogies, Ruth iv. 21, 22; 1 Chr. ii. 12; Matt. i. 5; Luke iii. 32. In all these five passages, and in the first with peculiar emphasis, he is said to be *the father of Jesse*.

OIL (Ps. xcii. 10.) Among oriental nations the practice has prevailed from the earliest period of anointing the head with oil, made fragrant with the richest aromatics of the East, especially on festivals and other joyous occasions. The Greeks and Romans applied oil to the whole body, and the modern Orientals anoint their beards. Hence the use of oil is significant of joy and gladness, (Ps. xxiii. 5,) and the omission of it betokened sorrow. (2 Sam. xiv. 2; Matt. vi. 17.)

Olives, Mount of. Eminence on the east of Jerusalem. It is not so much a "mount" as a ridge, of rather more than a mile in length, running in general direction north and south; covering the whole eastern side of the city. At its northern end the ridge bends

PASSOVER

round to the west, so as to form an enclosure to the city on that side also. But there is this difference, that whereas on the north a space of nearly a mile of tolerably level surface intervenes between the walls of the city and the rising ground, on the east the mount is close to the walls, parted only by that which from the city itself seems no parting at all—the narrow ravine of the Kidron. It is this portion which is the real Mount of Olives of the history. In general height it is not very much above the city; 300 feet higher than the temple mount, hardly more than 100 above the so-called Zion.

Olympas, a Christian at Rome (Rom. xvi. 15,) perhaps of the household of Philologus.

Omega, The last letter of the Greek alphabet, as Alpha is the first. It is used metaphorically to denote the end of any thing: "I am Alpha and Omega, the beginning and the ending . . . the first and the last." (Rev. i. 8, 11.)

Parable, (Numb. xxiii. 7,) or **PROVERB**, (John xvi. 29,) is a form of speech in which some thing is presented to us in lieu of some other thing which it resembles, and which we wish to illustrate. (Matt. xiii. 3-52.) It is derived from a Greek word signifying *to compare together*. In Luke iv. 31, the term means an adage or proverb properly so called. In Matt. xv. 15, it signifies a sentiment so curtly and darkly worded as not to be easily intelligible. In Luke xiv. 7, it denotes a pithy instruction, couched in the form of an aphorism; and in Matt. xxiv. 32, it means a lesson enforced by a striking simile drawn from nature. Our Saviour's parables are remarkable for clearness, force, simplicity, and appropriateness; and they are always employed to convey truths of the first importance. There is nothing far-fetched about them—nothing unnatural or grotesque. They are taken from familiar objects—but there is dignity in such familiar description. They relate to daily objects; (Matt. xx. 1-14; Mark iv. 26-29;) to domestic lapors; (Matt. xiii. 33; to common occurrences; (Luke vii. 36-50; x. 25-37; and to the scenery by which he and his audience were surrounded. (Matt. xiii. 47-50; Luke xii. 6-9; John iv. 35-38.)

Paradise. (Luke xxiii. 43; Rev. ii. 7.) This is a word of Persian origin. It is found in other eastern tongues, and means a garden, orchard, or other enclosed place, filled with objects fitted to regale the senses. The corresponding Hebrew word is used Nehemiah ii. 8, and rendered "forest," meaning royal forests; also in Ecclesiastes ii. 5; Song of Solomon iv. 13, in which places it is translated "orchard." Hence it is used figuratively for any place of peculiar happiness, and particularly for the kingdom of perfect happiness which is the abode of the blessed beyond the grave. (2 Cor. xii. 4.) In this last passage it seems to be distinguished from heaven, as the peculiar province inhabited by redeemed human spirits.

Partition, **MIDDLE WALL OF**, (Eph. ii. 14,) is supposed to have reference to the wall in the temple which separated the court of Israel from the court of the Gentiles. In this passage it is figuratively used to denote whatever in their laws or customs separated the Jews from the Gentiles, and rendered the former any more the objects of divine favor than the latter.

Passover, the first of the three great annual festivals of the Isra-

PAUL

elites, celebrated in the month Nisan, from the 14th to the 21st. The following are the principal passages in the Pentateuch relating to the Passover:—Ex. xii. 1-51, xiii. 3-10, xxiii. 1-419, xxxiv. 18-26; Lev. xxiii. 4-14; Num. ix. 1-14, xxviii. 16-25; Deut. xvi. 1-6.

Patmos. (Rev. i. 9.) An island in the Egean Sea, now called *Patimo* or *Patmosa*, situated near the promontory of Miletus, between Samos and Naxos, about twenty or twenty-five miles in circumference. It was used by the Romans as a place of exile for convicts, and is distinguished as the place to which John the Evangelist was banished by Domitian, A. D. 94. Its soil is very thin and sterile, lying on a rugged rock, probably of volcanic origin. About a mile back from the beach is a chapel, enclosed in a cave which, it is said, John occupied when writing the book of Revelation during his banishment.

Paul, Little, or SAUL, Arbed, (Acts xiii. 9.) was a native of Tarsus, in Cilicia, and inherited the privileges of a Roman citizen. (Acts xxii. 28, 29.) His descent and education were wholly Jewish, and the latter was of the highest order. Under the instruction of Gamaliel, a distinguished Jewish Rabbi at Jerusalem (Acts v. 34,) he became master of the Jewish law. (Acts xxii. 3; Gal. i. 14.) He had been also taught a useful mechanical trade, according to the custom of the nation. The preaching of the gospel by the apostles, and especially the fact of Christ's resurrection from the dead, on which they placed their chief stress, excited, of course, a violent opposition among the Jews, which, before long, broke out in open violence. Stephen, an eloquent and powerful advocate of the new religion, was seized and stoned to death. Among the spectators, and perhaps promoters, of this bloody deed, was Paul; who, we may suppose, from the manner in which he was regarded by the murderers, and, indeed, from his own confession, was fully with them in the act. (Acts vii. 58. Comp. xxii. 20.) His temperament, talents, and education fitted him to become a leader in the persecution of the apostles and their adherents; and he commenced his career with a degree of zeal bordering on madness. His whole spirit was excited against the new religion, and he even sought for authority to go to Damascus, whither many of the disciples had fled after the murder of Stephen, and bind and drag to Jerusalem, without distinction of age or sex, all the followers of Christ whom he could find. Just before he reached Damascus, however, he was arrested by a miraculous light, so intense as to deprive him of sight. He fell to the earth in helpless prostration and terror. (Acts xxii. 11.) At the same time Christ revealed himself as the real object of his persecution. (Acts xxvi. 15. Comp. 1 Cor. xv. 8.) From this time Saul became a new man. He received from the lips of Christ himself his commission as an apostle to the Gentiles. (Acts ix. 20, 21.) Paul on being converted did not wait very long in Damascus; and we are not to infer from the narrative of Luke that immediately on leaving Damascus he went to Jerusalem. Himself tells us that he retired for a season into Arabia. The apostle is supposed by some to have been put to death in 64 or 65, by others in 67. Tradition says he was buried without the walls, on the Via Ostiensis.

Pergamos, (Rev. i. 11,) now *Bergamo*. A city of the province of

PHARISEES

Troas, in *Asia Minor*, about sixty miles north of Smyrna. Here was one of the seven churches of Asia addressed by John, from whose language we infer that the city was infested by false teachers, who grossly corrupted the people, and led them into many abominable errors.

Peter. *Rock*, (John i. 40.) the son of Jonas, or Jona, hence called Simon Bar-jona. (Matt. xvi. 17.) He was the brother of Andrew, and was a native of Bethsaida. His original name was Simon or Simeon. The name Cephas (a Syriac word signifying a rock, and in Latin Petra, translated Peter) was given him when he was called to the apostleship. (John i. 42; comp. Matt. xvi. 18.) He had a family resident at Capernaum. His mother-in-law was healed of a fever by Jesus (Matt. viii. 14; Mark i. 29; Luke iv. 38.) and he was by occupation a fisherman. (Luke v. 1-3.) Many wonderful incidents in Peter's life are recorded in the gospels. On the day of Pentecost he preached that sermon by which three thousand were converted. In company with John he healed a lame man at the temple-gate, addressed the assembled crowd, was imprisoned, and boldly vindicated himself before the Sanhedrim. (Acts iv. 19, 20.) Afterwards we find him at Samaria, in victorious conflict with Simon Magus. Then we read of him at Lydda healing a paralytic named Eneas, and at Joppa raising Tabitha or Dorcas from the dead. (Acts ix. 32-39.) His Master had work of a peculiar nature set apart for him, and, therefore, favored him with a vision which taught that ceremonial distinction among different races of men was abolished, and that Jew and Gentile were alike before God. A second time he was imprisoned and about to be put to death, but the angel of God miraculously delivered him. We find him at a subsequent period addressing the council at Jerusalem, on a matter in which his own experience was an infallible instructor. (Acts xv. 7.) We know, too, that at Antioch he became indecisive and inconsistent on the very point which he had so clearly maintained in the metropolitan synod. Paul says, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision." (Gal. ii. 11, 12.) Paul disliked such vacillation. (Gal. ii. 14.) Thus the religious life of this apostle, from its commencement to its close, is filled with the most interesting incidents. He was with Christ during his ministry, probably more than any other man. He was the most decided and forward of the disciples, followed his Divine Master in his most eventful journeys, and was with him when he performed his most wonderful miracles; and though he fell into some dreadful sins, he probably did as much to extend the religion of the Redeemer as almost any other man that ever lived. It is quite uncertain when or where Peter died.

Phanuel. The father of Anna, the prophetess of the tribe of Aser (Luke ii. 36.)

Pharisees, a religious party or school amongst the Jews at the time of Christ, so called from *Perishin*, the Aramic form of the Hebrew word *Perushin*, "separated." Their theological opinions were

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more correct than those of the Sadducees; as they believed in the resurrection of the body, and in a future state of rewards and punishments, as also in the existence of angels and spirits. (Acts xxiii. 8.)

Phœnicia. (Acts xxi. 2.) A province of Syria, and, in the largest extent of the term, embracing a strip of land adjoining the eastern coast of the Mediterranean, eighty miles long and twelve broad. Properly, however, it included only the territories of Tyre and Sidon. The Phœnicians were descendants of the Canaanites, and a Syro-Phœnician was a Phœnician of Syria. Phœnicia was also subject to the Greek government in the time of our Saviour, and hence Tyre and Sidon might be regarded as Greek cities. (Comp. Matt. xv. 22; Mark vii. 26.) The Jews regarded all the rest of the world as Greeks.

Philadelphia. *Brotherly love.* (Rev. iii. 7-13.) A city of the province of Lydia, in Asia Minor, about seventy-five miles east of Smyrna. Its modern name is Allah-shehr, or Alah-sheh (*city of God*). It contains a population of about fifteen thousand, one-twelfth of whom are nominal Christians. This church was highly commended, more than any of the seven churches of Asia; and while her sister cities have fallen into decay, she still survives with the remains of her Christian temples and worship.

Philip. 1. **THE APOSTLE** (John i. 43,) a native of Bethsaida (John i. 45). He seems to have been of a retired disposition—for when the Greeks applied to him with the request, "Sir, we would see Jesus," Philip did not venture himself to make their solicitation known to Christ, but "cometh and telleth Andrew; and again Andrew and Philip tell Jesus." (John xii. 22.) Again we find him (John xiv. 8,) saying to his Master, "Lord, show us the Father, and it sufficeth us." 2. **THE EVANGELIST**, (Acts xxi. 8,) one of the seven persons appointed to the office of deacon in the primitive church in Jerusalem (Acts vi. 3-5,) and who afterwards went to Samaria, and there preached the gospel with great success. (Acts viii. 6-8.) He afterwards settled, it is supposed, in Cesarea. (Acts xxi. 8.) He had four daughters, who being endued with gifts of prophesy, were inspired to communicate the higher lessons of Christianity. (Acts xxi. 9.)

Pinnacle (Matt. iv. 5; Luke iv. 9,) the only part of the Temple which answered to the modern sense of pinnacle was the golden spikes erected on the roof to prevent birds from settling there.

Proselyte. *Incomer.* (Matt. xxiii. 15.) A name given by the Jews to such as were converted from heathenism to the Jewish faith.

Publican. The Roman senate found it convenient to farm the *vectigalia* (direct taxes) and the *portoria* (customs) to capitalists who undertook to pay a given sum into the treasury, and so received the name of *publicani*. The *publicani* were banded together to support each other's interest, and at once resented and defied all interference. They demanded severe laws, and put every such law into execution. Their agents, the *portitores*, were encouraged in the most vexatious or fraudulent exactions, and a remedy was all but impossible. In addition to their other faults, the Publicans of the N. T. were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, willing tools of the oppressor. The class thus

SABAOTH

practically excommunicated furnished some of the earliest disciples both of the Baptist and of our Lord.

Purification. The term "purification," in its legal and technical sense, is applied to the ritual observances whereby an Israelite was formally absolved from the taint of uncleanness, whether evidenced by any overt act or state, or whether connected with man's natural depravity.

Purse. (Mark vi. 8.) A sort of girdle, such as is often found at the present day in Eastern countries. A part of the girdle, sufficient to encompass the body, is sewed double, and fastened with a buckle. The residue is wound round above or below the first fold, and tucked under. The first fold has an opening, closed with a leathern cover and strap, through which the contents of the purse are passed.

Rabbi. (Matt. xxiii. 7.) A title of dignity, literally signifying *great or chief*. It was given by the Jews to distinguish teachers of their law.

Rabboni. (John xx. 16.) A Hebrew word signifying *my master*, and regarded as the highest title of honor among the Jews.

Raca, a term of reproach used by the Jews of our Saviour's age (Matt. v. 22.) Critics are agreed in deriving it from the Chaldee term *reka*, with the sense of "worthless."

Rama, Matt. ii. 18, referring to Jer. xxxi. 15. The original passage alludes to a massacre of Benjamites or Ephraimites (comp. ver. 9, 18,) at the Ramah in Benjamin or in Mount Ephraim. This is seized by the Evangelist and turned into a touching reference to the slaughter of the Innocents at Bethlehem, near to which was (and is) the sepulchre of Rachel.

Rome. (Acts. xxviii. 16.) The capital of the Roman empire, and once the metropolis of the world, is situated on the river Tiber, in Italy. It was built by Romulus, seven hundred and fifty years before Christ, and though at first it occupied a single hill of less than a mile in extent, it included in the days of its glory seven (some say fifteen) hills, and covered a territory twenty miles in circumference, and had a population of two or three millions. At what time the Christian religion was introduced is uncertain; probably soon after the day of Pentecost. (Acts ii. 10.) We know that as early as A. D. 64, eight or ten years after a church was established there and addressed by Paul (Rom. i. 7, xvi. 19,) the emperor Nero commenced a furious persecution against its members, which the emperor Domitian renewed A. D. 81, and the emperor Trajan carried out with implacable malice. (A. D. 97-117.) Seasons of suffering and repose succeeded each other alternately until the reign of Constantine (A. D. 325,) when Christianity was established as the religion of the empire.

Rufus, (Mark xv. 21; Rom. xvi. 13.) It is generally supposed that this Rufus was identical with the one to whom Mark refers. Yet we are to bear in mind that Rufus was not an uncommon name, and possibly, therefore, Mark and Paul may have had in view different individuals.

Sabaoth, THE LORD OF. (Rom. ix. 29; James v. 4.) Sabaoth is the Greek form of the Hebrew word *sebaoth*, "armies," and occurs in the oft-repeated formula which is translated in the Authorized Version of

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the Old Test. by "Lord of hosts," "Lord God of *hosts*." In the mouth and the mind of an ancient Hebrew, *Jehova-isebaoth* was the leader and a commander of the armies of the nation, who "went forth with them" (Ps. xlv. 9.)

Sabbath. (Ex. xvi. 23.) This was the title given to the Jewish day of rest. It is from a Hebrew word signifying *rest*. Since the Christian era, the day of rest is called the Lord's day, because it is now commemorative of Christ's resurrection from the dead; and there is thus connected with it an affectionate remembrance of the whole character and offices of Him to whose service and glory it is to be devoted. *Sunday* was a name given by the heathens to the first day of the week, because it was the day on which they worshipped the sun; and this name, together with those of the other days of the week, has been continued to our time.

Sadducees. (Matt. iii. 7.) A Jewish sect mentioned in the N. T. Its founder was Tzadoc, a disciple of Antigonus, who was president of the Jewish sanhedrim, and lived about two hundred and sixty years before Christ. He taught that there were no future rewards or punishments appointed unto men; and, consequently, no world of retribution, and no angels or spirits. (Matt. xxii. 23; Acts xxiii. 8.) The doctrine of the Sadducees was received by few; though such as did embrace it were commonly persons of wealth and dignity. As a sect, however, they had no influence over the people.

Sadoc. Descendant of Zerubbabel in the genealogy of Jesus Christ (Matt. i. 14.)

Salamis, a city at the end of the island of Cyprus, visited by Paul and Barnabas, on the first missionary journey (Acts xiii. 5.)

Salathiel, son of Jechonias king of Judah, and father of Zorobabel, according to Matt. i. 12; but son of Neri, and father of Zorobabel, according to Luke iii. 27.

Salem. The place of which Melchizedek was king (Gen. xiv. 18; Heb. vii. 1, 2.) No satisfactory identification of it is perhaps possible. Or, as is perhaps still more likely, it refers to another *Salim* near *Zerin* (Jezreel.)

Salim. A place named (John iii. 23) to denote the situation of Aenon, the scene of St. John's last baptisms. Eusebius and Jerome both affirm unhesitatingly that it existed in their day near the Jordan, eight Roman miles south of Scythopolis. Jerome adds that its name was then *Salumias*.

Salmone. The east point of the island of Crete (Acts xxvii. 7.)

Salome. 1. The wife of Zebedee, as appears from comparing Matt. xxvii. 56 with Mark xv. 40. The only events recorded of Salome are that she preferred a request on behalf of her two sons for seats of honor in the kingdom of heaven (Matt. xx. 20,) that she attended at the crucifixion of Jesus (Mark xv. 40,) and that she visited his sepulchre (Mark xvi. 1.) 2. The daughter of Herodias by her first husband, Herod Philip (Matt. xiv. 6.) She married in the first place Philip the tetrarch of Trachonitis, her paternal uncle, and secondly Aristobulus, the king of Chalcis.

Samaritans. (2 Kings xvii. 29.) In the N. T. it is applied to the people that were planted in Samaria in the place of the exiled

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Israelites, by the Assyrian king. (2 Kings xvii. 29.) Their character has corresponded with their extraction. They asked a Jewish priest to dwell among them, and he probably brought them the Pentateuch, yet they made gods of their own. When Alexander favored the Jews, they affirmed that they were Jews, and solicited equal privileges; but when Antiochus persecuted the Jews, these Samaritans denied all connection with them, and averred that they were Sidonians. This defiled origin; (Ezra iv. 1;) the hostile course pursued by them before the Persian kings; (Neh. iv. 1;) connected with their construction of the Mosaic law, (Deut. xxvii. 11-13,) and their separation from the Jews in their place of worship, and erection of their famous temple on Gerizim, (Luke ix. 52, 53; John iv. 20, 21,) rendered the animosity between them and the Jews very bitter; (Matt. x. 5; John iv. 9;) and hence the very name Samaritan was, with the Jews, a term of reproach and contempt. (John viii. 48.) The Samaritans expected a Messiah, (John iv. 25,) and many of them followed Christ. (Acts viii. 1; ix. 31; xv. 3.)

Samos. (Acts xx. 15.) An island in the Egean Sea, or Grecian Archipelago, at which Paul touched on his passage from Greece to Jerusalem.

Samos. A Greek island off that part of Asia Minor where Ionia touches Caria. Samos is a very lofty and commanding island. The Ionian Samos comes before our notice in the detailed account of St. Paul's return from his third missionary journey (Acts xx. 15.)

Samothracia. The ancient city, and therefore probably the usual anchorage, was on the N. side, which would be sufficiently sheltered from a S. E. wind. In St. Paul's time Samothrace had, according to Pliny, the privileges of a small free state, though it was doubtless considered a dependency of the province of Macedonia.

Scorpion. (Luke xi. 12.) A venomous insect allied to the spider, but resembling the lobster so much, that the latter is called the sea-scorpion by the Arabs. Its usual length is one or two inches, but in tropical climates it is sometimes found six or eight inches—and some say even a foot—in length; and its sting is attended with excruciating pain, (Rev. ix. 3-6,) terminating often in violent convulsions and death.

Scourge. (John ii. 15.) The scourge was usually formed of three lashes or thongs made of leather or small cords, thirteen strokes of which were equal to thirty-nine lashes, and not more than forty could be given by law. (Deut. xxv. 1-3; 2 Cor. xi. 24.) The sufferer was tied by his arms to a low pillar, his back laid bare, and his body bent forward. The blows were applied so severely that life was often terminated. Sometimes sharp iron points or sharp-cornered pieces of metal, were fastened to the end of the thongs, to render the suffering still more extreme.

Scrip. (1 Sam. xvii. 40.) A sort of knapsack of various sizes, made of skin or coarse cloth, hung round the neck, and used to carry provisions for a journey. (Matt. x. 10.)

Ships. (Gen. xlix. 13.) Some of the ancient ships were very large. An account of one is given by Athenæus, which was nearly five hundred feet in length, and sixty in breadth. Upwards of forty thousand rowers and at least three thousand other persons were

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employed in the navigation of it. The art of navigation was, however, but little understood. The Phœnicians were principally concerned in it, (Ezek. xxvii., xxviii.,) and had ports of their own in almost every country, (Isa. xxiii.,) the most famous of which were Carthage and Tarshish in Spain. The ships from Tarshish undertook distant voyages, and hence any vessels that were capable of such voyages, or ships of large tonnage, were called "ships of Tarshish." (Isa. xxiii. (Isa. xxiii. i.)

Sidon. (Matt. xi. 21.,) or **ZIDON.** (Judg. i. 31.) A city of Phœnicia. It was situated at the northwest angle of the land of Canaan, about twenty or thirty miles north of Tyre. (Judg. x. 12.)

Silas, (Acts xv. 40.,) contracted from **SILVANUS,** (2 Cor. i. 19.) is called one of the chief of the brethren, (Acts xv. 22.,) and a faithful brother. (1 Pet. v. 12.) He is supposed to have been a native of Antioch, and a member of the Christian church there. (Acts xv. 37-41.) He was the associate of Paul in several of his missionary tours, and his fellow-prisoner at Philippi. (Acts xv. 40; xvi. 25, 29; xvii. 4, 10, 15.)

Simon the Canaanite, one of the Twelve Apostles (Matt. x. 4; Mark iii. 18.,) otherwise described as **Simon Zelotes** (Luke vi. 15; Acts i. 13.) Each of these equally points out Simon as belonging to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual. **SIMON OF CYRENE.**—A Hellenistic Jew, born at Cyrene, who was present at Jerusalem at the time of the crucifixion of Jesus. He was pressed into the service to bear the cross (Matt. xxvii. 32.,) when Jesus himself was unable to bear it any longer (comp. John xix. 17.) **SIMON THE LEPER.**—A resident at Bethany, distinguished as "the leper." In his house Mary anointed Jesus preparatory to his death and burial (Matt. xxvi. 6, &c.) **SIMON.** (Acts viii. 9.) A native of Samaria, and a famous sorcerer, who professed to be a convert to the Christian faith, and was baptized as such by Philip; but was severely rebuked by Peter as a hypocrite, because under the influence of mercenary motives he desired apostolic gifts. **SIMON THE TANNER.**—A Christian convert living at Joppa, at whose house Peter lodged (Acts ix. 43.) The house was near the sea-side (Acts x. 6, 32.,) for the convenience of the water.

Spikenard. (John xii. 3-5.) A plant of the grass kind, of strong aromatic taste and smell, and found chiefly in India. The ointment made of the genuine Indian spikenard was very precious (Mark xiv. 3.)

Stephen, (Acts vi. 5.,) usually known as the first martyr, was one of the seven men of honest report who were elected, at the suggestion of the twelve apostles, to relieve them of a particular class of their labors. (Acts vi. 8, 10.)

Stocks. (Job xiii. 27.) The name of a machine or instrument by which the feet and arms of prisoners are secured. The upper half of the instrument being removed, each leg is placed, just above the ankle, in the groove of the lower half, and then the upper part is fastened down so as to confine them inextricably. The instrument for confining the hands is formed on the same principle.

Sycamore. (Luke xix. 4.) A common tree in Judea, and the East generally. The sycamore of the Scriptures is the Egyptian fig-tree.

TEMPLE

Its fruit, which closely resembles figs, is much esteemed, and the gathering of it was entrusted to special officers, (1 Chron. xxvii. 28; Amos vii. 14.) The wood was used for building, and though much less valuable than the cedar (1 K. x. 27; Isa. ix. 10,) was very durable.

Synagogue. (Matt. xii. 9.) There is no conclusive evidence that stated meetings of the people for social religious services, or meetings for receiving public instruction, were known among the Jews before the captivity. After that event such meetings became common, and were called synagogues. They were probably held at first in private houses or in the open air. After a time, however, buildings were erected expressly for their use, and these were called synagogues, signifying properly the collection of worshippers, but figuratively the place of meeting.

Syro-Phoenician, (Mark vii. 26,) denoted perhaps a mixed race, half-Phoenicians and half-Syrians.

Tabitha, also called Dorcas by St. Luke: a female disciple of Joppa, "full of good works," among which that of making clothes for the poor is specifically mentioned. While St. Peter was at the neighboring town of Lydda, Tabitha died, upon which the disciples at Joppa sent a message to the Apostle, begging him to come. Upon his arrival Peter found the deceased already prepared for burial. After the example of our Saviour in the house of Jarius (Matt. ix. 25; Mark v. 40,) "Peter put them all forth," prayed for the Divine assistance, and then commanded Tabitha to arise (comp. Mark. v. 41; Luke viii. 54.) She opened her eyes and sat up, and then, assisted by the Apostle, rose from her couch.

Tares. (Matt. xiii. 25.) The word used by the Evangelist is an Oriental, and not a Greek term. Dr. Stanley speaks of women and children picking up from the wheat in the corn-fields of Samaria the tall green stalks, still called by the Arabs *suswan*. "These stalks," he continues, "if sown desigendly throughout the fields, would be inseparable from the wheat, from which, even when growing naturally and by chance, they are at first sight hardly distinguishable." The grain-growers in Palestine believe that the *suswan* is merely a degenerate wheat; that in wet seasons the wheat turns to tares.

Tarsus, (Acts xxi. 39,) the chief town of the ancient Cilicia, and the birthplace of the Apostle Paul, was situated on the river Cydnus, about six miles from its mouth.

Temple. (1 Sam. i. 9.) The sacred edifice erected at Jerusalem as a permanent place of worship for the Jewish church. In its general form it resembled the tabernacle, for which it was substituted, and it was the centre of the same great system of ceremonial worship. The temple was built on Mount Moriah. (2 Chron. iii. 1.) This was one summit of a range of hills, the general name of which was Mount Zion. (Psal. cxxxii. 13, 14.) The idea of building it was suggested to the mind of David, (1 Chron. xvii. 1,) and became a subject of his lively and unceasing interest. He collected what was equal to forty-eight thousand tons of gold and silver, or as some have estimated the amount £7,400,000,000 sterling (the lowest estimates give one-fifth of this amount;) besides immense quantities of brass, iron, stone, timber, &c.; and he secured skillful mechanics and artificers for every

THORNS

branch of the work. (1 Chron. xxii. 14 ; xxix. 4, 7.) The parts were all prepared at a distance from the site of the building, and when they were brought together, the whole immense structure was erected without the sound of hammer, axe, or any tool of iron (1 Kings vi. 7.) and at the end of seven and a-half years it stood complete in all its splendor, the glory of Jerusalem, and the most magnificent edifice in the world. The temple of Solomon stood altogether four hundred and twenty-four years ; but in the thirty years after its completion it was plundered by Shishak, king of Egypt. (1 Kings xiv. 25, 26.) After this it was frequently profaned and pillaged, and was at last broken down and destroyed by the king of Babylon B. C. 588, and the nation itself carried into captivity. In fifty-two years after these events a number of the Jews returned, and the rebuilding of the temple was commenced under the superintendence of Zerubbabel, the Jewish governor, and Jeshua, or Joshua, the high priest. They were permitted and encouraged to undertake it by Cyrus, the Persian emperor, to whom Judea had now become tributary. (Isa. xlv. 28 ; xlv. 13.) Much interruption and delay attended the enterprise, of which we have a full account in the book of Ezra. It was completed, however, and dedicated B. C. 515, or about 73 years after the destruction of it. The temple of Zerubbabel had stood nearly five hundred years, and was much decayed, when Herod the Great, with a view to secure the favor of the Jews, and obtain to himself a great name, undertook to rebuild it ; so that it was not a new edifice, strictly speaking, but rather a complete repair of the second temple. He began the work only seventeen years before the birth of Christ, and completed the main building in less than ten years, so that it was fit for the service. The whole work occupied forty-six years. (John ii. 20.) The Jews spoke truly when they said, "Forty and six years has this temple been in building." This temple was razed to its foundation by the Romans, A. D. 70-71, and the site of it was made like a ploughed field. (Jer. xxvi. 18 ; Matt. xxiv. 2.)

Tetrarch. (Matt. xiv. 1.) This title was given to a sovereign prince, and strictly denotes one who governs the fourth part of a province or kingdom. In our Scriptures, however, it is applied to any one who governed a province in the Roman empire, whatever portion of the territory might be within his jurisdiction. The tetrarch had the title of king. (Matt. xiv. 9.)

Thessalonica. (Acts xvii. 2.) The capital of one of the prætorial districts of Macedonia. It is now called *Saloniki*, and is situated in European Turkey, at the northern extremity of the Gulf of Saloniki (formerly the Thermaic Gulf,) two hundred and seventy-two miles west of Constantinople ; and, of the towns of European Turkey, is, in point of commerce, second only to that city. Paul preached the gospel in this city after being driven from Philippi.

Thorns. The "crowning with thorns," (Matt. xxvii. 29,) was probably the wanton invention of the Roman soldiery, and made no part of the established punishment. We are not certain as to the kind of thorns used ; some suppose the white thorn, which grows in abundance near Jerusalem ; some the acacia, and others the acanthus which blossoms in March.

TOWER

Thomas, (John xx. 24.) one of the twelve apostles, was also called Didymus—"the twin." (John xi. 16, xiv. 5, xx. 20-29.) It is supposed he was actively engaged in propagating the gospel in the East Indies, and suffered martyrdom.

Three Taverna. (Acts xviii. 15.) A place so called, perhaps from the circumstance that three houses of public entertainment were established there. It was about thirty-three miles from Rome; and Paul was met at that place, when on his way to Rome as a prisoner by some brethren from that city, who had heard of his approach.

Thyatira. (Acts xvi. 15.) A city of the province of Lydia, in Asia Minor, now known as *Akhisar*. It is situated in an extensive plain, near a small river, a branch of the Caicus, southeast of Smyrna, between Sardis and Pergamos, and was the site of one of the seven churches of Asia, to which John wrote. (Rev. i. 11.)

Tiberias. (John vi. 23.) This city was in lower Galilee, on the western shore of the sea of Galilee—called from this city the sea of Tiberias. It was founded by Herod Antipas, and named Tiberias, in honor of his patron the emperor Tiberias.

Tiberias, SEA OF, same as sea of Galilee, Sea of Chinneroth, and Lake of Gennesaret. (John xxi. 1.) The lake is often alluded to in the gospels. Its expanse of waters is formed by the Jordan. It is about twelve miles long and six broad. The water is pure, and fish are abundant.

Tiberius Cæsar, (Luke iii. 1.) was the son-in-law and successor of Augustus, (Luke ii. 1.) and though with some apparent virtues, was one of the most infamous tyrants that ever scourged the empire of Rome. He began his reign A. D. 14, reigned during the eventful period of the succeeding twenty-three years, and was finally murdered by suffocation with pillows.

Timothy, (1 Tim. i. 2,) or **TIMOTHEUS**, *Honored of God*, (Acts xvi. 1,) was a native either of Derbe or Lystra. His mother's name was Eunice, and a woman of distinguished piety, as was also his grandmother Lois, (2 Tim. i. 5) and by them he was educated religiously. (2 Tim. iii. 15.) His father was a Greek. Paul found him in one of the cities above named, and being informed of his good standing among the Christians there, selected him as an assistant in his labors, and, to avoid the cavils of the Jews, performed on him the rite of circumcision. (1 Cor. ix. 20.) He became the companion of Paul.

Tithes, (Gen. xiv. 20,) or *tenth*s. A sort of tax known long before the time of Moses, and practiced under the civil and religious government of heathen nations. It was introduced into the Levitical code, and consisted in rendering a fixed proportion of the produce of the earth, herds, &c., to the service of God their King, whom they were taught to consider as the proprietor of all.

Timæus. The father of the blind man, Bartimæus (Mark x. 46.)

Titus. (Gal. ii. 1.) A Gentile by descent, and probably converted to Christianity under the preaching of Paul. (Tit. i. 4.)

Tower. (Matt. xxi. 33.) Towers were common in vineyards, (Isa. v. 2,) and are often seen there at the present day. They are sometimes thirty feet square, and sixty feet high, and are a kind of pleasure-houses, serving as a shelter for the watchman, and as a summer retreat of the owner, affording an extensive prospect and fresh air.

VINEGAR

Turtle-Dove. (Lev. i. 14.) A species of pigeon. By the Jewish law, the poor who could not afford a more costly sacrifice were permitted to bring two turtle-doves, young pigeons. (Lev. xii. 6-8.)

Tyre, Rack, (Josh. xix. 29.) or TYRUS, (Ezek. xxvi. 2.) A city of Phœnicia, now in the pashalic of Acre, about ninety miles northwest of Jerusalem, and twenty or thirty miles southwest of Sidon, and a city whose antiquity is of ancient days. (Isa. xxiii. 7.) It was probably built thirteen hundred years before Christ.

Uriah. URIAH, the husband of Bathsheba (Matt. i. 6.)

Vine. The vines of Palestine were celebrated both for luxuriant growth and for the immense clusters of grapes which they produced. From the abundance and excellence of the vines, it may readily be understood how frequently this plant is the subject of metaphor in the Holy Scriptures. To dwell under the vine and fig-tree is an emblem of domestic happiness and peace (1 K. iv. 25; Mic. iv. 4; Ps. cxxviii. 3;) the rebellious people of Israel are compared to "wild grapes," "an empty vine," "the degenerate plant of a strange vine," &c. (Is. v. 2, 4, but see COCKLE; Hos. x. 1; Jer. ii. 21.) It is a vine which our Lord selects to show the spiritual union which subsists between Himself and his members (John xv. 1-6.) The ancient Hebrews probably allowed the vine to grow trailing on the ground, or upon supports. The vintage (*batsir*), which formerly was a season of general festivity, commenced in September. The towns are deserted, and the people live among the vineyards in the lodges and tents (comp. Judg. ix. 27; Jer. xxv. 30; Is. xvi. 10.) The grapes were gathered with shouts of joy by the "grape-gatherers" (Jer. xxv. 30,) and put into baskets (see Jer. vi. 9.) They were then carried on the head and shoulders, or slung upon a yoke, to the "wine-press." Those intended for eating were perhaps put into flat open baskets of wickerwork, as was the custom in Egypt. In Palestine at present the finest grapes, says Dr. Robinson, are dried as raisins (*trimmuk*), and the juice of the remainder, after having been trodden and pressed, "is boiled down to a syrup which, under the name of *diab*, is much used by all classes, wherever vineyards are found, as a condiment with their food." The vineyard, which was generally on a hill (Is. v. 1; Jer. xxxi. 5; Amos ix. 13,) was surrounded by a wall or hedge in order to keep out the wild boars (Ps. lxxx. 13,) jackals, and foxes (Num. xxii. 24; Cant. ii. 15; Neh. iv. 3; Ez. xiii. 4, 5; Matt. xxi. 33.) Within the vineyard was one or more towers of stone in which the vine-dressers (*coremim*) lived (Is. i. 8, v. 2; Matt. xxi. 33.) The press (*gath*), and vat (*yekel*), which was dug (Matt. xxi. 33) or hewn out of the rocky soil, were part of the vineyard furniture (Is. v. 2.)

Vinegar. The Hebrew term *chomets* was applied to a beverage consisting generally of wine or strong drink turned sour, but sometimes artificially made by an admixture of barley and wine, and thus liable to fermentation. It was acid even to a proverb (Prov. x. 26,) and by itself formed a nauseous draught (Ps. lxi. 21,) but was used by laborers (Ruth ii. 14.) Similar to the *chomets* of the Hebrews was the *acetum* of the Romans—a thin, sour wine, consumed by soldiers. This was the beverage of which the Saviour partook in his dying moments (Matt. xxvii. 48; Mark xv. 36; John xix. 29, 30.)

WINE

Viper. (Job xx. 16.) A venomous serpent, from two to five feet in length. Its bite is extremely painful, and, in many species, quickly and certainly fatal; so that it was anciently regarded as a special judgment from heaven to be bitten by one. (Acts xxviii. 1-6.) The viper is an emblem of whatever is deceitful and destructive. Our Lord names many of his contemporaries a horde of vipers. (Matt. iii. 7; xii. 34; xxiii. 33; Luke iii. 7.)

Washing the Hands and Feet. As knives and forks were dispensed with in eating, it was absolutely necessary that the hand, which was thrust into the common dish, should be scrupulously clean; and again, as sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet on entering a house was an act both of respect to the company and of refreshment to the traveler. The former of these usages was transformed by the Pharisees of the New Testament age into a matter of ritual observance (Mark vii. 3,) and special rules were laid down as to the times and manner of its performance. Washing the feet did not rise to the dignity of a ritual observance, except in connection with the service of the sanctuary (Ex. xxx. 19, 21.) It held a high place, however, among the rites of hospitality. Immediately that a guest presented himself at the tent-door, it was usual to offer the necessary materials for washing the feet (Gen. xviii. 4, xix. 2, xxiv. 32, xliii. 24; Judg. xix. 21.) It was a yet more complimentary act, betokening equally humility and affection, if the host actually performed the office for his guest (1 Sam. xxv. 41; Luke vii. 38, 44; John xiii. 5-14; 1 Tim. v. 10.)

Watches of Night. The Jews, like the Greeks and Romans, divided the night into military watches instead of hours, each watch representing the period for which sentinels or pickets remained on duty. The proper Jewish reckoning recognized only three such watches, entitled the first or "beginning of the watches" (Lam. ii. 19,) the middle watch (Judg. vii. 19,) and the morning watch (Ex. xiv. 24; 1 Sam. xi. 11.) These would last respectively from sunset to 10 P. M.; from 10 P. M. to 2 A. M.; and from 2 A. M. to sunrise. Subsequently to the establishment of the Roman supremacy, the number of watches was increased to four, which were described either according to their numerical order, as in the case of the "fourth watch" (Matt. xiv. 25,) or by the terms "even, midnight, cock-crowing, and morning" (Mark xiii. 35.) These terminated respectively at 9 P. M., midnight, 3 A. M., and 6 A. M.

Well, JACOB'S. (John iv. 6.) The origin of the name is apparent from the question which the woman of Samaria put to Jesus. The identification of this spot in modern times seems to be complete. The well is dug in the rock, and is about seventy-five feet deep, and perhaps nine in diameter. There is a low vault built over it, which has a very narrow aperture. At some seasons it is dry, at others there are ten and twelve feet of water in it. It is distant from the city about thirty-five minutes' walk.

Wine. In Palestine the vintage takes place in September, and is celebrated with great rejoicings. The ripe fruit was gathered in baskets (Jer. vi. 9,) as represented in Egyptian paintings, and was carried to the wine-press. It was then placed in the upper one of the two

ZIDON

vats or receptacles of which the wine-press was formed, and was subjected to the process of "treading," which has prevailed in all ages in Oriental and South-European countries (Neh. xlii. 15; Job. xiv. 5; Is. xvi. 10; Jer. xxv. 30, xlviii. 33; Am. ix. 13; Rev. xix. 15.) A certain amount of juice exuded from the ripe fruit from its own pressure before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the *gleukos* or "sweet wine" noticed in Acts ii. 13. The "treading" was effected by one or more men according to the size of the vat. As to the subsequent treatment of the wine, we have but little information. Sometimes it was preserved in its unfermented state, and drunk as must, but more generally it was bottled off after fermentation, and, if it were designed to be kept for some time, a certain amount of lees was added to give it body (Is. xxv. 6.) The wine consequently required to be "refined" or strained previously to being brought to table (Is. xxv. 6.) The produce of the wine-press was described in the Hebrew language by a variety of terms, indicative of the quality or of the use of the liquid.

Zacharias. 1. Father of John the Baptist (Luke i. 5. &c.) 2. Son of Barachias, who, our Lord says, was slain by the Jews between the altar and the temple (Matt. xxiii. 35; Luke xi. 51.) There has been much dispute who this Zacharias was. Many of the Greek Fathers have maintained that the father of John the Baptist is the person to whom our Lord alludes; but there can be little or no doubt that the allusion is to Zachariah, the son of Jehoiada (2 Chr. xxiv. 20, 21.)

Zaccheus, Just. (Luke xix. 2.) A rich Jew resident in Jericho, and chief officer of the tax or tribute collectors in that place, and hence he is called a sinner, for the Jews regarded all publicans or tax-gatherers in this light.

Zara. ZARAH the son of Judah (Matt. i. 3.)

Zebodee. A fisherman of Galilee, the father of the Apostles James the Great and John (Matt. iv. 21,) and the husband of Salome (Matt. xxvii. 56; Mark xv. 40.) He probably lived either at Bethlehem or in its immediate neighborhood. He appears only once in the gospel narrative, namely in Matt. iv. 21, 22; Mark i. 19, 20, where he is seen in his boat with his two sons mending their nets.

Zerah, less properly, ZARAH. Twin son with his elder brother Pharez of Judah and Tamar (Gen. xxxviii. 30; 1 Chr. ii. 6; Matt. i. 3.) His descendants were called Zarhites, Ezrahites, and Izrahites (Num. xxvi. 20; 1 K. iv. 31; 1 Chr. xxvii. 11.)

Zerubbabel. The head of a tribe of Judah at the time of the return from the Babylonish captivity (Matt. i. 12; Luke iii. 27.)

Zidon, or SIDON. (Gen. x. 15, 19; Josh. xi. 8, xix. 28; Judg. i. 31, xviii. 28; Joel iii. 4, iv. 4; Is. xxlii. 2, 4, 12; Jer. xxv. 22, xxvii. 3; Ez. xxviii. 21, 22; Zech. ix. 2; Matt. xi. 21, 22, xv. 21; Luke vi. 17, x. 13, 14; Mark iii. 8, vii. 24, 31.) An ancient and wealthy city of Phœnicia, on the eastern coast of the Mediterranean Sea, less than twenty English miles to the north of Tyre. Its modern name is *Saida*. It is situate in the narrow plain between the Lebanon and the sea.

INDEX TO NEW TESTAMENT.

ABBREVIATIONS.

M., Matthew.
Mk., Mark.
L., Luke.
Jn., John.
A., Acts.
Rom., Romans.
Cor., Corinthians.

G., Galatians.
E., Ephesians.
Phil., Philipians.
Col., Colossians.
The., Thessalonians.
Tim., Timothy.
Tit., Titus.

Philem., Philemon.
H., Hebrews.
Jam., James.
P., Peter.
Jn., John.
Jude., Jude.
Rev., Revelation.

ABBA. *Mk.* xiv. 36; *Rom.* viii. 15; *G.* iv. 6.
ABOMINATION. *M.* xxiv. 15; *Mk.* xiii. 14.
ABRAHAM. *Jn.* viii. 31, &c.; *A.* vii. 2; *Rom.* iv. 3; *H.* xi. 8; *Jam.* ii. 21.
ACCURSED. *G.* i. 8.
ACELDAMA. *M.* xxvii. 7; *A.* i. 18.
ACHAIA. *A.* xviii; *Rom.* xv. 26; *1 Cor.* ix. 2.
ADAM. *1 Cor.* xv. 45.
ADMONITION. *M.* xlviii. 15; *L.* xvii. 3; *Rom.* xv. 14; *E.* v. 11; *1 The.* v. 12; *2 The.* iii. 15; *H.* iii. 13.
ADOPTION. *Jn.* i. 12; *xx.* 17; *Rom.* viii. 24; *1 Cor.* vi. 28; *G.* iv. 5; *E.* i. 5; *Jam.* i. 18; *H.* ii. 10; *xii.* 5. Its effects. *1 Cor.* vi. 18; *vii.* 1; *Rom.* xii. 1; *Phil.* ii. 1; *E.* v. 1; *P.* i. 13; *ii.* 1; *Jam.* i. &c.; *1 Jn.* iii. Of Gentiles. *A.* xv. 3; *Rom.* ix. 24; *E.* ii. 13; *Col.* i. 27.
ADULTERY. *M.* v. 27; *xix.* 18; *Mk.* x. 11; *Rom.* xiii. 9; *1 Cor.* vi. 9; *G.* v. 19.
ASSURANCE. *Mk.* vi. 18; *Jn.* viii. 3. Spiritual. *Rev.* ii. 22.
ADVERSARY. *M.* iv; *E.* iv. 27; *Jam.* iv. 7; *1 P.* v. 8.
ADVOCATE. *1 Jn.* ii. 1.
ÆNEAS. *A.* ix.
ÆNOM. *Jn.* iii. 33.
AFFECTIONS. Of *G.* Col. iii. 1; *M.* x. 37; *xxiv.* 12; *Mk.* xii. 30; *L.* xiv. 26; *Rom.* xii. 2; *1 Cor.* vii. 13; *G.* iv. 15; *1 The.* ii. 8; *Rev.* ii. 4. Worldly. *Rom.* i. 32; *vi.* 6; *viii.* 13; *xiii.* 24; *1 Cor.* ix. 27; *G.* i. 10; *v.* 16, 24; *E.* iv. 17; *1 The.* iv. 5; *2 Tim.* iii. 6; *1 P.* ii. 10; *iii.* 2.
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AFFLICTIONS. Consequence of sin. *A.* xiii. 10; *Rom.* v. 12. Sent in mercy. *M.* v. 4; *xxiv.* 9; *Jn.* xv. 21; *xvi.* 33; *A.* xiv. 22; *xx.* 23; *Rom.* viii. 18; *1 Cor.* xii. 22; *1 Cor.* iv. 17; *2 Tim.* iii. 11; *H.* xii. 6; *Jam.* v. 11; *1 P.* i. 6; *iv.* 19; *v.* 10; *Rev.* iii. 19; *vii.* 14. Support under. *M.* v. 4; *xi.* 28; *L.* vii. 13; *xxi.* 8; *Jn.* xiv. 27; *xvi.* 1; *1 Cor.* i. 4; *vii.* 6; *2 Tim.* iv. 17; *H.* ii. 18; *xii.* 12; *Rev.* iii. 10. Behavior under. *L.* xv. 17; *xxi.* 19; *Jn.* v. 24; *Rom.* xii. 12; *1 Cor.* i. 9; *1 The.* iv. 13; *2 The.* i. 4; *ii.* 12; *1 Jn.* i. 4; *v.* 20; *1 P.* ii. 20. Prayer under. *M.* xxvi. 39; *1 Cor.* xiii. 8; *Jam.* v. 13. Benefits of. *L.* xv. 16; *Jn.* ix. 1; *xi.* 3; *xv.* 2; *xxi.* 18; *A.* viii. 6; *xii.* 19; *xiv.* 22; *Rom.* v. 3; *1 Cor.* iv. 8; *xii.* 7; *Phil.* i. 12; *2 Tim.* ii. 9; *iv.* 18; *H.* xi. 27; *xii.* 10; *Jam.* i. 3, 12; *1 P.* vii. 12, 20.
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AGRIFFA. *A.* xxv. 22; *xxvi.* 28, 32.
ALEXANDER. Disciple. *Mk.* xv. 21; *A.* iv. 6; *xix.* 33. The coppernsmith.
1 Tim. i. 20; *2 Tim.* iv. 14

- ALMIGHTY. Rev. i. 8, &c.
 ALMS. Giving. M. vi. 1; L. xi. 41; xii. 33; A. iii. 2; x. 2; xxiv. 17.
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DAY. *Jn.* vi. 39; xi. 24; xii. 48; *Rom.* ii. 4; *s* *Cor.* iii. 13; *Rev.* vi. 17; xvi. 14; xxi. 1; *s* *Tim.* iii. 1; *H.* i. 2; *Jam.* v. 3; *s* *P.* iii. 3.

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- SUN. 1 Cor. xv. 41; L. xxiii. 44.
- SWEARING. M. v. 34; Jam. v. 12.
- SWINE. M. vii. 6; 2 P. ii. 22; M. viii. 32; Mk. v. 13; L. viii. 33.
- SYCAMORE. Tree. L. xix. 4.
- SYNAGOGUES. M. xii. 9; L. iv. 16; Jn. vi. 59; xviii. 20; A. xiii. 5; xiv. 1; xviii. 4.
- SYROPHOENICIAN. Woman. Mk. vii. 25; Mk. vii. 30.
- TABERNACLE. H. viii. 2; ix. 2; A. vii. 44; Rev. xv. 5; s Cor. v. 1; 2 P. i. 13.
- TABLE. 1 Cor. x. 21.
- TALKING. 1 Tim. v. 13; 1 P. iv. 15.
- TARSUS. A. ix. 11; xi. 25; xxi. 39.
- TEACHING. Jn. vi. 45; G. i. 12; E. iv. 21; 1 Thes. iv. 9; 1 Jn. ii. 27; M. v., &c.; vii. 29.
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INDEX AND DICTIONARY

OF

SCRIPTURE NAMES OF PERSONS AND PLACES

WITH

REFERENCE TO PASSAGE WHERE FOUND.

NOTE—1. A vowel forming a syllable alone has the long sound, except *e* as a terminal syllable, *e* then has the sound of *æ*.

2. Terminating vowels *o* sometimes form one syllable and sometimes two. When pronounced in one syllable they should be sounded like *o* in *old*, as *Hu'shal* pronounced *Hew'shay*.

3. *O* is pronounced like *z*, as *Enoch*. *Rachel* is the only exception; in that *o* is sounded like *o* in *cheet*.

4. Terminal *es* pronounced like *egg*.

The accent (') shows where the stress of voice should fall; (b) abbreviations for "bread" or "brother"; (c) "city"; (d) "daughter"; (f) "father" or "fountain"; (h) "house"; (j) "Jehovah"; (k) "king"; (l) "lord"; (m) "meadow" or "multitude"; (o) "oak"; (p) "people"; (s) "servant" or "son."

- AA'BON, lofty. Ex. 4, 14.
 AB, AB'BA, father. Rom. 8, 15.
 A-BAD'DON, destroyer. Rev. 9, 11.
 A-BAD'THA, given by fortune. Esth. 1, 10.
 AB'A-WA, the Barada. 2 K. 5, 12.
 AB'A-RIM, regions beyond. Deut. 32, 49.
 AB'DA, servant. 1 K. 4, 6.
 AB'DI, s. of Jehovah. 1 Chr. 6, 44.
 AB'DE-EL, s. of vapor. Jer. 36, 26.
 AB'DE-EL, s. of God. 1 Chr. 5, 15.
 AB'DON, servile. Jud. 12, 13.
 A-BED' Nego, s. of Nego. Dan. 2.
 A-BEL, breath, vanity. Gen. 4, 1.
 A-BEL-BETH-MA'A-CHAH, meadow of the house of Maachah. 2 Sam. 20, 19.
 A-BEL-MA'IM, m. of the waters. 2 Sam. 20, 14.
 A-BEL-ME-HO'LAH, m. of dancing. 1 K. 4, 12.
 A-BEL-SHIT'TIM, m. of the Accacias. Num. 33, 49.
 A-BEL-TIR'RA-IM, mourning of Egypt. Gen. 50, 11.
 A-BEE, whiteness. Josh. 19, 30.
 A-BI, { The Lord is } 2 K. 18, 2.
 A-BI'JAH, { my Father. } 2 Chr. 29, 1.
 A-BI'A, { The Lord } 1 Chr. 7, 8.
 A-BI'AH, { is my } 1 Chr. 2, 24.
 A-BI'AH, { Father. } 1 Sam. 8, 2.
 A-BI-AL-BON, father of strength. 2 Sam. 23, 21.
 A-BI-A-SAPPE, f. of gathering. Ex. 9, 24.
 A-BI'A-THAN, f. of plenty. 1 Sam. 22.
 A-BI'DAH, { f. of knowl- } Gen. 25, 4.
 A-BI'DA, { edge. } 1 Chr. 1, 23.
 A-BI'DAN, f. of a judge. Num. 1, 11.
 A-BI'EL, f. of strength. 1 Sam. 9, 1.
 A-BI'FER, f. of help. Josh. 17, 3.
 A-BI-GAIL, father's joy. 1 Sam. 25, 2.
 A-BI-HA'IL, f. of strength. Num. 2, 26.
 A-BI'HU, he is my f. Ex. 24, 1.
 A-BI'HUD, Judah is his f. 1 Chr. 8, 3.
 A-BI'JAH, Jehovah is his f. 1 K. 14, 31.
 A-BI-L'E'NE, mourning f. Luke 2, 1.
 A-BI'N'EL, mighty f. Gen. 10, 26.
 A-BI'N'E-LECH, King f. Gen. 20, 21.
 A-BI'N'A-DAB, noble f. 1 Sam. 7, 1.
 A-BI'N'O-AM, f. of pleasantness. Jud. 4, 6.
 A-BI'SAM, lofty f. Num. 16, 1.
 A-BI-SHAG, unknown f. 1 K. 1, 1-4.
 A-BISH'A-I, gift of f. 1 Chr. 2, 15.
 A-BISH'A-LOM, peaceful f. 1 K. 16, 2.
 A-BISH'U-A, f. of welfare. 1 Chr. 8, 4.
 A-BI-SHUR, f. of the wall. 1 Chr. 2, 23.
 A-BI-TAL, whose f. is the dew. 2 Sam. 3, 4.
 A-BI-TUR, f. of goodness. 1 Chr. 9, 11.
 A-BI'UD, f. of praise. Matt. 1, 13.
 AB'NER, f. of light. 1 Chr. 9, 36.
 ABOMINATION OF DESOLATION. Dan. 9, 27.
 A-BRA-HAM, { f. of a mul- } Gen. 11, 27.
 A-BRAM, { titude. } G. 17, 3.
 AB'SA-LOM, f. of peace. 2 Sam. 3, 2.

AC'CAD, fortress. Gen. 10, 10.
 AC'CRO, sand heated (by the sun).
 Judges 1, 31.
 A-CHU'DA-MA, field of blood. Acts 1, 19.
 A-CHA'TA (yah). Acts 18, 12.
 A-CHA'TOUS, native of ACHALA. 1 Cor.
 16, 17.
 A'CHAM, (troubler). Josh. 7, 26; in 1
 Chr. 2, 7 called ACHAB.
 A'CHAB, same as AHAZ. Matt. 1, 9.
 ACH'BOH, a mouse. Gen. 36, 38.
 A'CHIN, same as JAOWIN. Matt. 1, 14.
 A'CHISE, angry. 1 Sam. 21, 10, 12.
 A'CHOR, VALLEY OF, valley of trouble.
 Josh. 7, 24, 26.
 ACH'SA—ACH'SAM, anklet. 1 Chr. 2,
 49; Josh. 15, 15, 19.
 ACH'SHAPH, enchantment. Josh. 19, 25.
 ACH'SHAR, deceit. Josh. 15, 44.
 AD'A-DAR, ruins (?) Josh. 15, 22.
 A'DA—A'DAH. Gen. 4, 19; Gen. 24, 2.
 AD-A'HAN, Jehovah adorns. 2 K. 22, 1.
 AD-A-L'A, upright (?) Esth. 9, 8.
 AD'AN, { red, red earth. Gen. 5,
 AD'A-MA, { 19; also city. Josh. 3, 16.
 AD-A-MAH, { Josh. 19, 36.
 AD'A-MANT. Ex. 3, 9.
 AD'A-MI, human. Josh. 19, 32.
 A'DAR, greatness. Josh. 15, 2.
 AD'ER-EL, miracle of God. Gen. 25, 12.
 AD'DAN, { humble (?) Est. 2, 60.
 AD'DON, { Neh. 7, 61.
 AD'DAR, greatness (?) 1 Chr. 8, 3; called
 ARD. Num. 26, 40.
 ADDER. Psalm, 140, 3.
 AD'DI, ornament. Luke 8, 28.
 A'DER, sock. 1 Chr. 8, 15.
 A'DI-EL, ornament of God. 1 Chr. 4, 26.
 A'DIR, { slender. Est. 2, 15.
 AD'I-NA, { pliant. 1 Chr. 11, 42.
 AD'I-NO, white. 2 Sam. 23, 8.
 AD-I-THA'IN, twofold ornament or
 booty. Josh. 15, 36.
 AD'LA-I, justice. 1 Chr. 27, 20.
 AD'MAN, same as ADAMAN. Gen. 10, 12.
 AD'MA-THA. Est. 1, 14.
 AD'NA, { pleasure. Est. 10, 30;
 AD'NAH, { 1 Chr. 12, 20.
 A-DON'I B'EZEK, Lord of Bezek. Judg.
 1, 3, 7.
 AD-O-N'YAH, my Lord is Jehovah. 2
 Sam. 3, 4.
 A-DON'I-KAM, lord of enemies. Est.
 2, 12.
 AD-O-N'YAN, l. of height. 1 K. 4, 6.
 A-DON'I-ENDEK, l. of justice. Josh.
 10, 1, 27.
 A-DO'RA or AD'OR { two heaps or
 A-DO-RA'IM, { mounds. 2 Chr.
 { 11, 9.
 A-DO'RAM, same as ADONIRAM and
 HA-DO'RAM.
 A-DRAH'E-LECH, king of fire, glory.
 2 K. 17, 31.
 AD'RA-NITTI-UM. Acts 16, 7.
 A'DRA-A. Acts 27, 27.
 A'DRI-EL, sock of God. 1 Sam. 15, 19.
 A-DUL'AM, justice to the people. Gen.
 38, 1, 12.

A-DUR'MIN, red men. Josh. 13, 7.
 A'ENE-AS, praised. Acts 9, 32.
 A'ENON, springs. John 3, 23.
 A'E-A-BUS, locust. Acts 11, 30.
 A'GAB, flaming. Num. 24, 7; 1 Sam. 15.
 A'E-E-E, fugitive. 2 Sam. 23, 11.
 A-GRIT'A, painful at birth. Acts 25, 12.
 A'GUR, an assembly. Prov. 30.
 A'HAB, father's brother.
 A-HAB'AN, { 1 Chr. 7, 12.
 A-MER, { after the brother. 1 Chr.
 A-H'RAM, { 8, 1; Num. 26, 38.
 A-HAR'HEL, behind the rampart. 2
 Chr. 4, 8.
 A-HA'A-I, { Neh. 11, 12.
 A-HA-K'AH, { 2 Chr. 23, 2.
 A-HA'SA-I, { flee to Jehovah. 2 Sam.
 22, 54.
 A-HAS-U-S'BUS, Non-king. Est. 1, 1.
 A-MA'VA, water. Est. 8, 15.
 A'HAS, possessor. 2 K. 16; 2 Chr. 26.
 A-HA-K'AH, whom Jehovah upholds.
 2 K. 8, 25; 9, 21.
 _____ K. of Israel. 2 K. 1.
 A'HAN, brother of the wise. 1 Chr.
 2, 20.
 A'HI, { brother of Jehovah. 1
 A-H'AN, { Chr. 5, 15; 1 Sam. 14, 2, 13;
 A-H'JAH, { 1 K. 11, 31; 14, 12.
 A-H'YAN, brother of the people. 1
 Chr. 11, 36.
 A-H'YAN, brotherly. 1 Chr. 7, 19.
 A-HI-S'HEB, b. of help. Num. 1, 12.
 A-HI'HUD, b. of praise. Num. 24, 27.
 A-HI'KAM, b. of the enemy. 2 K. 22, 12.
 A-HI'LUD, b. of one born. 2 Sam. 8,
 16; 20, 24; 1 K. 4, 12.
 A-HIN'A-AS, b. of anger. 1 Sam. 14, 20.
 A-HI'MAN, b. of a gift. Num. 12, 22.
 A-HIN'E-LECH, b. of the king. 1 Sam.
 22, 9.
 A-HI'MOTH, b. of death. 1 Chr. 6, 26.
 A-HIN'A-DAR, noble b. 1 K. 4, 14.
 A-HIN'O-AM, b. of grace. 1 Sam. 14, 20.
 A-HI'O, brotherly. 2 Sam. 6, 8, 4.
 A-HI'RA, b. of evil. Num. 1, 15.
 A-HIS'A-MACH, b. of aid. Est. 31, 6.
 A-HISH'A-HAR, b. of the dawn. 1 Chr.
 7, 10.
 A-HI'SHAR, b. of the upright. 1 K. 4, 6.
 A-HITH'O-PHEL, b. of foolishness. 2
 Sam. 16, 23.
 A-HI'TUB, b. of goodness. 1 Sam. 24, 2.
 A'H'LAB, fatness. Judges, 1, 31.
 A'H'LA-I, Oh that! 1 Chr. 2, 31.
 A-HO'AH, brotherhood. 1 Chr. 8, 4.
 A-HO'LAH, { She who owns a tent.
 A-HO'I-EAH, { Est. 23, 4; 5, 36, 44.
 A-HO'LI-AB, father's tent. Ex. 35, 30-35.
 A-HO-LI'A-MAH, t. of the high place.
 Gen. 26, 2, 25.
 A-HU'MA-I, brother of water. 1 Chr. 4, 2.
 A-HU'SAM, their possession. 1 Chr. 4, 2.
 A-HU'EATH, possession. Gen. 26, 2.
 A'I, { heap of ruins. Josh. 8, 22.
 A-TAN, { 1 Chr. 1, 40.
 A-TJA, { Neh. 11, 31.
 A-I-TAH, { Isa. 10, 22.
 A'JAH, { Gen. 26, 24.

ALJALON.

AL'A-LON, { place of gazelles. Josh.
A'A-LON, } 21, 24. 2 Chr. 28, 12.
A'IN, an eye, a fountain. Num. 34, 11.
A'KAN, see JAKAN, JAAKAN.
AK'KUB, insidious. 1 Chr. 3, 24.
A-KRAB'SIN, scorpions. Josh. 15, 2.
A-LAM'ME-LEON, king's oak. Josh. 19, 28.
AL'A-METH, { covering. 1 Chr. 7, 8;
AL'E-METH, } 1 Chr. 8, 26.
AL'A-MOTH, 1 Chr. 15, 20.
ALEXANDER, { helper } Mark 15, 21.
ALEXANDRIANS, { of men } Acts, 6, 9.
AL'IAH, (ALYAH) 1 Chr. 1, 51.
AL'IAH, (ALYAH) 1 Chr. 1, 40.
AL-LE-LU'IA (yah) Rev. 19, 1.
AL'LON, an oak. 1 Chr. 4, 27.
— BACH'UTH, oak of weeping.
Gen. 35, 8.
AL-MO'DAD, extension, (?) Gen. 10, 26.
AL'MON, (ALEMETH).
— DUB-LA-THA'IM, hiding of
the twin cakes. Num. 33, 46.
A'LOTH, milk yielding (?) 1 K. 4, 16.
AL'PHA, first Greek letter. Rev. 1, 8.
AL-PHAT'US, chief. Matt. 10, 3.
A'LUM. Num. 23, 13, 14.
AL'YAH, iniquity. Gen. 35, 40.
AL'YAD, tail. Gen. 26, 23.
A'MAD, eternal people. Josh. 19, 26.
A'MAL, labor sorrow. 1 Chr. 7, 26.
A'MA-LAK, (uncertain). Gen. 36, 12.
A'MAM, meeting place. Josh. 15, 26.
A'MA-NA, fixed. Cant. 4, 8.
AM-A-M'AH, whom Jehovah spoke of,
(i. e. promised). 1 Chr. 6, 7, 53.
AM'A-SA, burden. 2 Sam. 17, 25.
A MASA-I, { burdensome. 1 Chr. 6, 25.
A-MASA-A-I, } Neh. 11, 13.
AM-A-M'AH, whom Jehovah hears. 2
Chr. 17, 16.
AM-A-M'AM, 2 K. 14; Amos, 7, 10.
A'MI, (A'MOR) Est. 2, 57; Neh. 7, 59.
A-MIN'A-DAB, my people are liberal.
Matt. 1, 4.
A-MIT'TAI (tay), true. 2 K. 14, 25.
AM'MAH, beginning, head. 2 Sam. 2, 24.
AM'MI, my people. Hos. 2, 1.
AM-MI-EL, people of God. Num. 13, 12.
AM-M'HUD, people of Judah. Num. 1,
10; 3, 18.
AM-MIN'A-DAB, p. of the prince. Num.
1, 7; also written
AM-MIN'A-DIB, Sol. Songs, 6, 22.
AM-MI-SHAD'DAI, p. of the Almighty.
Num. 1, 13.
AM-MI'ZABAD, p. of the gives. 1 Chr.
27, 6.
AM'MON, son of my people, AMMON-
ITES, CHILDREN OF AMMON. 2 K. 31,
19; 2 Chr. 33, 30; Gen. 19, 38; Deut.
2, 19; 25, 8; Jer. 25, 21; 49, 1; Ezek.
31, 26; 25; Amos, 1, 13; Zeph. 2, 3.
AM'MON, faithful. 2 Sam. 3, 3.
A'MOK, deep. Neh. 13, 7, 30.
A'MON, foster child, an Egyptian deity.
Neh. 3, 8.
—, king of Judah. 2 K. 21, 19.
AM-O-MER, mountaineer. Gen. 10.

APPHIA.

A'mos, burden. Amos, 1, 1.
A'MOR, strong. 2 K. 19, 2, 20.
AM-PHI'O-LIS, around the city. Acts,
17, 1.
AM'PLI-AR, growing large. Rom. 16, 2.
AM'SAM, p. of the highest. Est. 4, 16,
20.
AM'SA-PHEI, guardian of the Gods, (?)
Gen. 14.
AM'KI, strong. 1 Chr. 6, 46.
A'NAB, place of clusters, (of grapes).
Josh. 15, 50.
A'NAB, answering. Gen. 28, 20, 24.
AM-A-M'A'ATH, snorting. Josh. 19, 19.
AM-A-T'AH, whom Jehovah hath an-
swered. Neh. 6, 4.
A'NAB, { long necked.
AM'A-KIM, pl. } Nu. 13, 22.
AM'A-KIM, a Mishraite tribe. Gen. 10, 19.
A-NAM'ME-LEON, image of the king. 2
K. 17, 31.
A'NAN, a cloud. Neh. 10, 26.
A-NA'NI, { Jehovah guards. 1 Chr.
2, 24; Neh. 3, 22.
AM-A-N'AH, } a place. Neh. 11, 22.
AM-A-N'AS, } Jehovah graciously
gave. Acts, 23, 2.
A'NATH, answer to prayer. Jud. 3, 21.
AM-A-TROTH, answers to p. 1 Chr. 7, 8.
AM'DREW, manly. John, 1, 40.
A'NEM, two mountains. 1 Chr. 6, 72.
A'NER, a young man. 1 Chr. 6, 79.
AM'AM, sorrow of the people. 1 Chr.
7, 19.
A'NIM, fountains. Josh. 15, 50.
AM'NA, gracious. Luke 2, 2.
AM'NAS, Luke 2, 2.
ANATHIME OF SAM. 1 Sam. 10, 1;
David, 1 Sam. 16, 12; Solomon, 1 K.
1, 39; Jehu, 2 K. 9.
ANT. Prov. 6, 6; 30, 25.
ANTELOPE. Deut. 14, 5; 1 K. 4, 22.
AN'TI CHRIST. 1 John 2, 18.
AN'TI-OCH, withstanding. Acts 18, 14.
AN'TI-PAS, { for or like the father.
Rev. 2, 12.
AN-TIP'A-TES, Acts 26, 31.
AN-TO-THI'AH, prayers answered by
Jehovah. 1 Chr. 3, 24.
A'NUS, bound together. 1 Chr. 4, 2.
APPA. 1 K. 10, 22.
A-PH'LES, separated. Rom. 16, 10.
APPLE OF THE EYE. Ps. 17, 8; Pr. 7,
2; Zech. 2, 8.
A-PHAR'SACH-ITES, { Est. 4, 9; 5, 8.
A-PHAR'SATH-CHITES, }
A-PHAR'SITES, { strength. Josh. 12, 12.
A-PHEK, } fortress. Josh. 15, 52.
A-PHE'KAR, } Judg. 1, 31.
A-PHIK, {
A-PHI'AH, rekindled. 1 Sam. 2, 1.
APH'RAH, dust. Mic. 1, 10.
APH'SES, dispersion. 1 Chr. 24, 15.
AP-OL-LO'NTA, Apollo's city. Acts 17, 1.
A-POL'LOS, destroyer. Acts 13, 25.
A-POL'Y-ON, destroyer. Rev. 9, 11.
APOSTLE, one sent forth. Acts 1, 4.
AP'PA-IM, nostrils. 1 Chr. 2, 33.
AP'PHI-A (af-da), fruitful. Philo. 2.

APPENDIX.

APPI-PO'UM, market place of Ap-
 pius. Acts 28, 15.
AQ-U'LA, eagle. Acts 15, 2.
AR, city. Nu. 21, 28.
A'RA, lion. 1 Chr. 7, 38.
A'RAH, ambush. Josh. 15, 58.
A'RA-HAH, sterile barren. Josh 18, 18;
A-RA'RI-A, { Gen. 25, 6.
A'RAD, wild ass. 1 Chr. 8, 15.
 — a city. Josh. 14, 14.
A'RAH, wandering. 1 Chr. 7, 39.
A'RAM, height. Gen. 24, 10; 25, 30.
A'RAH, wild goat. Gen. 25, 28.
A'RA-HAT, holy ground. Gen. 8, 4.
A-RAU'NAH, ark, an ash or pine tree.
 2 Sam. 21, 18.
ARBA, { hero of Baal. Josh. 14, 15,
AR'HITE, { 2 Sam. 23, 35.
AR'BAH, { city of Arba. Gen. 25, 27.
AR'BAH-ITE, { 2 Sam. 23, 31.
AR'CHE-VITES, { men of EZEKIEL. Ezz.
AR'CHI, { 4, 9. Josh. 15, 2; 2
AR'CHITE, { Sam. 15, 32.
ARCHELA'US, prince of the people.
 Matt. 2, 23.
ARCTO'RUS, ura major. Job 9, 9.
AR-CHIFUS, master of the house.
 Col. 4, 17.
ARD, { fugitive (?) Gen. 44, 21.
ARDITES, { Num. 26, 40.
ARDON, fugitive. 1 Chr. 2, 18.
AR-E-OF-A-GITE, { Mars Hill. Acts 17,
AR-E-OF-A-GUS, { 24.
AR-E-TAR, pleasant. 2 Cor. 11, 32.
A-RE'LI, son of a hero. Gen. 46, 16.
AR'GOL, heap of stones. Deut. 3, 4.
 — 2 K. 15, 25.
A-RID'A-I, { strong. Est. 2, 9.
A-RID'A-THA, { Est. 2, 8.
A-R'EL, lion of God. 2 Sam. 23, 30.
A-R'IOCH, { lion like. Gen. 14, 1.
A-RIS'AL, { Est. 9, 9.
ARE, Gen. 6, 14; Ps. 123.
ARE'ITE, fugitive. Gen. 10, 17.
AR-MENIA, Ararat. 2 K. 19, 37.
AR-I-MATH'IA, the heights. Matt. 27,
 57.
AR-IS-TAR'CHUS, excellent. Acts 20, 4.
AR-IS-TO-BU'LUS, best adviser. Rom.
 16, 10.
AR-MA-GED'DON, hill of Megiddo.
 Rev. 16, 16.
AR-MO'NI, imperial. 2 Sam. 21, 8.
AR'NAN, nimble. 1 Chr. 3, 21.
AR'NON, noly. Nu. 21, 18, 14.
A'ROD, { wild ass.
A'RO-DI, { Num. 23, 17;
A'RO-DITE, { Gen. 46, 16.
A'RO-ER, { ruins on the banks of
 the Arnon. Deut. 2,
 36. 1 Chr. 11, 44.
A'RO-ER-ITE, { support. 2 K. 18, 34.
AR'AD, { Isa. 10, 9.
AR'PHAD, { stronghold (of the Chal-
 dees ?) Gen. 10, 22, 34.
AR-TAX-ER'ES, powerful warrior.
 Eze. 4, 7; Neh. 2, 1.
AR-TE-MAR, whole faultless. Titus, 2, 12.

AZOTHE.

AR-U-BOTH, windows. 1 K. 4, 10.
A-RU'MAH, elevated. Jud. 9, 41.
AR'YAD, { place of wanderers.
AR'YAD-ITE, { Eze. 27, 8, 11.
AR'ZA, earth. 1 K. 16, 9.
A'ZA, physician. 1 K. 15, 8; 2 Chr. 15, 15.
AS-A-HIL, { whom God set apart. 2
AS-A-HYAH, { Sam. 2, 18; 2 K. 25, 12, 14.
AS-A-TAH, { 1 Chr. 4, 36.
A-SAPH, collector. 1 Chr. 6, 39.
A-SAR'EL, bound by God. 1 Chr. 4, 18.
AS-A-RE'LAH, upright to God. 1 Chr.
 25, 2.
AS'CA-LON, (Askelon.)
AS'E-NATH, she of Neith, (Minerva of
 the Egyptians. Gen. 41, 45.
A'SER, Luke 2, 36.
ASH, a tree, probably the larch. Isa.
 44, 14.
A'SHAN, smoke. Josh. 15, 48.
A-R'BE-A, (obscure). 1 Chr. 4, 21.
ASH'EL, determination of God. Gen.
 40, 21.
ASH'CHE-NAZ, (ASH'EN-NAS). 1 Chr. 1, 6.
ASH'DOD, a castle. Josh. 15, 47.
ASH'DOTH-PIS'GAH, outpourings of Pis-
 gah. Deut. 3, 17.
ASH'ER, happy. Gen. 30, 13.
 —, Josh. 17, 7.
ASH'ER-MA, goat with short hair. 2 K.
 17, 30.
ASH'ER-LON, { migration. Jer. 25, 26;
ASH'ER-LON, { 47, 5; Amos, 1, 2.
ASH'ER-NAS, Gen. 10, 3.
ASH'NAH, strong, mighty. Josh. 15, 23.
ASH'FE-NAZ, horse's nose. Gen. 10, 3.
ASH'RI-EL, properly As'RIEL. 1 Chr.
 7, 14.
ASH'TA-BOTH, { Seat of the goddess
ASH'TA-BOTH, { Ashtoth. Judg. 2,
 18; 1 Sam. 12, 10;
 1 K. 11, 5, 33.
 —, KAR-NATH. Ashtaroth of the
 two peaks or horns. Gen. 14, 15.
ASH'TO-BETH, star Venus. 1 K. 11, 5.
ASH'UR, fortunate. 1 Chr. 3, 24.
ASH'YATH, s. of Japhlet. 1 Chr. 7, 23.
A'SH-A, Acts 2, 9.
AS'ON, approaches. Acts 20, 12.
A'SH-EL, created of God. 1 Chr. 4, 35.
AS'NAH, store house. Est. 2, 50.
AS-NAPFER, leader of an army. Est.
 4, 10.
ASP, Deut. 32, 33; Job 20, 14.
AS'PA-THA, a horse, bullock. Est. 9, 7.
AS'RI-EL, vow of God. Num. 26, 81.
ASS, five Hebrew words are so trans-
 lated.
AS'SHUR, { black. [ASST'HA].
AS-SHUR'IM, { Gen. 25, 3.
AS'SIM, captive. Est. 3, 24.
AS-SYR'A, Isa. 8, 10.
AS-TAR'ES, see ASOTRTH.
A-SUP'IN and **HOVEN** of, gatherings.
 1 Chr. 23, 15.
A-SYR'CH-TUS, incomparable. Rom.
 15, 14.
AS'NOTH, Ta'nom, east of Taber. Josh.
 15, 24.

ATAD.

A'TAD, buckthorn. Gen. 30, 10.
A'TA-BAR, { crown. 1 Chr. 2, 36.
A'TA-BATH, { crowns. Num. 33, 3.
A'TATH, bound, shut up. Eze. 2, 42.
A'THACH, lodging place. 1 Sam. 30, 30.
ATH-A'GAR, Jehovah made. Neh. 11, 4.
ATH-A'LAH, Jehovah has afflicted. 2 K. 11, 1.
ATH'ENA, Acts 17.
ATH'LAL, Eze. 10, 38.
ATONEMENT, the day of. Lev. 16; 23, 26.
AT'ROTH, Num. 33, 35.
ATTAI, opportune. 1 Chr. 2, 35.
AT-TA-L'A, Acts 14, 35.
AUGUSTUS CAESAR, Luke 2, 1.
AUGUSTUS BAND, Acts 27, 1.
A'VA, (Ivab).
A'VEN, {-VIN, -VINS or VITES, ruins. A'VIN, { Josh. 18, 28; Gen. 30, 35.
AWL, Ex. 21, 6.
AXE, Isa. 10, 34.
A'AL, root. Zech. 14, 5. [K. 22, 3.
AS-A'LAH, Jehovah has reserved. 3
AS-A'NAN, whom Jehovah hears. Neh. 10, 4.
A-SAR'A-EL, { whom God helps. Neh. 10, 4.
A-SAR'A-EL, { 13, 36; 1 Chr. 12, 6.
AS-A'NAN, whom J. aids. 1 Chr. 8, 9.
A'SAR, strong. 1 Chr. 5, 8.
AS-A'NAN, whom J. strengthened. 1 Chr. 15, 21.
AS'BUX, utterly desolated. Neh. 8, 16.
A-S'KAN, plowed or broken up. 1 Sam. 17, 1.
A'SEL, noble. 1 Chr. 8, 37.
A'SEM, strength, bone. Josh. 15, 29.
A'SHAD, strong in fortune. Neh. 7, 17.
A'SH-EL, whom God consoles. 1 Chr. 15, 20.
A-S'ZA, strong. Eze. 10, 27. [28, 31.
A'SHA-VETH, strong; to death. 3 Sam. 1.
AS'NON, robber. Num. 34, 4, 5. [19, 34.
AS'NOTH, TA'ZOR, ears of Tabor. Josh. 18, 20.
AS'ZOR, helper. Matt. 1, 13.
A'SUB, { helper. Jer. 23, 1.
A'SUR, { Neh. 10, 17.
A-SOTUS, (Ashdod).
AS-SU-EL, whom G. helps. 1 Chr. 5, 34.
ASRI KAM, help against an enemy. 1 Chr. 3, 22.
A-SUBAR, forsaken. 1 Chr. 2, 18.
AS'SAN, the strong. Deut. 7, 3.
AS'ZAN, fortified. Num. 34, 36.
AS'SUR, Neh. 10, 17.
BA'AL, Lord. 1 Chr. 5, 5.
BA'ALAN, { mistress.
BA'ALATH, {
BA'AL-ATH-BE'ER, mistress of a well.
BA'AL BE'RITH, covenant Lord.
BA'AL GAD, lord of fortune.
BA'AL-HA'NON, place of a multitude.
BA'AL-HER'NON, p. of Hermai.
BA'AL HA'NAN, lord of benignity.
BA'AL-HA'ZOR, lord of a village.
BA'AL-I, my lord.
BA'AL-IM, lords.
BA'ALUS, son of exaltation.
BA'AL-M'ON, place of habitation.

BASHMATH.

BA'AL PE'ON, l. of the opening.
BA'AL PER'A-SIM, place of branches.
BA'AL SHAL'Z-AMA, lord of Shallaha.
BA'AL TA'NAR, place of Palms.
BA'AL ZE'BUB, lord of the fly.
BA'AL ZE'RON, the god Typhon.
 [We refer the student to Dr. Wm. Smith's larger Dictionary on the word "Baal" and its suffixes and Bible references thereto.]
BA'A-NA, { son of affliction. 1 K. 4, 12;
BA'A-NAR, { Neh. 5, 4.
BA'A-RA, foolish. 1 Chr. 8, 8.
BA-A-SH'AM, (yah), work of Jehovah. 1 Chr. 6, 40.
BA'A-SHA, wickedness. 1 K. 13, 16.
BA'SEL, BAS'Y-LON, confusion. Gen. 11, 4; Isa. 13, 30. [Gen. 11, 4, 5.
BAS'Y-LON, TOWER OF. 1 Pet. 2, 13;
BA'CA, weeping. Ps. 84, 6.
BACH'ITES, Num. 26, 35.
BA-HU'RIM, young men. 3 Sam. 16, 5.
BAD'GER SKINS, Ex. 25, 5.
BAG, several words so rendered in O. T. 2 K. 5, 28. [15, 2.
BA'YITH, same as BETH (house). Isa. 54, 11.
BAK-SAK'KAR, wasting of the mountain. 1 Chr. 9, 15. [Ez. 2, 31.
BAK'BUX, CHILDREN of Nethalims.
BAK-BUR'AM, emptying of Jehovah. Neh. 11, 17.
BA'LAG, Rev. 2, 4.
BA'LAAM, fornicator. Num. 22, 3.
BA'LA-DAN, (MERODACH) whose lord is Bel. 2 K. 20, 12.
BA'LAN, BA'AL. Josh. 19, 9.
BA'LAH, empty, void. Num. 33.
BALDNESS, 3 Kings 2, 23.
BALN, Gen. 37, 23.
BALN OF GILEAD, Jer. 8, 22.
BA'NAR, { high places. Eze. 20,
BA'NOTH BA'AL, { 29; Josh. 13, 17.
BA'NI, built. 2 Sam. 23, 35.
BA-RAS'BAS, John 18, 40. [32, 2, 3.
BA'WA-CHEL, whom God blessed. Job 1.
BA-A-CHI'AS, whom J. blesses. Matt. 23, 35.
BA'RAK, thunderbolt. Jnd. 4, 5.
BARBARIAN, Rom. 1, 14.
BAR-HU'MITE, { (BA-SURIM).
BA-SAR'UM-ITE, {
BA-SAR'UM, a fugitive. 1 Chr. 3, 29.
BAR JE'SUS, son of Jesus. Acts 13, 8.
BAR JO'NA, s. of Jonah. Matt. 16, 17.
BAR'KOS, CHILDREN OF. Eze. 3, 52.
BAR'LEY, a cereal well known. Lev. 27, 16; Deut. 8, 8. [4, 36.
BA'WA-BAS, s. of consolation. Acts 18, 26.
BAR-SAS, s. of Saba. Acts 1, 23. [2.
BAR-THOLO-MEW, s. of To'emi. Matt. 10.
BAR-TI-ME'US, s. of Timotheus. Mark 10, 46.
BA'RUCH, blessed. Jer. 35, 4, 22.
BA-ZIL'LA-I, of iron. 2 Sam. 17, 37.
BA'SHAN, soft, sandy soil. 1 Chr. 3, 11.
BA'SHAN-HA'VOTE-JA'IN, BA'SHAN of the village of JA'IN. Deut. 2, 14.
BAS'S-MATH, sweet smelling. Gen. 22, 4, 12.

BAGIN.

BA'IN, one of the smaller vessels of the tabernacle and temple service. Ex. 24, 6, 8. [bread. Gen. 40, 16.]
 BAKET, originally a receptacle for BA'MATH, daughter of Solomon, mentioned 1 K. 4, 15.
 BASTARD. Deut. 23, 2.
 BAT. Lev. 11, 19; Deut. 14, 18.
 BATH, bathing. Lev. 15, 16, 28.
 BATH, a measure.
 BATH-BA'IM, THE GATE OF, daughter of many. Cant. 7, 4.
 BATH-SHE'BA, { d. of the oath. 2 Sam. 11, 3; 1 Chr. 3, 5.
 BATTLE AXE. Jer. 51, 30. (Maid).
 BAY-A-I, son of wishing. Neh. 2, 18.
 BAY-TRIE, native to the soil. Ps. 35, 57.
 BE'LYTH, { making naked. Neh. 7, 34; Est. 2, 53.
 BE'LYTH, { 54; Est. 2, 53.
 BE'LYTH, a precious substance. Gen. 2, 12; Num. 11, 7. [Chr. 12, 5.]
 BE-A-L'AH, whom Jehovah rules. 1 Chr. 12, 10.
 BE-A-LOVE, citizen (?) Josh. 15, 24.
 BE'AR. 2 Sam. 17, 28; Eze. 4, 2.
 BE'AR, URUS SYTHUS. 2 K. 2, 24; 2 Sam. 17, 2.
 BE'ARD. Lev. 19, 27; 2 Sam. 10, 4.
 BE'AST. Gen. 6, 7, 9; 7, 2.
 BE-A-I, father, paternal. Neh. 7, 16.
 BE'CHER, young camel. Gen. 46, 31.
 BE-CHO'RATH, of the first born. 1 Sam. 9, 1.
 BED AND BED CHAMBER. Deut. 24, 13; 1 Sam. 19, 13; 2 K. 4, 10; Est. 1, 6.
 BE'DAD, separation, part. Gen. 26, 23.
 BE'DAN, servile. 1 Sam. 12, 11.
 BE-DE'AN (yab), protected by Jehovah. Est. 10, 25.
 BE'E. Deut. 1, 44; Jud. 14, 7.
 BE-EL-P'ADA, the Lord has known. 1 Chr. 14, 7.
 BE-EL-SH'UB. Matt. 1, 25.
 BE'ER, { a well. Num. 21, 16.
 BE'ER, { 1 Chr. 7, 37.
 BE'ER, { 1 Chr. 5, 6.
 BE-ER-ELIM, w. of heroes. Num. 21, 16.
 BE-ER, man of the w. Gen. 26, 24.
 BE-ER-LA-HA'ROI, well of living water. Gen. 24, 62.
 BE-ER-OTHE, wells. Josh. 19, 17; Deut. 10, 6.
 BE-ER-SHE'BA, w. of the oath. Gen. 21, 31.
 BE-ER-TS-BAH, temple of Astarte. Josh. 21, 27. [15, 24.]
 BE-ER-MOTH, great water ox. Job. 40, 15.
 BE'LA, { destruction. Gen. 14, 2.
 BE'LAN, { Gen. 46, 12.
 BE'LA-ITES, THE. Num. 26, 38.
 BE'LA-L, worthless. Jud. 19, 22. [29.]
 BE'LOW, the word occurs only, Jer. 6, 22.
 BELLS, two words translated thus. Ex. 28, 33; Zech. 14, 20.
 BEL-SHA'ZAR, { Bel's prince. Dan. 2, 4, 8.
 BEL-TS-SHA'ZAR, { 2; Dan. 4, 8.
 BEN, son. 1 Chr. 15, 18. [Chr. 27, 5.]
 BE-BA'IAH (yab), Jehovah has built. 1 Chr. 28, 2.
 BEN-AM'NI, s. of my people. Gen. 19, 36.
 BEN-E-BE'RAK, s. of BAKAK. Josh. 19, 45. [33, 31, 32.]
 BEN-E-JA'A-KAN, s. of Jordan. Num.

BETHHACEREM.

BEN-E-KE'DEM, s. of the east. Gen. 29, 1.
 BEN-HA'DAD, s. of HADAD. 2 K. 13, 17.
 BEN-HA'IL, s. of the host. 2 Chr. 17, 4.
 BEN-HA'WAN, s. of the gracious. 1 Chr. 4, 20.
 BEN-I-NU, our s. Neh. 10, 18. [25, 18.]
 BEN-JA-MIN, s. of the right hand. Gen. ——— GATE OF. Jer. 30, 2.
 BE'NO, his s. 1 Chr. 24, 36.
 BEN-ONI, s. of my sorrow. Gen. 35, 18.
 BEN-ZO'HEDE, s. of ZOHED. 1 Chr. 4, 20. [Num. 32, 2.]
 BE'ON, contracted from BA'AL-ME'ON.
 BE'OR, torch, lamp. Gen. 38, 29.
 BE'RA, s. of evil. Gen. 14, 2.
 BE'RA-CHAH, blessing. 1 Chr. 12, 2.
 ——— VALLEY OF. 2 Chr. 30, 26.
 BE'RA-CHAH, { whom Jehovah has
 BE'RA-CHAH, { blessed. 1 Chr. 6, 29.
 BE'RA-YAH, Jehovah created. 1 Chr. 8, 31.
 BE'RA-A. Acts 17, 10.
 BE'RED, hall. Gen. 16, 14.
 BE'RI, (BE'E-RI). [46, 17.]
 BE-RI'AH, s. of evil or of a gift. Gen. 30, 20.
 BE-RI'AH, pl. of above.
 BE'RI'AH, a covenant. Jud. 9, 46. [1.]
 BE-RI'AH, she brings victory. Acts 12, 13.
 BE-RODACH-BAL-A-DAN, same as Merodach-baladan, worshipper of Bel. 2 K. 20, 12.
 BE-ROTHAIE, { my wells. Eze. 47, 16.
 BE'ROTHAIE, { 3 Sam. 8, 8.
 BE'ROTH-ITE. 1 Chr. 11, 39. [28, 20.]
 BE'RYL, the modern yellow topaz. Ex. 28, 17.
 BE'SAL, sword. Est. 2, 49.
 BE'SO-DE-LAH (yab), in the secret of Jehovah. Neh. 8, 6. [Sam. 8, 9.]
 BE'SON, THE BROOK, cold water. 1 Chr. 3, 1.
 BE'TAH, confidence. 2 Sam. 8, 8.
 BE'TEN, valley. Josh. 19, 35.
 BETH-AN-A-BAH, house of fording.
 ——— A'NATH, { h. of echo. Josh. 19, 36.
 ——— A'NATH, { Josh. 15, 59.
 ——— A'NY, h. of dates. [15, 61.]
 ——— AN-A-BAH, h. of the desert. Josh. 15, 59.
 ——— AN-BEL, h. of the ambush of God. Hos. 10, 14. [Josh. 7, 2.]
 ——— AN-VEN, h. of vanity (i. e. idols). Neh. 7, 26. [Josh. 18, 17.]
 ——— AN-ME'VEH, h. strong in death. Neh. 7, 26. [Josh. 18, 17.]
 ——— BA'AL-ME'ON, h. of Baal-moon.
 ——— BA'RAH, BETH-AN-A-BAH. Jud. 7, 24.
 ——— BE'E-I, h. of my creation. 1 Chr. 4, 31.
 BETH'GAR, h. of pasture. 1 Sam. 7, 11.
 ——— DA'GON, h. of DAGON. Josh. 15, 41.
 ——— DE'LA-THA-IM, h. of 2 cakes. Jer. 48, 22.
 BETH'EL, h. of God. Gen. 28, 19. [37.]
 ——— E'KEK, h. of the valley. Josh. 19, 27.
 ——— E'THER, separation. Cant. 2, 17.
 BE-THE'S-DA, house of mercy. John 8, 2.
 BETH-E'ZEL, h. of dwelling place. Mic. 1, 11.
 ——— GA'DER, h. of wall. 1 Chr. 2, 51.
 ——— GA'MUL, h. of the weaned. Jer. 48, 22. [Neh. 3, 14.]
 ——— HA'OT-REM, h. of the vineyard.

BETH-HARAN.

BETH-HA'RAN. Num. 32, 33. Same as Bitharam.
—BOO'TA, { h. of the partridge.
—BOO'LAM, { Josh. 15, 6; 18, 21.
—BO'RON, h. of the hollow two places of that name, "upper" and "nether." Josh. 18, 3; 1 Chr. 7, 34.
—JEM'S-MOTH, or Jes'-moth, h. of the desert. Num. 33, 49. [19, 6.
—LES'A-OTH, h. of Monasses. Josh.
—LE'HEM, h. of bread.
—EPP'SA-TAN.
—JU'DAH. Matt. 2, 1.
BETH-HA'A-ORAH, h. of Maachab. 2 Sam. 24, 14, 15. [19, 5.
—MAR'GA-ROTH, h. chariots. Josh.
—MO'ON, Jer. 48, 33.
—M'HEAN, h. of limpid and sweet water. Num. 32, 36.
—PA'LET, { h. of PELET. Josh. 15, 37; Neh. 11, 36. [31.
—PA'LEE, h. of dispersion. Josh. 19.
—PE'OR, temple of PEOR. Josh. 13, 20.
BETH-PHA-GZ, house of unripe figs. Matt. 21, 1.
—RA'PHA, h. of the giant.
—R'PHOB, h. of breadth. Jud. 18, 26.
BETH-SA'DA, house of fish. John 12, 21.
BETH'SHAN, { h. of rest. 1 Sam. 31.
BETH-SHEAN, { 10; 1 Chr. 7, 29. [10.
BETH-SHE'NESH, h. of the sun. Josh. 15.
—SHIT'AH, h. of acacias. Jud. 7, 22.
—TAP'PU-AN, h. of apples or citrons. Josh. 15, 63; comp. 1 Chr. 2, 42.
BE-THU'EL, man of God. Gen. 28, 22, 23; 35, 30; a place, 1 Chr. 4, 30; also called [of God.
BE'THUL, Josh. 19, 4; meaning abode
BETH'UR, h. of the rock. 1 Chr. 2, 45.
BETH'UM, pistachio nuts. Josh. 12, 26.
BEU'LAM, married. Isa. 62, 4.
BE'VAL, victory. Est. 3, 17.
BE-SAL'E-EL, under the protection of God. Ex. 31, 1, 6.
BE'ZEK, lightning. Jud. 1, 5. [4, 43.
BE'ZEK, ore of precious metal. Deut.
BICH'EL, juvenile. 2 Sam. 20, 1. [9, 25.
BID'KAN, s. of piercing through. 3 K.
BIG'THA, { gift of fortune. Esth.
BIG-THAN, { 2, 31.
BIG'VA-I, husbandman (?). Est. 3, 14.
BI/DAD, s. of contention. Job 2, 11.
BI'L'AM, foreign. 1 Chr. 4, 70.
BI'L'GAM, cheerfulness. 1 Ch. 24, 14;
BI/GA-I, { Neh. 10, 8.
BI'L'AM, { modesty. Gen. 29, 29.
BI'L'AM, { Gen. 36, 37. [Est. 3, 1.
BI'L-SHAN, son of tongue (i. e. eloquent).
BI'HAL, s. of circumcision. 1 Chr. 7, 33.
BI'S'A, a gushing forth. 1 Chr. 8, 57.
BI'NU-I, building. Est. 8, 33.
BI'SHA, s. of wickedness. Gen. 14, 2.
BIRTH-DAY, Gen. 40, 20; Job. 1, 4.
BIRTH-RIGHT, Deut. 21, 15-17; 3 Chr. 31, 3.
BIR'EA-VITE, apertures. 1 Chr. 7, 51.
BIR'LAN, s. of peace. Est. 4, 7.
BI TH'AM, daughter of Jehovah. 1 Chr. 4, 12.

CALAPHAS.

BETH'RON, "THE BITHRON," "ALL THE BITHRON." 2 Sam. 2, 29.
BI-THY'IA. Acts 16, 7.
BITTER HERBS. Ex. 12, 8.
BITTERN, one of the Heron family of birds. Is. 14, 23.
BIZ-JOTH'IAH, { contempt of Jehovah.
BIZ-JOTH'IAH, { Josh. 15, 23.
BIZ'THA, eunuch. Eccl. 1, 10.
BLAS'TUA, grows. Acts 12, 20.
BLIND. Deut. 27, 18.
BLOOD. Gen. 9, 4; Lev. 7, 26.
—AVENGER OF. Num. 35, 19. [3, 17.
BO-A-NER'GES, sons of thunder. Mark
BO'AR, { fleetness. Ruth 4.
BO'OE, { Matt. 1, 5.
BOCH'E-RU, he is first born. 1 Chr. 2, 23.
BO'CHIM, weepers. Judg. 2, 15.
BO'HAN, thumb. Josh. 15, 4.
BOIL. Job 2, 7.
BOLSTER. 1 Sam. 19, 13, 14.
BONNET. Ex. 28, 30.
BOOK. Num. 5, 23.
BOOTES (SUCCOTHE). Lev. 23, 42.
BOOTH. Deut. 30, 14, 16. [K. 22, 1.
BO'CAT, stony, elevated ground. 2
BO'OR, same as Boor. 2 Peter, 2, 15.
BOTCH. Deut. 23, 27, 35.
BOTTLE, of Skin. Ps. 119, 82.
BOW. Gen. 21, 30.
BOWL. 2 K. 4, 40.
BOX-TREE. Is. 41, 19.
BO'ZE, shining. 1 Sam. 14, 4.
BO'KATH, { Josh. 15, 39.
BO'KATH, { 2 K. 22, 1.
BO'RAH, a fold. Gen. 28, 23.
BRACELET. Gen. 38, 18.
BRANBLE. Judg. 9, 4.
BRASS. Zech. 6, 1.
BRAZEN SERPENT. Num. 21, 9.
BREAD. Gen. 49, 50; Ex. 16, 4.
BREASTPLATE. Is. 59, 17.
BRICK. Gen. 11, 1; Ex. 1, 14.
BRINE. Judg. 8, 7.
BRIDLE. Prov. 26, 3.
BRIGANDINE, coat of mail. Jer. 46, 4.
BRIMSTONE. Gen. 6, 4.
BROTHER. Gen. 14, 16; 13, 8.
BUE'KI, wasting. 1 Chr. 5, 51.
BUE-KI'AH, w. of Jehovah. 1 Chr. 25, 4.
BULL—BULLOCK, same as ox and oxen.
Gen. 12, 16.
BUL-RUSH. Ex. 2, 3; Is. 18, 2.
BU'NAM, prudence. 1 Chr. 2, 25.
BUN'NI, bull. Neh. 9, 4.
BURIAL. Eccl. 6, 3; Jer. 22, 19.
BURN-OFFERING. Gen. 7, 20.
BURN. Ex. 3, 2.
BUTTER. Job. 32, 17.
BUZ, despoiled. Gen. 22, 21.
BU'I, descendant from Buz. Ex. 1, 2.
CAB, hollow (of the hand?), a measure.
CAB'SON, bond, cake. Josh. 15, 40.
CA'SUL, as nothing. Josh. 19, 37.
CA'SAR, { gash or cut. John. 19.
CA'SA-RE'A, { 19; Acts 8, 40.
CA'SA-RE'A PHIL-LIPPI, Mark 6, 27.
CA'LA-PHAS (ya-fas), humility. Matt. 23, 2.

CAIN.

CAIN, { a possession. Gen. 4.
CA'YAN, { a city of Judah. Josh.
 15, 5, 7. Gen. 5, 9-14.
CAKES. Gen. 18, 6.
CA'LAN, old age. Gen. 10, 11.
CALAMUS. Ex. 27, 19.
CAL'COL, { sustenance. 1 Chr. 2, 2.
CHAL'COL, {
CAL'DRON, { Chr. 35, 18.
CA'LER, { dog. Num. 12, 6.
CHU'LU-BAL, { 1 Chr. 2, 9.
CALF. Ex. 32, 4.
CAL'NEH, { fortified, willing. Gen. 10,
 10; Is. 10, 9.
CAL'VA-MY, skull. Luke 23, 33.
CAMEL. Gen. 12, 16.
CA'MON, stalky. Judg. 10, 5.
CAMP. Ex. 32, 17; 36, 6.
CAMPFIRE. Cant. 1, 14.
CA'NAAN, low region. Gen. 10, 6.
CA'NA OF GALILEE, reedy. John 3, 1.
CANDLESTICK, rather light-bearer. Ex.
 25, 31-37.
CA'ND-CH, ruler of slaves. Acts 8, 37.
CANE. Is. 43, 24; Jer. 6, 30.
CA'N'ER-WORK, same as locust.
CA'N'NEH, plant, or sprout. Ex. 27, 22.
CAPE'OR, { chaplet. Deut. 2, 23.
CAPE'TO-RIM, { pl. Jer. 47, 4.
CAPTAIN, a military and sometimes a
 civil commander. Josh. 10, 24.
CA'FA-DO'CI-A. Acts 2, 9.
CAR-BUNCLE, a bright gem. Ex. 28, 17.
CAR'CAS, eagle (?). Eccl. 1, 10.
CA'CH'ER-MISH, { fortress of Chemoah.
CHAE'CH'ER-MISH, { 2 Chr. 35, 30.
CA'RHAN, bald. 2 K. 25, 23.
CA'RHIL, the garden mountain. 1 K. 18.
CA'RM, vine dresser. Josh. 7, 1, 18.
CARPENTER, any mechanic working
 with tools. 2 Sam. 5, 11.
CAR'PUS, fruitful. 2 Tim. 4, 18. [21.
CARRIAGE, rather LUGGAGE. Judg. 18.
CAR'RH'NA, spoil of war. Eccl. 1, 14.
CART, a vehicle drawn by oxen. Gen.
 48, 10, 27; Num. 7, 3.
CARVING. Ex. 31, 5; 1 K. 6, 18, 35.
CA-SIPE'A-A. Ex. 8, 17.
CA'SU-HIM, fortified. Gen. 10, 14.
CAS-SIA. Ex. 30, 24. [Acts 28, 11.
CAS'TOR AND POL'LUX, the Dioscuri.
CATERPILLAR. 1 K. 8, 37; Is. 33, 4.
CAVE. Gen. 19, 30; 28, 17.
CEDAR. Lev. 14, 6.
CE'DRON, same as Kidron. John 18, 1.
CEILING. 1 K. 6, 9; 2 Chr. 3, 5.
CHU'CHER-A, millet. Acts 18, 18.
CENSER. Ex. 25, 38. [8, 5.
CHU-TU'RI-ON, a Roman captain. Matt.
 23, 34.
CHAFF. Is. 5, 24.
CH'PHAS, PETER, a stone. John 1, 42.
CHAIN. Gen. 41, 43; Dan. 5, 7.
CHAL-DE'A. Dan. 1, 4 and 9, 1.
CHAMBERLAIN. Eccl. 2, 31.
CHAM'EL-BOU. Lev. 11, 30.
CHAMOLS. Deut. 14, 5.
CHA'NAAN, same as Canaan. Acts 7, 11.
CHAPTAIN. Ex. 28, 17; 1 K. 7, 37.
CHAU'CHER-NUAN. 2 Chr. 35, 30.

CHUSHAN-RISHATHAIM.

CHAU'A-SHUN, craftsman. 1 Chr. 4, 14.
CHARGE. Num. 7, 79.
CHARIOT, drawn by HORSES. 2 Sam. 8, 4.
CHAU'KAN, same as Hatan. Acts 7, 2.
CHU'BAR, length. Ex. 1, 2.
CHU'OR-LA'Q-MER, a handful of
 sheaves. Gen. 14, 17.
CHEESE. Job 10, 10; 1 Sam. 17, 18.
CHU'LAL, completion. Ex. 10, 30.
CHU'LUB, state of a bride. Acts 10, 35.
CHU'LUB, basket. 1 Chr. 27, 34. [1, 4.
CHU'N'NIM, clothed in black. Zeph.
 3, 20.
CHU'N'NIM, conqueror, tamer. Num. 31,
 20.
CHU'NA'A NAK, merchant. 1 Chr. 7, 10.
CHU'NA'NI, protector. Neh. 9, 4.
CHU'N'NIM, whom Jehovah hath
 set. 1 Chr. 15, 22.
CHU'PHAS HA-AM'NO-NAL, village of
 the Ammonites. Josh. 18, 24.
CHU'PH'RAH, hemlet. Josh. 9, 17.
CHU'KAN, harp. Gen. 30, 23.
CHU'ETH-IMS Crotons (?). Ex. 25, 18.
CHU'ETH-ITES and **PEL'ETH-ITES**, ex-
 ecutioners, furrers. 2 Sam. 8, 18.
CHU'RITH, { separation.
CHU'RISM, { 1 Kings, 17, 35.
CHU'UB, { CHU'RUBIM, herald. Ex. 25,
 18; Ex. 2, 50; Neh. 7, 61.
CHU'AL-ON, hope. Josh. 15, 10.
CHU'ED, gain. Gen. 22, 23.
CHU'IL, ungodly. Josh. 15, 30.
CHU'ET. 2 K. 12, 9, 10; 2 Chr. 24, 2.
CHU'ETUT TRINE. Gen. 30, 27.
CHU-SUL'LOTE, loina. Josh. 19, 18.
CHU'SIB, false. Gen. 30, 5.
CHU'DON, dart. 1 Chr. 12, 9.
CHILDREN. Gen. 16, 2; Deut. 7, 14; 1
 Sam. 1, 6; 2 Sam. 6, 23.
CHU'P'AB, whom the Father had per-
 fectcd. 2 Sam. 8, 3.
CHU'T-ON, wasting away. Eccl. 1, 2-5.
CHU'MAD. Ex. 27, 23.
CHU'HAN, { languishing, longing.
CHU'HAN, { 2 Sam. 19, 37.
CHU'NE-RETH, { SEA OF. Num. 34,
 11; Josh. 13, 27.
CHU'OS. Acts 30, 15.
CHU'LEU, languid, (mouth).
CHU'LOW, confidence. Num. 34, 31.
CHU'LOTH TA'SOR, fanks of T. Josh.
 10, 12. [Gen. 10, 4.
CHU-TIM, KUTIM, men of Cyprus.
CHU'UN, image. Am. 5, 26.
CHU'LO, green herb. 1 Cor. 1, 11.
CHU'RA'SHAN, smoking furnace. 1
 Sam. 30, 30. [11, 31.
CHU'RA'SHIN, smoking furnace. Matt.
 23, 34.
CHU'K'BA, lying. 1 Chr. 4, 23.
CHRIST, the Anointed. Matt. 1, 1.
CHRISTIANS, followers of Christ. Acts
 11, 26.
CHRONICLES, record of history.
CHU'BSOLITE. Rev. 21, 20.
CHU'SOPAS. Rev. 21, 20.
CHU'S, people of Nubia. Ex. 30, 5.
CHU'N, establishment. 1 Chr. 13, 8.
CHU'SHAN-RISH-A-THA'IM, most im-
 licious Cushite. Judg. 2, 3.

CHUZA.

DILEAN.

- CHU'RA, ecor. Luke 8, 2.
 CY-LI'C-TA (Si-lis't-a). Acts 6, 2.
 CINNAMON. Ex. 33, 23.
 CIN-NI'NOTE. 1 K. 15, 20.
 CIRCUMCISION. Gen. 17; Lev. 12, 2.
 CUS, same as Kish. Acts 12, 21.
 CUSTERN. Jer. 38, 6.
 CITIES of Refuge. Num. 35, 6.
 CLAU'DA. Acts 27, 16.
 CLAU'DI-A. 2 Tim. 4, 21.
 CLAU'DI-US. Acts 11, 32. [32, 33.
 CLAU'DI-US LY'GIAE (Lish't-as). Acts
 CLAY. Is. 57, 20; Jer. 38, 6.
 CLEM'ENT, mild. Phil. 4, 2.
 CLE'O-PAS, learned. Luke 22, 14.
 CLE'O-PHAS, John 19, 35.
 CLOUD, PILLAR OF. The glory cloud;
 the 'presence of the Lord.' Gen. 4,
 16; Ex. 13, 21; 40, 36; 3 Chr. 7, 1.
 CNI'DUS (ni-dus). Acts 27, 7.
 COAL, live embers. 3 Sam. 23, 2.
 COCKLE, smutted barley (?). Job 41, 40.
 COPPER. 1 Sam. 6, 8, 11, 15.
 COPPIN. Gen. 50, 26.
 COL-HO'HEM, all-seeing. Neh. 2, 13.
 COLLAR. Judg. 8, 26.
 COLLEGE, THE. 2 K. 23, 14.
 COLONY. Acts 16, 12.
 CO-LO'SER. Acts 18, 23. [35, 9.
 CON-O-N'AM, Jehovah defends. 3 Chr.
 CONCUBINE. Gen. 22, 24.
 CONDUIT. Eccl. 26; 3 Chr. 22, 20.
 CONY. Lev. 11, 5; Deut. 14, 7.
 CONGREGATION. Ex. 12, 19; Num. 15, 18.
 CO-NI'AH, (Jecoliah).
 CONVOCATION. Is. 1, 12.
 CO'OS. Acts 21, 1.
 COPPER. Est. 8, 27; Jer. 15, 12.
 COR. 2 Chr. 4, 18.
 CORAL. Job. 28, 58; Ex. 27, 16.
 CORBAN, a gift. Mark 7, 11. [15, 12.
 CORD. Ex. 25, 16; Ps. 118, 27; Judg.
 CORIANDER. Ex. 16, 31; Num. 11, 7.
 COR'DITE. Acts 18, 1.
 CORMORANT. Lev. 11, 17.
 COR-NELI-US, of a horn. Acts 10, 1.
 CORN. Gen. 41, 22; Gen. 27, 23.
 CORNER. Lev. 19, 9.
 — STONE. Is. 19, 13.
 CORNET. 2 Chr. 15, 14.
 CO'SAM. Luke 8, 28.
 COURT, an open enclosure. Ex. 27, 2.
 COUNCIL. Matt. 5, 22.
 COVENANT. Gen. 15.
 COX, horn. 1 Chr. 4, 8.
 COX'EL, lying. Num. 25, 15.
 CRANE. Is. 38, 14; Jer. 8, 7.
 CREB'CENS, growing. 2 Tim. 4, 10.
 CRETE, modern Candia. Acts 27, 7.
 CRETEN, Cretans. Acts 2, 11.
 CRIS'PUS, curled. Acts 18, 8.
 CRIMSON. Is. 1, 18.
 CRUSE. 1 Sam. 26, 11; 1 K. 19, 6.
 CURT. Gen. 6, 15.
 CUCKOO. Lev. 16.
 CUCUMBERS. Num. 11, 5.
 CUMEN. Is. 28, 25, 27.
 CUP. 1 K. 10, 21; Jer. 51, 7.
 CUP-BEARER. 1 K. 10, 5; Gen. 40, 1.
 CURTAINS. Ex. 26, 1-12.
 CUSH. } Pa. 7, title. Gen. 29, 2.
 CU'SHAN, } black. Hab. 2, 7.
 CU'SHI, } 3 Sam. 12, 21.
 CUTE, } treasure house (?).
 CU'THAM, } 3 K. 17, 24.
 CU-TRE'AMS.
 CYMBALA. Ps. 150, 5.
 CYPRESS. Is. 44, 14.
 CYPRIUS. Acts 4, 36.
 CY-RE'NE. Mark 15, 12.
 CY-RE'NI-US, he governs. Luke 2, 2.
 CY'RUS, shepherd. 3 Chr. 26, 20.
 DAB'A-BEH, } sheep. Josh. 31, 22.
 DAB'E-RATH, } walk. Josh. 12, 12.
 DAB'RA-SHETH, hump of a camel.
 Josh. 19, 11. [Judg. 16, 21-20.
 DA'GON, little fish. 1 Sam. 5, 2, 4.
 DA-LA'AN (Ja-yah), whom Jehovah
 hath freed. 1 Chr. 3, 24.
 DAL-MA-HU'THA. Mark 8, 10.
 DAL-MA'TI-A. 2 Tim. 4, 10.
 DAL'THON, swift. Beth. 9, 7.
 DAM'A-BEH, little woman. Acts 17, 24.
 DA-MAS'CUS, activity. Gen. 14, 12.
 DAN. } Judge. Gen. 49, 13.
 DANITE, } Judg. 13, 2. [24, 6.
 DAN-JA'AN, Woodland Dan. 2 Sam.
 DAN'IEL, God is my Judge.
 DAN'NAH, low place. Josh. 15, 49.
 DA'RA, } pearl of wisdom. 1 Chr. 2,
 DAR'DA, } 6. 1 K. 4, 21.
 DAR'YUS, compeller. Dan. 6, 1.
 DAR'KON, scatterer. Est. 2, 58.
 DA'THAN, belonging to a fountain.
 DA'VID, beloved. [Num. 16, 1.
 DAYEMAN, umpire. Job 6, 23. [10, 2.
 DE'E-RU, sanctuary. Josh. 15, 49. Josh.
 DES'O-RAN, bee. Gen. 35, 8.
 DE-CA'O-LIS, ten cities. Matt. 4, 25.
 DE'DAN, } lowland. Gen. 10, 7. Is.
 DE-DAN'IM, } 31, 12.
 DEDICATION, feast of the. John 10, 22.
 DE-HA'VITES, villagers. Est. 4, 9.
 DE'KAR, piercing through. 1 K. 4, 9.
 DEL'I-LAH, feeble, weak, pining with
 desire. Judg. 16, 4-15.
 DELUGE. Gen. 7.
 DE'MAS, of the people. 2 Tim. 4, 10.
 DE-METRI-US, belonging to wheat.
 Acts 19, 24.
 DEPUTY, pro-consul. Acts 12, 7.
 DER'E'S, a sting. Acts 14, 20.
 DESERT. Ex. 3, 1; 5, 2.
 DE-U'EL, invocation. Num. 1, 14.
 DEUTER-O-N'O-MY, a second giving of
 DE'VE'L. Matt. 4, 5. [the law.
 DEW. Judg. 6, 37.
 DIAL. Is. 38, 8.
 DI-A'HA, giving life. Acts 12, 24.
 DIE-LA'EM, } two cakes. Hos. 1,
 DIE-LA'THA'EM, } 2.
 DI'ZON, pining. Num. 22, 2.
 — GAD. Num. 23, 45.
 DIE'EL, eloquent. Lev. 24, 11.
 DI'EY-MUS, twin. John 11, 16.
 DIK'LAR, a palm tree. Gen. 10, 27.
 DIL'DAN, cucumber field. Josh. 15, 22.

DIMNAH.

DIM'NAH, dunghill. Josh. 31, 35.
DR'NON, { stiffness. Is. 15, 9. Josh.
 15, 23.
DR'NO-NAM, {
 Judged. Gen. 30, 31. Ezer.
 4, 9. [Gen. 30, 32.
DIN'HA-SAH, lurking place for robbers.
DI-O-NY'SU-US (nish-u). Acts 17, 34.
DI-OT'RE-PHES. 3 John, 9.
DR'SHAN, antelope. Gen. 35, 31.
DIVINATIONS. Ez. 13, 7.
DIVORCE. Dent. 24, 1-4. [1, 1.
DIF'A-NAB, abounding in gold. Dent.
DOD'AI, loving. 1 Chr. 37, 4.
DOD'A-NIX, leaders. Gen. 10, 4.
DOD'A-YAH, love of Jehovah. 3 Chr.
 30, 37. [34.
DO'DO, belonging to love. 3 Sam. 23,
 20.
DO'EG, fearful. 1 Sam. 31, 7.
DOG. Job 30, 1; Is. 56, 10.
DOPH'KAN, knocking. Num. 33, 12.
DON, dwelling. Josh. 17, 11; 1 K. 4, 11.
DON'GAS, gazelle. Acts 9, 36. [37, 17.
DO'THAN, two wells or cisterns. Gen.
 32, 2.
DOVE. Gen. 8, 8.
DOVE-DUNG, the chick-pen. 3 K. 6, 35.
DRAGON. Job 30, 29.
DROMEDARY. Ruth. 8, 10-14. [34, 34.
DRU'N-LA, watered with dew. Acts
 25, 14; Josh.
 13, 6.
DUB'AH, silence. Gen. 23, 14; Josh.
 13, 6.
DUB'AH, circle. Dan. 8, 1. [13, 63.
EAGLE. Lev. 11, 13; Dent. 14, 13.
EAPTER. Acts 13, 4.
EAR RINGS. Ez. 33, 3; Job. 42, 11.
E'BAL, stony. Gen. 35.
 — MOUNT. Dent. 11, 35-39.
E'BER, servant. Judg. 9, 36.
 — ME'LECH, s. of the king. Jer. 23, 7.
E'EN-F'ZER, stone of help. 1 Sam. 7, 12.
E'ZER, the region beyond. Gen. 10, 34;
 1 Chr. 1, 19. [16, 33.
E-BI'A-SAPH, father of gathering. 1 Chr.
 15, 15.
EBONY. Ez. 27, 15.
EB-BO'NAB, passage.
EO-OLE-SI-AS'YES, preacher.
ED, witness. Josh. 23, 34.
E'DAR, rock. Gen. 35, 31.
E'DEN, pleasantness. Gen. 2, 8-14.
E'DEN, (Edar). Jos. 15, 31.
E'DOM, ID-U-ME'A, ID-U-ME'A, red.
 ID-OM-ITES. Gen. 36. [Gen. 33, 2.
E'DER-I, strong. Num. 31, 33.
E'ELAH, helper. 3 Sam. 8, 5.
E-EL'AM, two pools. Is. 15, 3.
E'ELON, pertaining to a calf. Jud. 3, 12.
 — a town of Judah. Josh. 15, 39.
E'GYPT. Ez. 30, 10, 30, 6.
E'HI, my brother. Gen. 46, 21.
E'HUD, joining together. 1 Chr. 7, 10.
E'KEB, { rooting up. 1 Chr. 3, 37.
 [Josh. 13, 3, 45. [7, 30.
E'K'ON, whom God puts on. 1 Chr.
 17, 3, 19.
E'LAN, { sgs. Gen. 10, 22.
 [Ex. 4, 9.
EL'A-SAH, whom God made. Ezr. 10, 23.
EL'ATH, a grove. Dent. 2, 8.
E'LOTH, { 1 K. 9, 26; 2 Chr. 8, 17. [35, 7.
 [Ex. 28, 17.
EL-BETH'EL, the God of Bethel. Gen.

ELNATHAN.

EL'DA-AM, called of God. Gen. 35, 4.
EL'DAD, whom God loves. Num. 11, 14.
EL'E-AD, whom G. praises. 1 Chr. 7, 31.
E-LE-A'LEH, whither G. ascends. Num.
 23, 3, 37.
E-LE'A-SAH, whom G. made. 1 Chr. 3, 39.
EL-E-A'ZAR, whom G. aids. Lev. 10, 1.
EL-E-LO'HE IS'RA-EL, G. the G. of Is-
 rael. Gen. 33, 19.
EL'EPH, ox. Josh. 18, 33. [19.
EL-HA'-NAN, whom G. gave. 3 Sam. 31,
 E'LI top, summit. Lev. 10, 1.
E-LI'AD, whose f. is G. Num. 1, 9; 3, 7.
EL'A-DA, { G. cares for him. 3 Sam.
 E-LI'-DAH, } 8, 16; 1 K. 11, 33.
E-LI'-AB, my God is Jehovah. 1 Chr.
 8, 37. [33, 33.
E-LI'AH-BA, whom G. hides. 3 Sam.
 E-LI'-KIM, whom G. has set over the
 house. 2 K. 18, 18.
E-LI'AM, God's people. 3 Sam. 11, 3.
E-LI'AS. Matt. 11, 14. [1, 14.
E-LI'A-SAPH, whom G. added. Num.
 E-LI'-AHIS. 1 Chr. 24, 12. [Chr. 25, 4.
E-LI'-A-THAH, to whom God comes. 4.
E-LI'-DAD, whom G. loves. Num. 24, 21.
E-LI-EL, to whom G. gives strength.
 1 Chr. 5, 24. [1 Chr. 8, 30.
E-LI-E'-NA-I, my eyes unto Jehovah.
 E-LI-F'ZER, to whom G. is help. Gen.
 E-LI'-HO-F-NA-I. Ezr. 8, 4. [15, 3.
E-LI'-HO'REPH, to whom G. is the re-
 ward. 1 K. 4, 8.
E-LI'-HU, whose God is He? Gen. 22, 31.
 E-LI'JAH, my God is Jehovah. 1 K. 17.
E-LI'-KA, God of the convocation (9).
 3 Sam. 23, 25.
E-LIM, trees. Ez. 15, 27; Num. 23, 9.
E-LIM'-LEON, God is King. Ruth 1, 2.
E-LI'-O-F-NA-I, my eyes are unto Jeho-
 vah. 1 Chr. 3, 33, 34. [11, 35.
EL'-I-PHAL, whom G. judges. 1 Chr.
 E-LI-PH'-A-LET, to whom G. is salva-
 tion. 3 Sam. 5, 16. [Gen. 36, 4.
EL'-I-PHAT, to whom G. is strength.
 E-LI-PH'-ELEH, whom G. makes noted.
 1 Chr. 15, 18, 31. [3, 6.
E-LI-PH'-LET, salvation of God. 1 Chr.
 E-LI'-BETH. Luke 1, 6.
E-LI'SHA, { to whom G. is salvation.
 E-LI'-SHU'S, } 1 K. 19, 16; Luke 4.
 E-LI'SHAN, } 27; Gen. 10, 4. [1, 10.
E-LI'SH-NA, whom G. hears. Num.
 E-LI-SH'-PHAT, whom G. judges. 3
 Chr. 23, 1. [Ex. 6, 23.
E-LI-SH'-BA, to whom G. is the oath.
 E-LI'-SHU'A, God is salvation. 3 Sam.
 E-LI'UD, G. of Judah. Matt. 1, 15. [15, 15.
E-LI'-A-PHAN, whom G. protects.
 Num. 8, 30. [1, 5.
E-LI'-FUR, to whom G. is a rock. Num.
 E-LI'-KAM, whom G. possessed. 1
 Chr. 6, 22.
EL'-KO-SHITE. Nah. 1, 1.
EL'-LA-SAB, oak of Assyria. Gen. 14, 1.
ELM. Hos. 4, 12.
EL-MO'DAM. Luke 3, 33.
EL'NA-AM, God is his joy. 1 Chr. 11, 46.
EL'NA-THAN, whom G. gave. 3 K. 24, 2.

ZLON.

FLON, oak. Gen. 36, 34.
FLOTH, { Josh. 19, 43; 1 K. 9, 26.
FLON-BETH-HA'NAN, oak of the house of grace. 1 K. 4, 9.
EL-PA-AL, G. is his reward. 1 Chr. 8, 11.
EL-PA-LET, G. is salvation. 1 Chr. 14, 5.
EL-PA-RAN, oak of PA-RAN. Gen. 14, 6.
EL-TE-REN, by whom is feared. Josh. 19, 44. [15, 59.
EL-TE-KON, God is foundation. Josh.
EL-TO-LAD, whose posterity is from G. Josh. 15, 30.
ELUL. Nehe. 6, 15.
E-LU'EA-1, G. of my praises. 1 Chr. 12, 5.
EL-Y-MAS, a sorcerer. Acts 13, 6.
EL-BA-RAD, God given. 1 Chr. 12, 12.
EL-BA-PHAN, God protects. Ex. 6, 12.
EM-BALMING. Gen. 50, 2, 26.
EM-BROIDER. Ex. 26, 4, 29.
EMERALD. Ex. 28, 18.
EMERODS, bleeding piles. Deut. 23, 27.
EMINS, gigantic men. Deut. 2, 11.
EM-MAN-U-EL, same as IMMANUEL. Matt. 1, 23.
EM-NA-DS, hot springs. Luke 24, 13.
EMOR. Acts, 7, 16.
EWAN, two fountains. John 15, 24.
EWAN, having eyes. Num. 1, 5.
ENGAGEMENT. 2 K. 6, 8.
ENGAGEMENTS. Ex. 7, 11. [17, 11.
EN-DOR, fountain of habitation. Josh.
EN-SE-LA-IM, two pools. Ex. 47, 10.
EN-GAN-IM, fountain of goodness.
EN-GERI, f. of the kid. Josh. 15, 63.
ENGINE, 2 Chr. 26, 15.
ENGRAVER. Ex. 28, 11. [19, 31.
EN-HAD'DAN, swift fountain. Josh.
EN-HAK-MO-RE, f. of the crier. Jud. 15, 19.
EN-HA-ZOR, f. of the village. Josh. 19, 37.
EN-MER-RAT, f. of judgment. Gen. 14, 7.
ENMOCH, introduced. Gen. 4, 17.
ENOM, ENOM. John 3, 23.
ENOS, { man. Gen. 4, 26.
ENOSH, { 1 Chr. 1, 1. [Neh. 11, 29.
EN-RIM'NOM, f. of the pomegranate.
EN-RO'EL, fullers fountain. Josh. 15, 7.
EN-SH'NESH, f. of the sun. Josh. 15, 7.
EN-TA'PU-AH, f. of the apple-tree. Josh. 17, 7.
E-FEN-TUS, landable. Rom. 16, 5.
EA-PHRAAS, contracted from the next word. Col. 1, 7. [25.
E-PAPH-RO-DI-TUS, agreeable. Phil. 2.
EPHRA, { dark. Gen. 25, 4. Son of Mid-
EPHRA, { Jan. Concubine of Caleb. 1
EPHRA, { Chr. 2, 46. A measure.
EPHRA, languishing. Jer. 40, 8.
EPHER, calf. Gen. 25, 4. [1 Sam. 17, 1.
EPHES-DAM'NIM, cessation of blood.
EPH'Z-BUS. Acts 18, 19.
EPH'LAL, judgment. 1 Chr. 2, 37.
EPHOD, { a girdle. Ex. 28, 4.
EPHOD, { Num. 34, 23.
EPHRA-IM, { twin land. Gen. 47, 28.
EPHRA-IM, { a place. 2 Sam. 13, 23.
EPHRA-TAH, EPH'RAH, land, region. 1 Chr. 2, 19, 50.
EPHSON, of a calf. Gen. 23, 8-17.
—MOUNT. Josh. 15, 9.

ENITE.

EPICUREANS. Acts 17, 18.
ER, { witcher. Gen. 36, 2-7.
ER, { watchful. Num. 23, 24.
ERAN, { [E'RAMITES].
ERCE, length. Gen. 10, 10.
E-HA'TUS, amiable. Acts 19, 22.
ERI, guarding Jehovah. Gen. 44, 16. [ENTER].
E'AR-HAD'DON, gift of fire. 2 K. 17, 37.
E'AU, hairy. Gen. 23, 25.
E'EK, strife. Gen. 26, 20.
E'ER-AL, fire of Baal. 1 Chr. 2, 28.
E'ERAN, reason. Gen. 26, 24.
E'ER'COL, cluster. Gen. 14, 12.
—VALLEY OF, BROOK OF. Num. 23, 9; Deut. 1, 28.
E'SH-AN, prop, support. Josh. 15, 52.
E-SHEK, oppression. 1 Chr. 8, 29.
E'ER-KA-LON-ITE, [ASHKELONITE].
E'ER-TA-OL, petition. Josh. 15, 24.
E'ER-TA UL-THE. 1 Chr. 2, 58.
E'ER-TE-MO'A, { obedience. Josh. 15.
E'ER-TE-MON, { 50; Josh. 21, 14; 1
E'ER-TE-MOT, { Sam. 30, 23.
E'ER-TON, wifely. 1 Chr. 4, 11.
E'EL, dear me. Luke 8, 24.
E'SON, same as Hazzom. Matt. 1, 2.
E'THER, star, fortune.
—BOOK OF, q. v. [1 Chr. 4, 23.
E'TAM, haunt of ravenous creatures.
—THE ROCK, Judg. 15, 8, 11.
E'THAN, boundary of the sea [7]. Ex. 13, 20; Num. 33, 6, 7.
E'THAN, wise man. 1 K. 4, 31.
ETH-A-NIM, Tiers, the 7th month.
ETH'BA-AL, favor from Baal; living with Baal. 1 K. 16, 31.
E'THER, plenty. Josh. 15, 23.
E-THI-O'PIA, region of burnt faces. Ex. 29, 10. [Chr. 14, 9.
E-THI-O'TAN, cushita. Jer. 12, 23; 2
—WOMAN. Num. 19, 1.
E-THI-O'TANS, cushites. Is. 20, 4.
ETH'NAN, a gift. 1 Chr. 4, 7.
ETH'NI, bountiful. 1 Chr. 4, 41.
EU-BU'LUS, prudent, wise. 2 Tim. 4, 21.
EU-MYCE, good success. 2 Tim. 1, 5.
EU-O'DI-AS, sweet favor. Phil. 4, 2.
EU-PHRA'TES, sweet water. Gen. 2, 14.
EU-MO'LY-DON. Acts 27, 14.
EU'TY-CHUS, fortunate. Acts 20, 9.
EVE, life. Gen. 2, 21.
EVI, desire. Num. 31, 8.
E-VIL-ME-RO'DACH, worshiper of Me-rodach. 2 K. 20, 27.
EX-O-DUS, going out. Second Book.
EXORCIST. Acts 19, 12.
E'EAR, treasurer.
E'ER, hairy. 1 Chr. 11, 37.
E'ER, a worker. Gen. 46, 16.
E-E-KI-AS (Hezekiah). Matt. 1, 2.
E-E'KI-EL, God in my strength. [19.
E'EL, STONE OF, departure. 1 Sam. 30.
E'EK, true strength. 1 Chr. 4, 29.
E'EK, help. 1 Chr. 7, 31.
E'ERON-GA'TER, { the back-bone of a
—E'ER, { giant. Num. 23, 26;
Deut. 2, 8; 1 K. 5, 26.
E'ENITE, THE. 1 Chr. 11, 11.

GILALAL

GATE, wine press. Josh. 18, 2.
GE'FHER, w. p. of the wall. Josh.
19, 13. [ata. Josh. 21, 24.
— RIM-MON, w. p. of the pomegran-
GA'LA, strong. Gen. 10, 19;
THITES, Josh. 10, 41.
GA'ZER, cut of. 2 Sam. 6, 25.
GA'ZER, shearer. 1 Chr. 2, 42.
GA'ZAN, eating up. Ekr. 2, 43.
GA'RA, hill. Josh. 21, 17.
GA'RAL, mountain. Ps. 83, 7.
GE'BER, man. 1 K. 4, 14.
GE'BER, cisterns, trenches. Is. 10, 31.
GEP-A-LI-AN, whom Jehovah has made
great. Jer. 20, 24.
GE'DER, wall. Josh. 12, 12.
GE'DOR, Josh. 15, 58.
GE'DE-RITE, 1 Chr. 27, 52.
GE'DE-RAN, sheep-fold. Josh.
GE'DE-RA-THITE, 15, 56. 1 Chr. 12, 4.
GE'DE-BO-TH, folds. Josh. 23, 41.
GE'DE-BO-THA'IM, Josh. 15, 11.
GE-HA-ZI, valley of vision. 2 K. 4, 5.
GE'U-LOTH, borders. Josh. 15, 17.
GE-MAL-IL, driver of camels. Num.
13, 12. [29; Jer. 30.
GEM-A-R'AN, Jehovah completed. Jer.
GEM-NES-AR-ET. Matt. 14, 34.
GENTILES, western nations. Gen. 10, 5.
GEP-U-BATH, theft. 1 K. 11, 20.
GE'RA, grain, weights. Gen. 46,
GE'RAH, 21.
GE'RAR, lodging-place. Gen. 10, 19.
GE'GE-SIMES, Matt. 8, 23.
GE'G-I-KIN, blessing. Deut. 27, 12.
GES-SITES, 1 Sam. 27, 8.
GE'SHON, expulsion. Ekr. 2, 29.
GE'SHON, Gen. 46, 11.
GE'SHAM, Sathy. 1 Chr. 2, 47.
GE'SHEM, rained upon. Neh. 3, 19.
GASH-MU, bridge. Deut. 3, 14.
GE'SHU-RITES, Josh. 12, 5.
GE'SHU-RI, 1 Sam. 18, 8.
GETUR, dregs. Gen. 10, 22.
GETH-SHA-A'NE, oil press. Matt. 26, 26.
GE-U'EL, majesty of God. Num. 12, 15.
GE'ZER, cut off. Josh. 10, 53.
GE'ZITE, desert. 1 Sam. 27, 8.
GE'AM, breaking forth. 2 Sam. 2, 24.
GIANTS. Gen. 6, 4.
GIE'BAR, a herd. Ekr. 2, 20.
GIE-BE-THON, a lofty place. Josh. 19, 44.
GIE'E-A, hill. 1 Chr. 2, 49.
GIE'E-AN, Josh. 15, 57.
GIE'E-ATH, Josh. 15, 58.
GIE'E-A-THITE, 1 Chr. 12, 3.
GIE'E-ON, on a hill. Josh. 9, 3-15.
GIE'E-ON-ITES, Josh. 9, 17.
GIELITES OF GE'RAL, Josh. 12, 5.
GID-DAL-TI, I have trained up. 1 Chr.
GID'DEL, too great. Ekr. 2, 47. [25, 4.
GID'E-ON, valorous fighter. Judg. 6,
GID'E-ONI, 15; Num. 1, 11.
GID'OM, Judg. 20, 45.
GIKE-EAGLE. Lev. 11, 12.
GIPT. Judg. 3, 15.
GI'RON, breaking forth. Gent. 2, 12.
GIL-A-LAL duney. Neh. 12, 26. [4.

GILBOA.

GIL-BO'A, babbling fountain. 1 Sam. 26.
 GIL'-AD, } hard, stony. Gen. 31,
 GIL'-AD-ITE, } 21.
 GIL'-GAL, rolling. Josh. 4, 19.
 GIL'LOH, }
 GIL'LOH-ITE, } exile. Josh. 15, 51.
 GIM'ZO, abounding in sycamores. 3
 GIN, a trap. Is. 8, 14. [Chr. 23, 18.
 GIN'NATH, } garden walled. 1 K. 16.
 GIN'NE-THO, } 21; gardner, Neh. 12, 6.
 GIN'NE THON, } Neh. 10, 6.
 GIRDLE. 2 K. 1, 8.
 GIR'GASH-ITE, } dweller on clay soil.
 GIR'GASH-ITE, } Gen. 10, 16; Deut. 7, 1.
 GIS'PA, flattering. Neh. 11, 21.
 GIT'TAN-HEPH-ER, [GATH HEPHER].
 GIT'TA-DE, two wine presses. 2 Sam. 4, 2.
 G-T'ITTY, of Gath. 2 Sam. 18, 19.
 GIT'TITH, a stringed instrument of mu-
 SI-TO-NITE. 1 Chr. 11, 34. [sic. Ps. 8.
 GNAT. Matt. 23, 24.
 GLEBE. Deut. 14, 18.
 GOAD. Judg. 3, 31; Eccl. 12, 1.
 GOAT. 1 Sam. 24, 4.
 — escape. Lev. 16, 5-9.
 GO'ATE, lowing. Jer. 31, 30.
 GOB, pit. 2 S. m. 31, 18, 19.
 GOE, extension. 1 Chr. 5, 4.
 GO'LAN, }
 GO'-LATH, } exile. Deut. 4, 48.
 GO'-LO-THA, } an exile. 1 Sam. 17.
 GO'-GO-THE, a skull. Matt. 27, 23.
 GO'-MER, complete. Gen. 10, 2.
 GO-MOR'-RAH, culture. Gen. 19, 28.
 GOFERER WOOD. Gen. 6, 14.
 GO'SHEN, frontier. (?) Gen. 46 and 47.
 GOURD. Jonah, 4, 6-10.
 GO'ZAN, stone quarry. 1 Chr. 5, 26.
 GRASS. 1 K. 16, 5; Job 40, 5.
 GREAVE. 1 Sam. 17, 6.
 GREYHOUND. Prov. 30, 31.
 GUARD. Gen. 37, 36.
 GROVE. Gen. 31, 33.
 GUD'GO-DAN, thunner. (?) Deut. 10, 7.
 GUL'LOTH Josh. 15, 19.
 GU'WI, } painted in colors. Gen.
 GU'NITE, } 26, 34.
 GUR, lion's whelp. 2 K. 9, 27.
 — BAAH. 2 Chr. 26, 7. [Chr. 4, 6.
 HA'-A-BASH'-TA RU, the multicolor. 1
 HA'-BA'AH, whom Jehovah hides. Exr.
 HA'-BA'-KUK, embraces. [3, 61.
 HA'-A-HE MU'-AH, lamp of Jehovah.
 Jer. 25, 3.
 HA'BOR, joining together. 2 K. 17, 6.
 HACH-A-L'AH, whom Jehovah dis-
 tinguish. Neh. 1, 1; 10, 1.
 HACH'-LAH, dark, dim. 1 Sam. 23, 16.
 HACH'-MONI, } wice. 1 Chr. 27,
 HACH'-NO-NITE, } 22.
 HA'DAD, sharpness. Gen. 25, 18.
 HA'DAD'-ZER, Hadad is his help. 2
 Sam. 8, 12.
 HA'DAD KIM'MON. Zech. 12, 11.
 HA'DAR, enclosure. Gen. 23, 15.
 HAD-A-RE'ZER. 2 Sam. 8, 8.
 HAD-A-SHAH, new. Josh. 15, 27.
 HA-DAS'AH, myrtle. Esth. 4, 7.
 HA-DAT'AN, new. Josh. 15, 25.
 HA'DID, sharp. Exr. 2, 23.

HARAN.

HAD'LAI, rest of God. 2 Chr. 23, 12.
 HA-DO'RAM, noble. Gen. 10, 27.
 HA'DRACH, dwelling. Zech. 2, 1-2.
 HA'SAB, } locust. Exr. 2, 46; Neh.
 HA'-GA'-BAN, } 7, 43.
 HA'SAB, } sight. Gen. 14, 1.
 HA'SAB-ITE, } 1 Chr. 27, 31.
 HA'SAB-KNES, } 1 Chr. 5, 10, 18-20.
 HA'SA-L, } festive.
 HAG'GI, } Gen. 46, 16.
 HAG'SITES, } Num. 22, 15.
 HAG-GE-EL, 1 Chr. 11, 38.
 HAG-GE'AH, Jehovah's festival. 1 Chr.
 6, 20.
 HAG'GITH, dancer. 2 Sam. 2, 4.
 HA'I, heap of ruins. Gen. 12, 8.
 HAK'KA-TAN, small. Exr. 8, 12.
 HAK'KOK, thorn. 1 Chr. 24, 10.
 HA-KUTRA, bent. Exr. 2, 51.
 HA'LAK, Chalchis. Gen. 10, 11.
 HA'LAK, THE MOUNT. Josh. 11, 17.
 HAL'HUL, trembling. Josh. 18, 23.
 HAL'I, necklace. Josh. 19, 26.
 HAL'-LE-LU'-JAH, praise ye Jehovah.
 HAL'-LO-HESH, } enchanter. Neh. 20,
 HAL'-LO-HESH, } 24; Neh. 3, 12.
 HAM, warm, black. Gen. 10, 6.
 HA'MAN, alone, solitary. Esth. 2, 1.
 HA'MATH, }
 — SO-BAN, } citadel. Num. 34, 8.
 HA'MA-THIR, } Gen. 10, 15.
 HA'MA-THIR, } 2 Chr. 8, 2.
 HAM'MATH, warm springs. Josh. 19, 23.
 HAM-MED'A-THA, twin (?) double. Est.
 3, 1.
 HAM'-ME-LECH, the king. Jer. 22, 20.
 HAM-MOL'E-KETH, queen. 1 Chr. 7, 17.
 HAM'MON, sunny. Josh. 19, 23.
 HAM'MOTH-DOR, dwelling at the warm
 springs. Josh. 21, 23.
 HAM'O-NAN, multitude. Ex. 20, 16.
 HAM'ON GOG, m. of Gog. Ex. 20, 11.
 HAM'ON, ass. Gen. 32, 19.
 HA-MU'-EL, head of God. 1 Chr. 4, 24.
 HA'MUL, } one who has found
 HA'MUL, } mercy. Gen. 45, 12.
 HA'MUL-ITE, } Num. 26, 21. [32, 21.
 HA-MU'TAL, refreshing, like dew. 2 K.
 HA-WAN'-EL, son of Shalum. Jer. 23,
 7, 8, 9, 12.
 HA'WAN, merciful. 1 Chr. 6, 22.
 HA-WAN'-EL, God graciously gave.
 Neh. 2, 1.
 HA-WA'NI, favorable. 1 Chr. 25, 4.
 HA-WA'-HAN, graciously given from
 Jehovah. 1 Chr. 25, 4.
 HA'NEE, Tahpanhes. Is. 20, 4.
 HAN'-EL, grace of God. 1 Chr. 7, 22.
 HAN'AN, warmth of love or desire.
 1 Sam. 1, 2.
 HAN'NA-THON, gracious. Josh. 19, 14.
 HAN'NI-EL, favor of God. Num. 24, 22.
 HA'NOON, } initiated. Gen. 24, 4.
 HA'NOON-ITES, } Num. 22, 5.
 HA'NUN, God pitied. 2 Sam. 10, 1.
 HAPH-BA'IN, two pits. Josh. 15, 12.
 HA'RA, mountainous. 1 Chr. 5, 26.
 HA'RAN-DAH, fear. Num. 23, 24.
 HA'RAH, mountaineer. Gen. 11, 23.
 — dry, parched. Gen. 24, 10.

HARARITE.

HA'RA-RITE, mountain dweller. 2 Sam. 33, 11.
HAR-BO'NAH, { ass driver. Esth. 1, 10.
HA'HEL, mountain of God. Ex. 43, 15.
HA'RETH, plucking. 1 Chr. 2, 51.
HA'RETH, thicket. 1 Sam. 23, 5.
HAR-HA-FAN, dried. Neh. 3, 8.
HAR'HAS, very poor. 2 K. 23, 14.
HAR'HUR, inflammation. Est. 3, 51.
HA'RIM, flat-nosed. 1 Chr. 34, 8.
HA'RIFH, autumn showers. Neh. 7, 34.
HARLOT. Gen. 38, 15.
HAR'NE-PHER, snorer. 1 Chr. 7, 36.
HA'BOH, { terror. Judg. 7, 1.
HA'BOD-ITE, { 2 Sam. 23, 25.
HA'RO-RITE, { 1 Chr. 11, 37.
HA'O-SH, the seer. 1 Chr. 9, 22.
HA'RO-SHETH, carving. Judg. 4, 2.
HARP. Gen. 4, 21; 1 Sam. 10, 5.
HARROW. 2 Sam. 12, 31.
HAR'SHA, enchanter. Est. 3, 22.
HART. Dent. 12, 15.
HA'SUM, made high. 1 Chr. 4, 3.
HA-RU'MAPH, { flat-nosed. Neh. 3, 10.
HA'U-PHITE, { 1 Chr. 12, 5.
HA'ZUR, eager. 2 K. 21, 19. [3, 30.
HAS-A-DI'AN, one Jehovah loves. 1 Chr.
HAS-E-MU'AH, bristling. 1 Chr. 9, 7.
HAS-A-BI'AH, { whom J. esteems. 1
HAS-HAN'NAM, { Chr. 6, 45; Neh. 10,
HAS-AB-NI'AM, { 35; Neh. 3, 10.
HAS-BAD-A'NA, wise Judge. Neh. 8, 4.
HA'SHEM, fat. 1 Chr. 11, 34.
HAS-MO'AN, fat soil. Num. 23, 29.
HA'SHUB, { considerate. Neh. 8, 11.
HA-SHU'BAH, { 1 Chr. 3, 30.
HA'SHUB, rich. Est. 3, 19.
HA-SHU'PHA, made naked. Neh. 7, 46.
HAS'NAH, indigent. 2 Chr. 34, 22.
HAS-SE-NA'AH, thorny. Neh. 3, 3.
HAS'SHUB. 1 Chr. 3, 14.
HA'TACH, verity. Esth. 4, 5.
HA'THATH, terror. 1 Chr. 4, 12.
HAT'I-PHA, captive. Est. 3, 54.
HAT'I-TA, digging, delving. Est. 2, 42.
HAT'TIL, wavering. Est. 3, 57.
HAT'TU'N, assembled. 1 Chr. 3, 22.
HAU'RAM, cave land. Ex. 47, 16.
HAV'I-LAN, small terror. Gen. 2, 11.
HAV'OTZ JA'IR, villages of J. Num.
HAWK. Lev. 10, 16. [33, 41.
HA'A-EL, { God watches over. 2 K.
HA-KA'IAH, { 8, 7-15; Neh. 11, 5.
HA'AR-AD'DAN, village of AD'DAN.
 Num. 24, 4. [10, 26.
 --- **HA'VETH**, court of death. Gen.
H'AN, village of fountains.
 Num. 24, 9. [tune. Josh. 15, 27.
 --- **GAD'DAN**, village of good for-
 --- **HAT'I-COM**, middle v. Ex. 47, 16.
 --- **SU'AM**, v. of jackal. Josh. 15, 23.
 --- **SU'AM**, v. of horses. 1 Chr. 4, 51.
HA'AR-SU'AN, Josh. 19, 5.
HAN'S-LEL-PO'NI, the shadow looking
 on me. 1 Chr. 4, 8.
HASL. Gen. 30, 37.
HA-S'KIM, { villages. Dent. 2, 23.
HA-S'NOTH, { Num. 11, 35.
HA'S-BON TA'MAN; also, **HAS'A-BON**

HEZION.

TA'MAN, pruning of the palm. Gen.
 14, 7; 1 Chr. 30, 3.
HA'ZI-EL, seen by God. 1 Chr. 22, 2.
HA'ZO, vision. Gen. 22, 23.
HA'ZOR, castle. Josh. 19, 36.
HE'BER, { society. Gen. 46, 17.
HE'BER-ITES, { Num. 36, 45.
HE'BERW. Gen. 14, 13.
HE'BERW-ESS. Jer. 34, 9.
HE'BERON, { alliance. Ex. 6, 26.
 --- **ITES**, { Num. 3, 27.
HES'A-I, { venerable. (7) Esth. 3, 15.
HE'SH, { Esth. 2, 3.
HE'LAH, rest. 1 Chr. 4, 5.
HE'LAN, fort. 2 Sam. 10, 16.
HE'BAH, { fatness. Judg. 1, 31.
HE'LOH, { Ex. 27, 18.
HE'LA-I, worldly. 1 Chr. 27, 15.
HE'LES, { (HE'BAH). 2 Sam. 23, 26.
HE'LED, { 1 Chr. 11, 30.
HE'LEK, { portion. Num. 26, 20.
HE'LEK-ITES, {
HE'LEM, stroke. 1 Chr. 7, 35.
HE'LEPH, exchange. Josh. 19, 23.
HE'LI, same as Eli. Luke 3, 23.
HE'LEZ, loin. 2 Sam. 23, 26. [12, 15.
HE'LA-I, Jehovah his portion. Neh.
HE'KATH, a portion. Josh. 19, 26.
 --- **HAS'U-KIM**, p. of swords.
 2 Sam. 2, 16.
HELL. Job 9, 8; Prov. 11, 18.
HE'LOH, strong. Num. 1, 9.
HEM OF GARMENT. Num. 15, 23.
HE'MAN, faithful. Gen. 26, 22.
HE'MATH, [HA'MATH]. Am. 6, 14.
 --- **fortress**. 1 Chr. 2, 55.
HEM'DAN, pleasant. Gen. 26, 23.
HEMLOCK, gall. Hos. 10, 4.
HE'N, favor. Zeck. 6, 14.
HE'NA, low ground. 2 K. 19, 12.
HE'N-A-DAD, love of Hadad. Est. 2, 2.
HE'NOCH, [ENOCH]. 1 Chr. 1, 32.
HE'PHER, pit, well. Num. 26, 23.
 --- **ITES**, Num. 24, 23.
HEPH'U-BAN, my delight. Ia. 62, 4.
HERALD. Dan. 3, 4.
HE'RES, sun. Is. 19, 18.
HE'RESH, artificer. 1 Chr. 9, 15.
HE'SHAS, Mercury. Rom. 16, 14.
HE'SHES. Rom. 16, 14.
HE-SHO'SHES. 2 Tim. 1, 15.
HE-SHON, { lofty. Dent. 3, 8.
HE-SHON-ITES, { Ps. 42, 6.
HE'SHON, glory of the skin. Matt. 2, 1.
HE-RO'DI-ANS, followers of Herod.
 Matt. 23, 16. [14, 3, 11.
HE-RO'DI-AS, mount of pride. Matt.
HE-RO'DI-ON. Rom. 16, 11.
HERON. Lev. 11, 19.
HE'RAD [BEN CHESSE]. 1 K. 4, 10.
HESH'ON, device. Num. 21, 25.
HESH'ON, fatness. Josh. 15, 27.
HESH'ON [HESH'ON]. Num. 23, 6.
HESH, { fear. Gen. 10; 1 Chr. 1.
HET'TITES, { Gen. 29, 19.
HET'HON, wrapping up. Ex. 47, 15.
HET'H-KI, { strong. 1 Chr. 6, 17.
HE-SH-RI'AH, { s. of Jehovah.
HE-SH'ON, vision. 1 K. 15, 18.

REZIR.

HUP'SIR, swine. 1 Chr. 24, 15.
 HUP'SA-1, surrounded. 2 Sam. 22, 26.
 HUP'SO, 1 Chr. 11, 37.
 HUP'SON, Gen. 46, 9.
 — ITTS, Num. 26, 5. (Sam. 26, 20.
 HUP'DA-1, for Jehovah's pleasure. 2
 HUP'DE-KIL, active, rapid. Gen. 2, 14;
 HUP'EL, G. liveth. 1 K. 15, 24. (Dan. 10, 4.
 HUP'RA-P-O-LIA, holy city. Col. 4, 12.
 HUP-SA'ION, (yon) thought. Ps. 2, 17.
 HIGH PLACES. Is. 63, 7.
 HIGH PRIEST. Lev. 8, 12.
 HUP'LEN, caves. 1 Chr. 6, 58. [18, 58.
 HUP-KI'AH, portion of Jehovah. 2 K.
 HUP'LEL, singing. Judg. 12, 12.
 HUP'NOM, Josh. 15, 8.
 HUP'RAM, gentility. Gen. 28, 1.
 HUP'RAM, noble. 2 Sam. 8, 11.
 HUP'RAM, 1 Chr. 8, 5.
 HUP'TITES, Gen. 15, 20.
 HUP'VITES, Gen. 10, 17.
 HUP-KI'AH, might of J. Zeph. 1, 1.
 HUP-KI'AH, Neh. 10, 17.
 HUP'BAK, beloved. Num. 10, 29.
 HUP'BAK, hiding-place. Gen. 14, 15.
 HUP, splendor. 1 Chr. 7, 37.
 HUP-D-A-YAH, praise ye J. 1 Chr. 3, 24.
 HUP-D-A-YAH, 1 Chr. 5, 24.
 HUP-D'VA, Neh. 7, 43.
 HUP'DESE, new moon. 1 Chr. 8, 8.
 HUP'DI'AH, majesty of G. 1 Chr. 4.
 HUP-D'VAH, 19: Neh. 8, 7.
 HUP'AM, partridge. Num. 26, 22.
 HUP'AM, J. impale. Josh. 10, 3.
 HUP'ON, sandy. Josh. 15, 51.
 HUP'AM, destruction. 1 Chr. 1, 29.
 HUP'ET, Gen. 43, 11.
 HUP'NI, fighter. 1 Sam. 2, 12.
 HUP'RA, (Pharaoh H.) Jer. 44, 20.
 HUP, mountain. Num. 20, 25.
 HUP'AM, height. Josh. 10, 33.
 HUP'EB, dry, desert. Ex. 3, 1.
 HUP'EN, sacred. Josh. 19, 38.
 HUP'BA-GID'GAD, conspicuous moun-
 tain. Num. 33, 32.
 HUP'RI, cave dweller. Gen. 26, 22.
 HUP'RITES, cave dwellers. Gen. 14.
 HUP'IM, 6.
 HUP'AM, destroyed. Judg. 1, 17.
 HUP, Josh. 6, 4, 5; Job 42, 14.
 HUP'ET, Ex. 23, 28.
 HUP-O-WA'IM, two caves. Is. 15, 5.
 HUP-O-NITE, Neh. 2, 10.
 HUP, Job. 29, 19, 25.
 HUP'AM, refuge. Josh. 19, 20.
 HUP-SA, 1st of minor prophets.
 HUP-SA, welfare. Deut. 32, 44.
 HUP'ANNA, "save, we pray." Matt. 21, 9.
 HUP-SA'AH, J. side. Neh. 13, 32.
 HUP-SA'AM, J. hears. 1 Chr. 7, 32.
 HUP'AM, signet ring. 1 Chr. 7, 23.
 HUP'AM, 1 Chr. 11, 44.
 HUP'AM, Jehovah left. 1 Chr. 25, 4.
 HUP'KOK, decreed. Josh. 19, 24.
 HUP'KOK, 1 Chr. 6, 75.
 HUP, circle. Gen. 10, 22.
 HUP'AM, a weasel. 2 K. 22, 14. [54.
 HUP'AM, place of lizards. Josh. 15.
 HUP'AM, inhabitant of the
 HUP'AM-ITTS, shore. Num. 26, 39.

ISHBAK.

HUP'AM, covering. 1 Chr. 24, 12;
 HUP-FIN, 1 Chr. 7, 12.
 HUP, cavern. Ex. 17, 10.
 HUP'AL, linen-worker. 1 Chr. 11, 22;
 HUP'AL, 1 Chr. 5, 14.
 HUP'AM, hester. 1 Chr. 4, 4.
 HUP'AM, 1 Chr. 1, 45.
 HUP'AM, 2 Sam. 15, 37.
 HUP'AM-ITTS, 2 Sam. 21, 12.
 HUP'AM, hastera. Gen. 46, 28.
 HUP'AM, light, sandy soil. Gen. 22, 21.
 HUP'AM, established. Nah. 2, 7.
 HUP'AM, Ex. 12, 22.
 HUP'AM-ITTS, wedding song. 1 Tim. 1, 20.
 HUP'AM, whom He chooses. 2 Sam. 5, 15.
 HUP'AM, devouring the people. Judg.
 1, 27.
 HUP'AM, (ne-yah), Jehovah will
 HUP'AM, build up. 1 Chr.
 HUP'AM, Hebrew. 1 Chr. 24, 27. [9, 8.
 HUP'AM, tin. Judg. 12, 8.
 HUP'AM, glory is departed. 1 Sam.
 HUP'AM, Acts 14, 1.
 HUP'AM, what God has shown. Josh.
 HUP'AM, homed. 1 Chr. 4, 1. [19, 15.
 HUP'AM, given to love. 1 K. 4, 14.
 HUP'AM, Is. 46, 3.
 HUP'AM, (Edom). Is. 24, 5.
 HUP'AM, God will avenge. Num. 12.
 HUP'AM, 7: 1 Chr. 3, 22.
 HUP'AM, Jehovah shall make him
 great. Jer. 35, 4.
 HUP'AM, Num. 23, 45. [21, 11.
 HUP'AM, ruins of Abiram. Num.
 HUP'AM, 1 K. 15, 20. [26.
 HUP'AM, crooked mouth. 2 Sam. 22,
 HUP'AM, 1 Chr. 11, 29.
 HUP'AM, Rom. 15, 19.
 HUP'AM, God will fill him. 2 Chr. 18.
 HUP'AM, 7: 1 K. 22, 8.
 HUP'AM, God with us. Is. 7, 14.
 HUP'AM, loquacious. 1 Chr. 9, 12.
 HUP'AM, God restrained. 1 Chr. 7.
 HUP'AM, 35: 1 Chr. 7, 30.
 HUP'AM, stubborn. 1 Chr. 7, 36.
 HUP'AM, eloquent. 1 Chr. 9, 4.
 HUP'AM, Ex. 30, 9.
 HUP'AM, land of the Indus. Esth. 1, 1.
 HUP'AM, lodging-place. Ex. 4, 24.
 HUP'AM-ITTS, (yah), whom Jehovah
 frees. 1 Chr. 8, 26.
 HUP'AM, 1 Chr. 7, 12.
 HUP'AM, watchful. 2 Sam. 20, 24.
 HUP'AM, wild ass. Gen. 4, 12.
 HUP'AM, Gen. 26, 42.
 HUP'AM, 1 Chr. 7, 7, 12. [27, 12, 14.
 HUP'AM, Jehovah looks on him. Jer.
 HUP'AM, city of Nabash. 1 Chr. 4, 12.
 HUP'AM, timid, plety. Josh. 19, 22.
 — Gen. 4, 22. [27.
 HUP'AM, God heals the city. Josh. 15.
 HUP'AM, city of the sun. Josh. 19, 21.
 HUP'AM, city dweller. (7) 1 Chr. 4, 15.
 HUP'AM, laughter. Gen. 21, 3. (yah.
 HUP'AM, my salvation is of Jeho-
 vah. Is. 46, 1.
 HUP'AM, one who looks through the
 lattice. Gen. 11, 22.
 HUP'AM, of Kerioth. Matt. 10, 4.
 HUP'AM, praising. 1 Chr. 4, 17.
 HUP'AM, leaving behind. Gen. 25, 2.

ISHBI-BENOB, my home is at Nob. 2 Sam. 31, 16.
 ISH-BO'SHEH, shame. 1 Chr. 8, 33.
 ISHAI, healthful. 1 Chr. 9, 31; Hos. 2, 16.
 ISHAI-AM, { Jehovah lent. 1 Chr. 7, 3.
 ISHAI-JAH, { Exr. 10, 31.
 ISHMA, wasteness. 1 Chr. 4, 3.
 ISHMA-EL, { God hears him. Gen.
 ISHMA-EL, { 16, 15. Gen. 27, 20.
 ISHMA-EL-ITES, {
 ISHMA-FAM, { whom J. hears. 1 Chr.
 ISHMA-FAM, { 27, 19; 1 Chr. 12, 4.
 ISHME-RAI, whom Jehovah keeps. 1 Chr. 8, 18.
 ISHOD, man of glory. 1 Chr. 7, 18.
 ISH-PAN, bald. 1 Chr. 8, 23.
 ISH-TOB, men of Job. 2 Sam. 10, 6.
 ISH-U-AM, { even. Gen. 46, 17.
 ISH-U-AL, { level. 1 Chr. 7, 30.
 ISH-U-L, { 1 Sam. 14, 49.
 ISLE, Is. 43, 15. [31, 13.
 ISMA-CHAM, Jehovah supports. 2 Chr.
 IS-TAN, 1 Chr. 8, 16.
 ISMA-EL, prince of God. Gen. 23, 23.
 ——— kingdom of. 1 K. 11, 31, 35.
 ISMA-EL-ITE, 2 Sam. 17, 25. [30, 17.
 ISMA-CHAM, he brings wages. (?) Gen.
 IS-SHAI, even. 1 Chr. 24, 31.
 IS-U-AM, 1 Chr. 7, 30.
 IS-U-L, Gen. 46, 17.
 ITA-L, with the Lord. 1 Chr. 11, 31.
 ITA-MAR, land of palms. Ex. 4, 33.
 ITA-LY, Acts 27, 1.
 ITI-EL, God is with me. Neh. 11, 7.
 ITI-MAR, bereaved. 1 Chr. 11, 46.
 ITI-MAR, given. Josh. 15, 23.
 ITI-MAR, { excellence. 2 Sam. 17, 25.
 ITI-MAR, { Gen. 31, 26. [Sam. 3, 5.
 ITI-MAR, abundance of people. 2
 ITI-MITE, descendants of Jathir. 2
 Sam. 23, 28. [Josh. 19, 12.
 ITI-TAN KA'SIN, people of the judge.
 ITI-TAN, with the Lord. 2 Sam. 15, 19.
 IT-U-MA, Luke, 3, 1.
 IVAN, overturning. 2 K. 18, 24.
 IVORY, 1 K. 10, 22; 10, 18.
 IS-E-HAR, { Num. 3, 19.
 IS-HAR, { Oil. Ex. 6, 18, 21.
 IS-E-HAR-ITES, { Num. 3, 27.
 IS-HAR-ITES, { 1 Chr. 24, 22.
 IS-HAR-MAH, brought to light by Jeho-
 vah. 1 Chr. 7, 3.
 IS-HAR-ITES (ZAR-ITES). 1 Chr. 27, 8.
 ISHI (ZERHITES). 1 Chr. 25, 11.
 JA'A-KAN, He shall surround. Dent.
 10, 6. [4, 36.
 JA-AK-O-BAN, layer of snares. 1 Chr.
 JA-A-MA, wild she-goat. Neh. 7, 58.
 JA-A-MAN, whom J. hides. Gen. 36, 5,
 14. [12.
 JA-A-NAL, whom J. answers. 1 Chr. 5,
 JA-A-N-OR-E-GIM, forest of the weav-
 ers. 2 Sam. 21, 19.
 JA-A-SAU, whom J. made. Exr. 10, 37.
 JA-A-SU-EL, whom G. comforts. 1 Chr.
 27, 31. [25, 23.
 JA-A-SU-MAH, whom J. hears. 2 K.
 JA-A-SU-MAH, { whom He aids. Num. 23,
 JA-SER, { 1, 3. 1 Chr. 26, 31.

JA-A-SU-MAH, whom J. comforts. 1 Chr.
 24, 26.
 JA-A-SU-EL (Ja-a-si-el). 1 Chr. 15, 13.
 JA-BAL, stream. Gen. 4, 20.
 JAB-BOK, pouring out. Num. 21, 24.
 JAB-BESH, dry. 2 K. 15, 10, 12.
 JAB-BE-H GIL'AD. Judg. 31, 8-14.
 JAB-BEK, causing pain. 1 Chr. 3, 55. [1-3.
 JAB-BIN, whom He considers. Josh. 11,
 JAB-BE-EL, { God caused to be built.
 Josh. 15, 11.
 JAB-BE-EL, { which he caused to be
 built. 2 Chr. 26, 6.
 JA-CHAN, troubled. 1 Chr. 5, 18.
 JA-CHIN, God strengthens. 1 K. 7, 2, 1.
 JACINTHE. Rev. 21, 20.
 JA-OOB, supplanter. Gen. 25, 26.
 JA-DA, wise. 1 Chr. 2, 28.
 JA-DA-U, loving. Exr. 10, 43.
 JAD-DU'A, known. Neh. 12, 11.
 JA'DON, judge. Neh. 3, 7.
 JA'EL, mountain goat. Jud. 5.
 JA'EUB, lodging. Josh. 15, 31.
 JAH, poetic form of Jehovah. Ps. 68, 4.
 JA'HATH, union. 1 Chr. 6, 20.
 JA'HAB, { trampled down. Num. 21,
 JA-HA-ZA, { 23. 1 Chr. 6, 78. Josh.
 JA-HA-ZAH, { 13, 18. Josh. 21, 26.
 JAH-ZAH, {
 JA-HA-ZI-AM, { J. watches over. Exr. 10
 JA-HA-ZI-EL, { 15. 1 Chr. 12, 4.
 JAH-DA-I, J. directs. 1 Chr. 3, 47.
 JAH-DI-EL, J. rejoices. 1 Chr. 5, 24.
 JAH'DO, united. 1 Chr. 5, 14.
 JAH'LE-EL, { hoping in. Gen. 46
 JAH'LE-EL-ITES, { 24. Num. 26, 26.
 JAH'MA-I, J. guards. 1 Chr. 7, 2.
 JAH'SAH, [JA-HAH]
 JAH'SH-EL, { G. allots. Gen. 46,
 JAH'SH-EL, { 24. Chr. 7, 13. Num.
 JAH'SH-EL-ITES, { 26, 48. [12.
 JAH'SH-MAH, G. brings back. 1 Chr. 9,
 JA'IS, { God enlightens. Dent. 3,
 JA-IS-ITE, { 14. 2 Sam. 20, 26.
 JA-I-RUS. Matt. 9, 18.
 JA-I-RUS. Est. 11, 2.
 JA-KAN. [JA-A-KAN]
 JA-KEN, pious. Prov. 30, 1.
 JA-KIM, God sets him up. 1 Chr. 24, 12.
 JA-LON, passing the night. 1 Chr. 4, 17.
 JAM-BES. 2 Tim. 3, 8.
 JAMES. Mark 1, 20.
 JA-MIN, { right hand. Gen. 48, 10.
 JA-MIN-ITES, { Num. 26, 12. [34.
 JAM'LEON, G. causes to reign. 1 Chr. 4,
 JAM'NA. Luke 3, 24.
 JAM-NES. 2 Tim. 3, 8.
 JA-MO-AM, { rest. 2 K. 15, 29. Josh.
 JA-MO-AM, { 16, 5, 7.
 JA-NUM, sleep. Josh. 15, 53.
 JA-PHETH, widely spread. Gen. 5, 23.
 JA-PHIA, splendid. Josh. 19, 13.
 ———, 2 Sam. 5, 15.
 JAPH'LET, God frees him. 1 Chr. 7, 23.
 JAPH'LE-TI, Japh-le-tite. Josh. 16, 3.
 JAPHO, beauty. Josh. 19, 46.
 JAHAN, honey. 1 Chr. 9, 42.
 JAH-RE, adversary. Hos. 5, 13.
 JAH-RD, descendant. Gen. 8, 15.

JARESAH.

JA-RE-S'AH, J. nourisheth. 1 Chr. 8, 27.
 JA-RA. 1 Chr. 3, 81.
 JA-RIB, adversary. 1 Chr. 4, 24.
 JA-RUTS, high. Josh. 15, 25.
 JA-RO'AH, moon. 1 Chr. 5, 14.
 JA-SHEH, sleeping. 2 Sam. 23, 32.
 JA-SHEH, upright. Josh. 10, 12.
 JA-SHO'BE-AN, to him the people turn. 1 Chr. 11, 11.
 JA-SHUB, { turning. Num. 23, 24.
 JASH'UB-ITE, {
 JASH'U-BE-LE-SHEH, returner to Bethle-
 hem. 1 Chr. 4, 22.
 JA'SI-EL, God made. 1 Chr. 11, 47.
 JA'SON, healing. Acts 17, 8.
 JAFFER. Ex. 38, 20.
 JATH'NI-EL, God given. 1 Chr. 29, 21.
 JAT'TIN, height. Josh. 15, 48.
 JA'VAN, clay. Gen. 10, 24.
 JA'VEH, whom G. aids. Num. 22, 1, 2.
 JA'VE, G. moves, or gives life and
 motion. 1 Chr. 27, 81.
 JE-A-RIM, forest. Josh. 15, 10. [Chr. 6, 21.
 JE-AT'E-RAL, G. shall cause to dwell. 1
 JE-BEN'E-CHYAN, J. blesses. Is. 6, 2.
 JE-BUS, { threshing floor of JESUS.
 JE-BUS, { Judg. 19, 10;
 JE-U-SITH, { Gen. 10.
 JE-C'A-M'AN, J. gathers. 1 Chr. 2, 12.
 JE-CO'O-L'AN, strong in J. 2 K. 13, 2.
 JE-CO-M'AN, J. has appointed him. 1
 Chr. 3, 16.
 JE-DA'AH, (yah) praises J. 1 Chr. 24, 7.
 JE-DI-A'EL, down of G. 1 Chr. 7, 2.
 JE'DI-DAN, moved. 2 K. 22, 1.
 JE'DI-D'AH, delight of J. 2 Sam. 12, 25.
 JE'DU-THUN, praising. 1 Chr. 23, 6.
 JE-E'ZER, { (Abiezer). Num. 26, 25.
 JE-E'ZER-ITES, { 20.
 JE'GAR-SA'RA-DU'THA, heap of testi-
 mony. Gen. 31, 47.
 JE-HAL'E'LE-EL, { who praise G. 2 Chr.
 JE-HAL'E'LE-EL, { 29, 12; 1 Chr. 4, 16.
 JE-HO'EL'AH, J. makes glad. 1 Chr. 24, 20.
 JE-HU'E-KEL, 1 Chr. 24, 16.
 JE-HU'AH, { preserved alive of G. 1 Chr.
 JE-HU'EL, { 15, 24; 1 Chr. 15, 18.
 JE-HU'ELI, a Jehielite. 1 Chr. 26, 21.
 JE-HIZ-KI'AH, J. makes strong. 2 Chr.
 28, 12.
 JE-HO-A-DAH, { J. adorned. 1 Chr. 8,
 JE-HO-AD'DAH, { 28; 2 K. 14, 2.
 JE-HO-A-HAZ, J. ho ds fast. 2 K. 12, 1-9
 JE-HO-ASH, { whom J. gave. 2 K.
 JE-HO-A'NAH, { 11, 21; 1 Chr. 26, 2.
 JE-HO-A-CHIM, J. has established. 2 K.
 24, 10.
 JE-HO'A-DAM, J. cares for. 2 Sam. 6, 18.
 JE-HO-A-RIM, J. has established. 2 K.
 23, 34. [24, 7.
 JE-HO'A-RIB, J. will defend. 1 Chr.
 JE-HO-N'A-DAB, 1 Chr. 2, 55.
 JO'NA-DAB, { J. impels. 2 K. 10, 15.
 JE-HON'A-THAN, (JOHNATHAN).
 JE-HO'NAM, J. supports. 2 K. 1, 17.
 JE-HO-SHA'E-ATH, whose oath is Je-
 hovah. 2 Chr. 23, 11. [15, 24.
 JE-HOSH'A-PRAT, J. pleads for. 1 K.
 22, 27. Valley of. Joel 2, 2.

JESHIMON.

JE-HOSH'E-SA, J. is to the oath. 2 K. 11, 9
 JE-HOSH'U-A. { (JOSHUA) Num. 12, 12.
 JE-HOSH'U-AN, { 1 Chr. 7, 27.
 JE-HO'YAH, the eternal, immutable.
 JE-HO'YAH, J. will provide
 Gen. 22, 14
 Nis'si, J. my banner. Ex.
 17, 15.
 SHAL'LOM, J. sends peace.
 Judg. 6, 24.
 SHAM'MAH, J. is here.
 TWD'KE-NU, J. our right-
 counsels. [26, 4, 15.
 JE-HOZ'A-BAD, whom J. gave. 1 Chr.
 JE-HOZ'A-DAK, whom J. makes just. 1
 Chr. 6, 14.
 JE'NU, he is Jehovah's. 2 K. 10, 24.
 JE-HUS'BAH, hidden. 1 Chr. 7, 24.
 JE'NU-GAL, able. Jer. 31, 2.
 JE'SUD, praised. Josh. 19, 45.
 JE-RU'DI, { s'cow. Jer. 36, 14.
 JE-HU-DI'AN, { s'cow. 1 Chr. 4, 12.
 JE-HUSH, God hastens to. 1 Chr. 6, 29.
 JE-I'EL, treasured. 1 Chr. 6, 7. [22.
 JE-KA'SE-EL, gathered of G. Neh. 11.
 JE-KA-M'AM, the gatherer of the peo-
 ple. 1 Chr. 23, 19.
 JE-KA-M'AN, J. gathers. 1 Chr. 2, 41.
 JE-KU'THI-EL, fear of G. 1 Chr. 4, 18.
 JE-MI'AH, dove. Job. 42, 14.
 JE-MU'EL, day of G. Gen. 46, 16. [29.
 JEPH'THA-E, same as Jephthah. Heb. 11.
 JEPH'THAN, whom G. sets free. Judg.
 [Num. 12, 2.
 JE-THUN'NEH, a way is made for him.
 Gen. 10, 23.
 JE-SAH, moon. Gen. 10, 23.
 JE-SAN'E-EL, { whom G. loves.
 JE-SAN'E-EL-ITES, { 1 Chr. 2, 2. 1
 JE'SED, descent. 1 Chr. 1, 9 [2 Sam. 27, 10.
 JE-SI-MAL, heights dweller. Ex. 10, 22.
 JE-SI-M'AH, J. has appointed. [15, 14.
 JE-RE-MI'AH, same as Jeremiah. Matt.
 23, 17.
 JE-SI-MY, same as above. Matt. 2, 17.
 JE-SI-MO'TH, { high places. 1 Chr. 2,
 JE-SI-MO'TH, { 14; 1 Chr. 6, 7.
 JE-M'AH, { founded of G. 1 Chr. 23,
 JE-M'AH, { 19; 1 Chr. 24, 31.
 JER'I-BAL, 1 Chr. 11, 45.
 JER'I-CHO, fragrance. Josh. 2, 16.
 JE-RI'EL, people of G. 1 Chr. 7, 2.
 JE-R'OTH, curtains. 1 Chr. 2, 12.
 JER-O-BOAM, his people are many. 1
 K. 11.
 JE-O'BAH, he will aid mercy. 1 Chr.
 6, 27.
 JE-RUE'RA-AL, { let Baal plead.
 JE-RUE'BE-SHETH, { Judg. 6, 22. 1
 Sam. 11, 21. [16.
 JE-RU'EL, founded by G. 2 Chr. 20.
 JE-RU'EL-EM, vision of peace.
 JE-RU'SHA, { possessed by a husband.
 JE-RU'SHAN, { 2 K. 15, 23; 2 Chr. 27, 1.
 JE-SA'IAH (ya), { salvation of Jehovah.
 JE-SA'IAH (ya), { 1 Chr. 2, 21; 1 Chr.
 26, 2.
 JESH'A-NAH, old. 2 Chr. 12, 19. [26, 14.
 JE-SHAN'E-LAH, right before G. 1 Chr.
 JE-SHE'DE'AH, fathers seat. 1 Chr. 26.
 JE'SHUB, uprightness. 1 Chr. 2, 18. [12.
 JASH'U-MON, the waste. Num. 21, 22.

KADMONTER

JO'-A-MIB, J. defends. Est. 8, 16.
 JO'-DRAM, held by the people. Josh.
 15, 56. [6, 68]
 JO'-ME-AM, gathered by the p. 1 Chr.
 JO'-ME-AM, possessed by the p. Josh.
 21, 34.
 JO'-SHAN, fowler. Gen. 25, 2.
 JO'-TAN, small. Gen. 10, 25.
 JO'-THE-EL, quietest of G. Josh. 15, 23.
 JO'-NA, John ? 42.
 JO'-NA, } dove. K. 14, 25.
 JO'-N'-DAB, 2 Sam. 13, 3.
 JO'-N'-DAB, gift of J. 1 Sam. 12, 2.
 JO'-PA, acts 2, 36.
 JO'-PAH, the great rain. Est. 3, 18.
 JO'-NAN, Luke 3, 30.
 JO'-N'-I, J. instructs. 1 Chr. 5, 12.
 JO'-RAM, he exalts J. 2 K. 8, 16.
 JO'-DAN, descender. Gen. 13, 10.
 JO'-RIM, Luke 3, 29.
 JO'-RO-KAM, pale people. 1 Chr. 2, 44.
 JO'-A'-PHAT, Matt. 1, 2.
 JO'-SAB, Luke 3, 29.
 JO'-S'-BAD, J. given. 1 Chr. 12, 4.
 JO'-S'-DECH, J. has made just. Hag. 1,
 1, 14. [Mark 15, 43]
 JO'-SEPH, he shall add. Gen. 30, 24.
 JO'-SES, Luke 3, 29.
 JO'-SHAM, } allowed to dwell of J. 1
 JO'-SH-A'-V'AN, } Chr. 4, 13 Chr. 11, 46.
 JO'-SH-A'-PHAT, } (JESHOAPHAT) 1 Chr.
 11, 43. [place. 1 Chr. 11, 43]
 JO'-SEK'-SHAM, a seat in a hard
 JO'-S'-A, J. is his help. 1 Chr. 7, 27.
 JO'-S'-A, } Matt. 1, 10.
 JO'-S'-AH, } J. heals. 9 K. 22. [35]
 JO'-S'-BI-AM, J. gives a place. 1 Chr. 4,
 JO'-S'-PAR-AM, he J. will increase. Est.
 8, 10.
 JO'-T-BAH, } goodness. 2 K. 21, 12.
 JO'-T-BAH, } Deut. 10, 7 Num. 89,
 JO'-T-BA-THA } 38.
 JO'-THAM, uprightness. Judg. 11, 5.
 JO'-A'-BAD, 1 Chr. 12, 30. [12, 21]
 JO'-A-CHAR, J. has remembered. 2 K.
 JO'-A'-DAM, J. has justified. Est. 3, 2.
 JO'-BAL, music. Gen. 4, 21.
 JUBILEH. Lev. 25, 8-16.
 JO'-AL, potent. Jer. 22, 1.
 JU'-DA, } Luke 3, 30.
 JU'-DAH, } praised. Gen. 25, 23.
 JUDE, } kingdom of.
 JU'-DE-A, } Est. 5, 8.
 JU'-DAS, } Matt. 10, 4.
 JU'-DITH, praised. Gen. 26, 24.
 JO'-NIPER, 1 K., 9, 4. [1 Chr. 3, 20]
 JU-SAB-HE-SAD, his love is returned.
 JU'-TAN, inclined. Josh. 15, 55.
 JUDGMENT HALL. Acts 23, 35.
 JU'-LI-A, feminine of Julius. Rom. 16, 15.
 JU'-LI-USE, downy, soft. Acts 27, 1-2.
 JU'-NI-A, youth. Rom. 16, 7.
 JU'-I-THER, helping father. Acts 14, 12, 13.
 JU'-S-UB, upright. Acts 16, 7. [15, 21]
 KAS'-SE-EL, which God gathers. Josh.
 K'-DISH, sacred. Num. 13, 8.
 ————— BA'-N'-A. Deut. 1, 2.
 KAD'-MI-EL, a minister of God. Est. 3, 40.
 KAD'-MON-ITES, Orientals. Gen. 15, 12.

KALLAI.

KAL'LA-I, swift servant. Neh. 12, 30.
 KA'NAH, place of rest. Josh. 19, 32.
 KA'RA'AR, bald. Jer. 40, 8.
 KAR'EA-A, bottom land. Josh. 13, 2.
 KAR'KOR, } Judg. 8, 10.
 KAR'NA-IM, two horns. Gen. 14, 5.
 KAR'TAN, city. Josh. 21, 34.
 KAR'TAN, double city. Josh. 21, 32.
 KAT'TATH, Josh. 19, 13.
 KE'DAR, black skinned. Gen. 25, 13.
 KE'DR-MAH, } eastward. Gen. 25, 13.
 KE'DE-MOTH, } beginnings. Josh. 13, 18.
 KE'DEER, } sanctuary. Josh. 13, 23.
 KE-MEL'E-THAN, assembly. Num. 33, 22.
 KEI'LAB, fortress. Josh. 13, 44; 1 Chr. 4, 19.
 KE-LA'IAH, } messenger of Jehovah.
 KE-LI-TA, } Ezr. 10, 23; Neh. 6, 7.
 KE-MU'EL, assembly of G. Gen. 22, 21.
 KE'NAN, } possession. 1 Chr. 1, 2.
 KE'NATH, } Num. 32, 42.
 KE'NAN, } hunting. Gen. 32, 13.
 KE'NE-ITE, } Gen. 15, 19.
 KEN'ITE, } smiths, dwellers in a
 KEN'ITES, } desert.
 KEN'IZI-ZITES, } Gen. 15, 19.
 KER'EN HA'PUCH, painted horn. Job
 KE'NI-OTH, cities. Josh. 15, 23. [42, 14.
 KE'ROS, a weaver's comb. Ezr. 2, 44.
 KETTLER, 1 Sam. 2, 14.
 KETU'AN, incense. Gen. 23, 1.
 KEY, is. 22, 22.
 KE-ZIA, chess. Job 42, 14.
 KE'ZIE, cut off. Josh. 18, 21.
 KIB'ROTH HA-TA'-VAH, graves of
 just. Num. 11, 34.
 KIB'RA-IM, two heaps. Josh. 21, 22.
 KID'RON, turbid. 2 Sam. 15, 23. [22.
 KI'NAH, song of mourning. Josh. 15,
 KIB, a wall. Amos 9, 7.
 — HAR-A-SETH, } brick fortress. 2 K.
 — HAR-E-SETH, } 2, 25; is. 16, 11.
 — HAR-RESH, } is. 16, 7.
 — HE-RES, } Jer. 48, 21.
 — IAB, city.
 — I-A-THA'IM, double city. Num. 32,
 — I-OTH, Amos 2, 2. [37.
 — JATH, Josh. 18, 28. [37.
 — JATH-A'IM, double city. Num. 32,
 — JATH AR'BA, c. of Arba. Josh. 14, 13.
 — JATH A'RIM, Same as Kijath Jea-
 rim. Ezr. 2, 25. [15, 60.
 — JATH BA'AL, city of Baal. Josh.
 — JATH BU'ZOTH, Num. 22, 39.
 — JATH JA' RIM, Jerb. 9, 17.
 — JATH SAN'NAR, Josh. 15, 49.
 — JATH SE'PHER, Josh. 15, 15.
 KISH, shining. 1 Sam. 9, 1.
 KISH', bow of Jehovah. 1 Chr. 6, 44.
 KISH'ON, } hardness. Josh. 19, 20.
 KISH'ON, } Josh. 21, 23.
 KI'THON, } twisted. Ps. 63, 9.
 KI-ZOM,
 KISS, Gen. 29, 11.
 KITE, Lev. 11, 14.
 KITE'LES, man's wall. Josh. 15, 46.
 KIT'RON, bond. Judg. 1, 20.
 KIT'TIM (CHITTIM). Gen. 10, 4.
 KO'A, nobleman. Ez. 23, 23.

LIBNITES.

KO'NATH, } assembler. Gen. 44.
 KO'NATH-ITES, } 11.
 KO-LA-LI'AH, voice of Jehovah. Neh.
 11, 7.
 KO'NAN, } hall. Gen. 24, 5.
 KO'NATH-ITE, } descendants of Ko-
 KO'NITE, } nah. 1 Chr. 9, 19, 31;
 KO'NATH-ITE, } Ez. 6, 94; Num. 22,
 KO'NRE, partridge. 1 Chr. 9, 19. [26.
 KOS, thorn (coe). Ezr. 2, 61. [17.
 KUSH-A'IAH (yah), rainbow. 1 Chr. 18,
 LA'A-DAN, order. 1 Chr. 4, 21.
 LA'A-DAN, put in order. 1 Chr. 7, 26.
 LA'BAN, white. Gen. 24, 10; Deut. 1, 1.
 LA'CHISH, strongly defended. Josh.
 LA'EL, of God. Num. 8, 24. [10, 2.
 LA'HAD, oppression. 1 Chr. 4, 2.
 LA-HAI'ROH, the Living One sees me.
 Gen. 24, 62.
 LAH'NAM, provisions. Josh. 15, 40.
 LA'NI, warrior. 1 Chr. 20, 5.
 LA'NS, Hon. Judg. 18, 7; 1 Sam. 25, 44.
 LA'NUN, barricading. Josh. 19, 23.
 LANE, Ez. 12.
 LA'NECH, powerful. Gen. 4, 12.
 LANCET, 1 K. 18, 26.
 LANTERN, John 18, 3.
 LA-OU'I-CWA, Rev. 3, 17.
 LA'I-DOTH, torches. Judg. 4, 4.
 LA-WING, Lev. 11, 19.
 LA-SHA, Acts 27, 8.
 LA-SHA, assure. Gen. 10, 19.
 LA-SHA'RON, the plain. Josh. 12, 13.
 LATTICE, Judg. 5, 28.
 LAWYER, Matt. 23, 25.
 LAVER, Ez. 40, 19, 31.
 LAZ-A-RUS, helpless. John 11, 1.
 LEAD, Num. 31, 22.
 LE'AH, wearied. Gen. 29, 28, 16.
 LE'A-NA, } Neh. 7, 48.
 LE'A-NAH, } white, Ezr. 3, 45.
 LE'A-NON, } Deut. 1, 7.
 LEASING, falsehood. Ps. 4, 2.
 LEAVEN, Ez. 12, 15.
 LEA'OTH, Honesses. Josh. 18, 23.
 LE'E-BE-USE, a man of heart. Matt. 10, 2.
 LE-BO'NAN, frankincense. Judg. 21, 19.
 LE'GAN, journey. 1 Chr. 4, 21.
 LEKE, Numbers 11, 5.
 LEES, dregs. is. 25, 6.
 LEGION, about 6000. Matt. 26, 52.
 LE'HA-SIM, } LIBYANS. Gen. 10, 13.
 LU-SIM, } 3 Chr. 12, 3.
 LE'HI, jawbone. Judg. 15, 2.
 LEM'U-KI, created of God. Prov. 31, 1-4.
 LENTILS, Gen. 23, 34.
 LEOPARD, is. 11, 6.
 LEPER, Ez. 4, 6. Num. 12, 10.
 LE'SHEN, precious stone. Josh. 19, 47.
 LE-TU'SHIM, hammered. Gen. 25, 2.
 LE-UM'IM, peoples. Gen. 25, 2.
 LE'VI, crowd. Gen. 29, 34.
 LE-VI-A-THAN, a sacrificer. Job. 2, 8. Ps.
 74, 14. is. 27, 1.
 LE-VIT-I-CUS.
 LIB'NAN, whiteness. Josh. 21, 13.
 LIBERTINES, Acts 6, 9.
 LIB'NI, } white. Ez. 4, 17.
 LIB'NITES, } Num. 3, 31.

LIBYA.

LENY-A. Acts 2, 10.
LICH. Ex. 8, 16; Ps. 105, 31.
LIEURE. Ex. 28, 19; 39, 12.
LIE'HI, learned. 1 Chr. 7, 12.
LILY. Cant. 2, 1.
LIME. Deut. 27, 2; Is. 33, 12.
LIVEN. Gen. 41, 42.
LINTEL. Ex. 13, 22.
L'NUS, a net. 3 Tim. 4, 21.
LION. Is. 30, 6; 1 Sam. 17, 34.
LITTER. Is. 66, 30.
LIZZARD. Lev. 11, 30.
LO'AN'NI, not my people. Hos. 1, 9.
LOCUST. Ex. 10, 15; Judg. 6, 5.
LOD, strife. 1 Chr. 8, 12.
LO'DE'BAR, no pasture. 2 Sam. 17, 27.
LO'S, better. 3 Tim. 1, 5.
LORD'S DAY. Rev. 1, 10. [Hos. 1, 6.
LO-NU'SA-MAH, the uncompassionated.
LORD'S SUFFER. 1 Cor. 11, 20.
LOT, covering. Gen. 11, 27.
LO'TAN, wrapping up. Gen. 36, 30.
LOVE FEASTS. Jude 12; 3 Peter 2, 12.
LU'GI-YER, light bearer. Is. 14, 12.
LU'GAS, same as Luke. Col. 4, 14.
LU'GI-US, (shi-us), light. Rom. 16, 31.
— OF CY-RE'NE. Acts 18, 1.
LUD. { strife. Gen. 10, 22.
LU'DIM. { Gen. 10, 12; 1 Chr. 1, 16.
LU'HITH, made of boards. Is. 15, 5.
LUKE, light giving. Col. 4, 14.
LUMATIC. Matt. 4, 24.
LUX, almond tree. Gen. 28, 19.
LYO-A-ON'A. Acts 14, 11.
LY'ON-A (Hah'l-a), wolves. Acts 27, 8.
LY'DA. Acts 9, 32.
LY'D'A, water. Acts 16, 14.
LY-SA'NI-AS. Luke 3, 1.
LYS-TRA. Acts 14, 6.
MA'A-CHA, { oppression. 2
MA'A-CHAH, { Sam. 8, 2; Gen.
MA-ACH'A-THITE, { 23, 34; Deut. 2,
MA-ACH'A-THITES, { 14; 2 Sam. 23, 34.
MA-AD'AL, { ornament of Jehovah.
MA-A-DY'AH, { Ezr. 10, 34; Neh. 12, 5.
MA-A'I, compassionate. Neh. 12, 36.
MA-AL'EH A-CHAS'BIM, the ascent to
 Acrabbim. [15, 68.
MA-A'RATH, destitute of trees. Josh.
MA-A-S'E'IAH (Yah), { work of Jehovah.
MA-A-S'E'AI, { Ezr. 10, 31; 1 Chr.
MA'AS, wrath. 1 Chr. 2, 27. [3, 12.
MA-A-S'E'AH, consolation from Jeho-
 vah. Neh. 10, 8.
MAO'B-DO'NI-A. Acts 16, 9.
MAO'B-BA-NAL, { bond of the Lord. 1
MAO'B-BA-NAH, { Chr. 12, 13; Chr. 2, 46.
MAO'B-DO'NI-AN. Acts 27, 2.
MA'OH, decrease. Num. 12, 15.
MA'OHIA, { sold. Josh. 17, 1.
MA'OHIB-ITES, { Num. 26, 29. [10, 40.
MAOCH-BA-DE'BAI, a liberal person. Ezr.
MAOCH-PE'LAH, double cave. Gen. 23, 17.
MA'VA-I, middle field. Gen. 10, 2.
MAD-MA'NAH, { dung hill. Josh. 15, 31.
MAD'MEN, { Jer. 48, 2.
MAD-ME'NAH, { Is. 10, 31.
MAD'ON, contention. Josh. 11, 1.
MAG'BISH, congregating. Ezr. 2, 30.

MARATH.

MAG-DA'LA. Matt. 15, 39.
MAG'DI-EL, prince of Gog. Gen. 36, 42.
MA'GOG, land of Gog. Gen. 10, 2.
MA'GOG-MIS'SA-RIN, fear surrounding.
 Jer. 20, 3.
MAG'TI-ASH, moth killer. Neh. 10, 30.
MA-HA'LAH, disease. 1 Chr. 7, 18.
MA-HA'LA-LE'EL, praise God. Gen. 5,
 12, 13, 15-17.
MA-HA-LATH, a stringed instrument.
 Gen. 28, 9; 1 Chr. 7, 18; Ps. 53, title.
MA-HA-LI, sickly. Ex. 6, 19.
MA-HA-WA'IM, camps. Gen. 31. [12, 12.
MA-HA-NEH-DAN, camp of Dan. Judg.
MA-HA'RA-I, impetuous. 2 Sam. 23, 28.
MA'HATH, { seizing. 1 Chr. 6, 35.
MA-HA-VITE, { 1 Chr. 11, 46.
MA-HA-SI-ATH, visions. 1 Chr. 25, 4.
MA-HE'SHAL-AL-HASH'NAH, hastening to
 the spoil; he speeds to the prey. Is.
 8, 1-4.
MAR'LAH, { (MAHALAH). Num. 27,
MAR'LI, { 1-11; Num. 3, 20.
MAR'LITES, { Num. 8, 33.
MAR'LOW, sick. Ruth 1, 2, 5.
MA'WOL, dancing. 1 K. 4, 31.
MA'KAZ, end. 1 K. 4, 9. [Num. 33, 35.
MAK'E-LOTH, assemblies for singing.
MAK-HE'DAH, assembly of shepherds.
 Josh. 10, 10-30.
MAK'TESE, mortar. Zeph. 1, 11.
MAL'A-ORI, my messenger.
MAL'CHAM, king. 1 Chr. 8, 9.
MAL-CHIAH, { king appointed of
MAL-CH'EL, { Jehovah. 1 Chr. 6, 40;
MAL-CH'EL-ITES, { Gen. 46, 17; Num. 26,
MAL-CH'JAH, { 45. 1 Chr. 9, 12.
MAL-CH'RAM, k. of height. 1 Chr. 3, 12.
MAL'CHU-SHU'A, k. of aid. 1 Sam. 14, 40.
MAL'CHUS, king. John 18, 10.
MAL'LO-THI, my fullness. 1 Chr. 25, 4.
MA-L'LE-EL. Luke 8, 27.
MALLOWS. Job 30, 4.
MAL'LUCH, reigning. 1 Chr. 6, 44.
MA'MON, riches. Matt. 6, 24.
MA'MEH, riches. Gen. 14, 13.
MA'NA-EN, comforter. Acts 18, 1.
MA'NA-HATH, { rest. 1 Chr. 8, 6; Gen.
MA-NA'HETH-ITES, { 26, 23; 1 Chr. 2, 53.
MA-NA'SEH, causing to forget. Gen.
 41, 51; 2 K. 21, 1.
MA-NA'SITE. Deut. 4, 43.
MA-NA'SSES. Matt. 1, 10.
MANDRAKES. Gen. 30, 14.
MANGER. Luke 2, 7.
MANNA. Ex. 16, 14, 36.
MA-NO'AH, rest. Judg. 13, 2.
MANSLAYER. Num. 35, 22.
MANTLE. Judg. 4, 18.
MA'OCH, girdle. 1 Sam. 27, 2.
MA'ON, { habitation. Josh. 15, 55.
MA'ON-ITES, { Judg. 10, 12.
MA'RA, { bitter. Ruth 1, 20.
MA'RAH, { Ex. 15, 22. [Cor. 16, 22.
MA'NA-NATHA, "our Lord cometh." 1
MA'NA-LAH, trembling. Josh. 19, 11.
MA'NUS, same as Mark. Col. 4, 10.
MA-RE'SHAH, at the head. Josh. 15, 44.
MA'RATH, bitter fountains. Micah, 1, 12.

MIEDOL

ME-OR-O-THAI, habitations of Jehovah
1 Chr. 4, 14.
MEP'A-A-TH, beauty. **Josh. 13, 13.**
ME-PRIN-O-SHEVY, exterminating idols.
2 Sam. 21, 8.
ME-SAM, multiply. **1 Sam. 14, 46.**
ME-S'A-LAH, ¹concomity. **Neh.**
ME-S'A-TH, (yoth) **12, 2; 1 Chr. 11, 11.**
ME-S'A-RI, bitter. **Gen. 46, 11. [50, 32.]**
ME-S'A-TAM-IM, double rebellion. **Jer.**
ME-R-O-U-M-UM, (Hermes). **Acts 14, 11.**
MEROY SEAT. **Ex. 26, 17.**
ME-S'AD, rebellion. **1 Chr. 4, 17.**
ME-S'-MOTH, elevations. **Esr. 8, 83.**
ME-S'EE, lofty. **Ezth. 1, 14.**
ME-S'-NAN, water of strife. **Ex. 17, 7.**
ME-S'-NAT, contender against Baal.
1 Chr. 8, 84.
ME-S'O-DACH, death. **Jer. 50, 2.**
BAL'A-DAN, worshiper of
BEL. 2 K. 30, 12.
ME-S'OR, high place. **Josh. 11, 5.**
ME-S'OR-O-THIK. **1 Chron. 27, 30.**
ME-S'OR, refuge. **Judg. 5, 23.**
ME-S'ORH, ¹drawn out. **Gen. 10, 2.**
ME-S'HECH, ¹1 Chr. 1, 5.
ME-S'HA, welfare. **Gen. 10, 30. 2 K. 2, 4.**
ME-S'HACH, guest of a king. **Dan. 1, 4.**
ME-S'HUL-L-M'AH, J. repays. **1 Chr. 9,**
31. [3, 4.]
ME-S'HES'-A-SHEL, whom G. frees. **Neh.**
ME-S'HIL'-LE-MITH, ¹those who repay.
Neh. 11, 12. 2
ME-S'HUL'-LE-MOTH, ¹Chr. 26, 12.
ME-S'HUL-LAH, brought back.
ME-S'HUL'-LAM, friend of G. **2 K. 22, 2.**
ME-S'HUL'-LE-METH, friend of God. **2**
K. 21, 19.
ME-S'O-BA'ITE. **1 Chr. 11, 47.**
ME-S'O-PO-TA-M'AH, between the rivers.
Gen. 34, 10. [41.]
ME-S'BI-AL, Greek for Meesiah. **John 1**
ME-THEG-AM'MAH, bridle of the chief
city. 2 Sam. 8, 1.
ME-TWO-S'EL, man of God. **Gen. 4, 12.**
ME-TU'U-BE-LAH, man of a dart. **Gen.**
ME-TU'IN, habitation. **Neh. 7, 53. [5, 23.]**
ME-S'-HAB, water of gold. **Gen. 26, 30.**
M'IA-MIN, right hand. **Esr. 10, 26.**
MIE'HAN, choicest. **1 Chr. 11, 12.**
MIE'HAN, sweet odor. **Gen. 25, 23.**
MIE'HAR, fortress. **1 Chr. 1, 53.**
M'ICAH, ¹who (is) like Jehovah.
Judg. 17; 1 Chr. 24, 24.
M'IC-A'IAH, ¹1 K. 20, 35.
M'IC'AH, ²2 Sam. 9, 13.
M'ICHA-EL, prince of my people. **Israel.**
M'ICHAEL, Dan. 10, 13; 18 Sam. 14, 46.
M'ICHA'IAH, (yah). **2 K. 24, 12.**
MICH'AH, ¹laid up treasure. **Esr. 2,**
MICH'NASH, ²97; **1 Sam. 13.**
MICH'NE-THAN, hiding place. **Josh. 17, 17.**
MIC'OR, price of J. **1 Chr. 9, 8.**
MICH'TAM, golden Psalm. **Ps. 16.**
MID'DIN, measures. **Josh. 15, 19.**
MID'AN, strife. **Gen. 25, 2.**
MIS'DAL-EL, high tower. **Josh. 19, 38.**
MIS'DAL-GAD, tower of Gad. **Josh. 15, 37.**
MIS'DOL, tower (of) **Ex. 14, 2.**

MIGRON.

MIE'NOW, precipice. 1 Sam. 14, 2. [34, 2.
 MI'U-A-MIN, from the right hand. 1 Chr.
 MIN'LOTH, lots for casting lots. 1 Chr.
 8, 32. [15, 18.
 MI'U-M'IAH, possession on high. 1 Chr.
 MIL-A-LA-L, eloquent. Neh. 12, 36.
 MIL'CAH, counsel. Gen. 11, 30.
 MIL'COM, great king. 1 K. 11, 7.
 MILL, Deut. 24, 6; 1a. 44, 1, 2.
 MILLAT, Es. 4, 9.
 MILL, Matt. 5, 4.
 MIL'LO, rampart. 2 Sam. 5, 9.
 MI-LE'US, Acts 20, 15. [71, 15.
 MI-H'A-MIN, favor of right hand. 2 Chr.
 MIN'NI, division. Jer. 51, 37.
 MIN'NITH, allotment. Judg. 11, 32.
 MINT, Matt. 23, 23.
 MIP'EKA, Neh. 3, 31.
 MIN'AM, stubbornness. Ex. 2, 4.
 MIN'WA, fraud. 1 Chr. 8, 10.
 MIS'GAB, height. Jer. 43, 1. [4, Ex. 6, 22.
 MIS'HA-EL, what is ll e God. Neh. 8.
 M'GHAL, prayer. Josh. 19, 26. Josh.
 M'GHE-AL, 1, 21, 30.
 M'GHEAM, cleansing. 1 Chr. 8, 12.
 MISH'AM, hearing. Gen. 25, 14.
 MISS-MAN'NAH, fatness. 1 Chr. 13, 10.
 MISH-BA-ITIS, 1 Chr. 2, 53.
 MIS'PAR, number. Ex. 2, 2.
 MIS'PE-RETH, Neh. 7, 7.
 MIS'BE-PHOH-MA'IM, the flow of wa-
 ters. Josh. 11, 8.
 MITT, Mark 13, 41.
 MITT'GAH, sweetness. Num. 23, 26.
 MITT'NITE, 1 Chr. 11, 42. [1, 8, Ex. 4, 7.
 MITT'ER-DATH, given by Mithras. Ex.
 MIT-Y-LENE, Acts 20, 14, 15.
 M'ZAR, smallness. Ps. 49, 6.
 MIZ'AR, watch tower, heap. Gen.
 MIZ'FEE, 31, 42. 1 Sam. 22, 3.
 MIZ'RA-IM, fortresses. Gen. 10, 6.
 MIZ'RAH, fear. Gen. 36, 13. [21, 16.
 MNA'SON, (na'son) earnest seeker. Acts
 MO'AR, progeny of a father. Gen. 19, 37.
 MO-A-D'AR, great festival. Neh. 12, 17.
 MOL'A-DAM, birth, race. Josh. 15, 24.
 MOLE, Lev. 11, 18.
 MO'LECH, king. Lev. 18, 21. Amos
 MO'LOCH, 5, 26. 2 K. 23, 10.
 MO'LOD, begetter. 1 Chr. 2, 20.
 MOON, Gen. 1, 14.
 MO-BAS-THITE, Jer. 26, 18.
 MO'BED OAI, little man. Esther. [6.
 MO'KEH, hill of the teacher. Gen. 12.
 MOH-BE-ETH-GATH, possession of the
 Gittites. Mic. 1, 14.
 MO-BE'AM, chosen of J. Gen. 22, 2.
 MOH'AR, Prov. 27, 22. Gen. 11, 2.
 MO-S'RA, bond. Deut. 10, 6.
 MO-S'ROTH, bonds. Num. 23, 30.
 MO'SER, drawn out. Ex. 1.
 MO'SA, fountain. 1 Chr. 2, 46. Josh.
 MO'SAH, 18, 26.
 MULEBERRY TREES. 2 Sam. 5, 22.
 MULE, 1 K. 1, 32.
 MUP'FIM, Gen. 46, 21.
 MU'SHI, proved. Ex. 6, 19.
 MUSTARD, Matt. 13, 31.
 MUTH-LAB'NEN, chorus of virgins. (7)
 Pa. 9, Introduction.

NEDABIAH.

MY'RA, Acts 27, 5.
 MYREH, Ex. 30, 23.
 MYRTLE, Neh. 8, 15.
 MY-SI-A, (mish-la) Acts 16, 7, 8.
 NA'AM, pleasant. 1 Chr. 4, 15.
 NA'A-MAH, Gen. 4, 22.
 NA'A-MAN, 2 K. 5.
 NA'A-MA-THITE, Job 2, 11.
 NA'A-MITE, Num. 26, 40.
 NA'A-RAH, hand maid, girl. 1 Chr. 4, 5.
 NA'A-RAI, 1 Chr. 11, 37.
 NA'A-RATH, Josh. 16, 7.
 NA'A-RAN, 1 Chr. 7, 28.
 NA-ASH'ON, (NASHON). 1 Chr. 2, 10.
 NA'AS-SON, Matt. 1, 4.
 NA'AL, foolish. 1 Sam. 25.
 NA'BOH, fruit. 2 K. 9, 35.
 NA'CHOK, prepared. 2 Sam. 6, 6.
 NA'CHOR, (NA-HOR). Josh. 24, 2.
 NA'DAM, liberal. Ex. 6, 33.
 NA'GIR, Luke 2, 25.
 NA-HA-LI-EL, valley of God. Num. 21, 19.
 NA-HA-LAL, pasture. Josh. 21, 25.
 NA-HA-LOL, Judg. 1, 30.
 NA-HA-LAL, Josh. 19, 15.
 NA'HAM, consolation. 1 Chr. 4, 19.
 NA-HAM'A-NI, repenting, tender. Neh. 7, 7.
 NA-HAM'A-I, smorter. 1 Chr. 11, 39.
 NA'HA-RI, 2 Sam. 23, 37.
 NA'HABH, serpent. 1 Sam. 11.
 NA'HATH, rest. Gen. 28, 13.
 NA'HBI, hidden. Num. 13, 14.
 NA'HOR, smorter. Gen. 11, 22.
 NA'HOSH, enchanter. 1 Chr. 2, 10.
 NA'HUM, comfort.
 NA'IN, pleasant. Luke 7, 12. [19, 18.
 NA'IOHE, (yoth) habitations. 1 Sam.
 NA'O-MI, pleasantness. Ruth 1, 2.
 NA'RHISH, refreshment. Gen. 24, 15.
 NAPH'TA-LI, my strife. Gen. 30, 8.
 NAPH'TU-HIM, borderers. Gen. 10, 12.
 NA'OS-SUS, stupid. Rom. 16, 11.
 NA'THAN, God given. 2 Sam. 7, 2, 2.
 NA'THAN'A-EL, G. given. John 1, 47.
 NA'THAN-ME'LECH, placed by the king.
 2 K. 23, 11.
 NA'UM, consolation. Luke 2, 25.
 NA'A-RETH, separated. Num. 6, 1-21.
 NA'A-RENE, sprout, branch. Matt. 2, 23.
 NA'A-RETH, Matt. 2, 23.
 NE'AH, shaking. Josh. 19, 12.
 NE-A'O-LIS, new city. Acts 16, 11.
 NE-A-REH, servant of J. 1 Chr. 2, 22.
 NE'A-I, fruit bearing. Neh. 10, 19.
 NE-BA'IOHE, (yoth) high places. Gen.
 NE-BA'IOHE, 25, 13. 1 Chr. 1, 39.
 NE-BAL'LAT, folly in secret. Neh. 11, 24.
 NE'BAT, aspect. 1 K. 11, 26.
 NE'BO, interpreter. Deut. 32, 49.
 NEB'U-CHAD-NEZ'ZAR, the prince of
 god Nebo.
 NEB'U-CHAD-NEZ'ZAR, 2 K. 24, 1.
 NEB'U-SHAR'BAN, worshiper of Nebo.
 Jer. 50, 12. [Nebo. Jer. 52, 30.
 NEB'U-ZAB-A'DAN, leader favored by
 Ne'cho, lame. 2 Chr. 35, 20.
 NE'DA-RIAH, impelled by Jehovah. 1
 Chr. 3, 18.

PALM TREE

O'F'EAR, blast. Num. 31, 32.
 O'F'EAR, fish. Ex. 23, 11.
 O'F'EAR, bridegroom. Col. 4, 15.
 O'F'EAR, Josh. 24, 20.
 O'F'EAR, worshiper of J. I Chr. 2, 21.
 O'F'EAR, bare of leaves. Gen. 10, 22.
 O'F'EAR, worshipping. Ruth 4, 17.
 O'F'EAR'DON, he who serves the Edomites. 2 Sam. 6, 10.
 O'F'EAR, one set over camels. 1 Chr. 27, 20.
 O'F'EAR, bottles. Num. 31, 10.
 O'F'EAR, troubled. Num. 1, 12.
 O'F'EAR, restoring. 3 Chr. 10, 1.
 O'F'EAR, long necked. Josh. 13, 12.
 O'F'EAR, united. Gen. 44, 19.
 O'F'EAR, tent. 1 Chr. 3, 20.
 O'F'EAR, Ex. 27, 20.
 O'F'EAR, Is. 4, 12.
 O'F'EAR, Gen. 8, 11.
 O'F'EAR, MOUNT OF. Zech. 14, 4.
 O'F'EAR, VERT, place of olives. 2 Sam. 15, 20.
 O'F'EAR, talkative. Rom. 16, 15.
 O'F'EAR, talkative. Gen. 30, 11.
 O'F'EAR, Rev. 1, 8.
 O'F'EAR, unskilful. 1 K. 16, 21.
 O'F'EAR, light; abode of the sun. Gen. 41, 45.
 O'F'EAR, strong. Gen. 20, 23.
 O'F'EAR, Gen. 20, 4.
 O'F'EAR'S, MRS, profitable. Col. 4, 2.
 O'F'EAR'S, bringing forth. 2 Tim. 1, 16-18.
 O'F'EAR, strong. 1 Chr. 3, 12.
 O'F'EAR, a hill. 3 Chr. 27, 2.
 O'F'EAR, abundance. Gen. 10, 29.
 O'F'EAR, mouldy. Josh. 18, 24.
 O'F'EAR, fawn. Josh. 18, 23.
 O'F'EAR, raven. Judg. 7.
 O'F'EAR, pine tree. 1 Chr. 3, 25.
 O'F'EAR, Gen. 4, 31.
 O'F'EAR, the giant. Job 9, 2.
 O'F'EAR, nimble. 1 Chr. 21, 15.
 O'F'EAR, kind. Ruth 1, 14.
 O'F'EAR, (HOSBA). Num. 12, 8.
 O'F'EAR, Lev. 11, 12.
 O'F'EAR, Lev. 11, 13.
 O'F'EAR, Job 39, 13.
 O'F'EAR, { Ilion of J. 1 Chr. 26, 7.
 O'F'EAR, { Josh. 15, 17.
 O'F'EAR, Hos. 7, 7.
 O'F'EAR, Lev. 11, 17.
 O'F'EAR, strong. 1 Chr. 2, 15.
 O'F'EAR, { bearing. Num. 24, 16.
 O'F'EAR, { bearing. Num. 24, 16.
 O'F'EAR, (UEZIAN). Matt. 1, 8.
 O'F'EAR, 2 Sam. 26, 25.
 O'F'EAR, plain. Gen. 48, 7.
 O'F'EAR, A'RAM, p. of Syria. Gen. 25, 20.
 O'F'EAR, liberation. Ex. 2, 44.
 O'F'EAR, fortune of God.
 O'F'EAR, governor of Moab.
 O'F'EAR, 2, 6.
 O'F'EAR, bleating. 1 Chr. 1, 50. [PAU.]
 O'F'EAR, judge. Neh. 2, 25.
 O'F'EAR, land of strangers. Ex. 15, 14.
 O'F'EAR, distinguished. Ex. 6, 14.
 O'F'EAR, Num. 26, 5.
 O'F'EAR, Job 1, 4.
 O'F'EAR, Ex. 13, 27.

PALTI.

PAL'TI, } deliverances of J. Num.
 PAL'TI-EL, } 13, 9. Num. 24, 26. 3
 PAL'TITE, } Sam. 23, 24.
 PAN-PHYT-A. Acts 13, 12.
 PAN'NAG. Est. 27, 17.
 PA'THOS. Acts 13, 6.
 PARABLE. Num. 23, 7.
 PA'RAK, village of helpers. Josh. 18, 22.
 PA-RAN, a wilderness abounding in
 caves. Num. 10, 12.
 PA'RBAR, open apartment. 1 Chr. 26, 18.
 PARLOR, Judg. 3, 20-25.
 PAR-NASH'TA, strong fenced. Esth. 9, 2.
 PAR'NE-NAB, abiding. Acts 6, 5.
 PA'RWAGE, delicate. Num. 24, 26.
 PA'ROSH, flea. Est. 2, 3.
 PAR'TH-ANS. Acts 2, 9.
 PAR-SHAN'DA-TNA, given forth for
 light. Esth. 9, 7.
 PARTRIDGE. 1 Sam. 26, 20.
 PAS-U-AN, flourishing. 1 K. 4, 17.
 PAS-YA'IN, Eastern regions. 3 Chr. 2, 6.
 PA'SAOR, cut off. 1 Chr. 7, 33.
 PAS-DAN'NIM, boundary of blood. 1
 Chr. 11, 13.
 PA-SHAR, lumping. 1 Chr. 4, 12.
 PASH'UR, prosperity everywhere. 1
 PASSEVER. Ex. 12. [Chr. 9, 12.
 PAT'A-RA. Acts 21, 1, 2.
 PAT'HOS, } south region. Gen. 10.
 PATH-KU'SIM, } 14; Is. 11, 11.
 PA'THOS. Rev. 1, 9.
 PA'U, blessing. Gen. 26, 29.
 PAVILLON. Ps. 27, 5.
 PAT'RO-RAS, paternal. Rom. 16, 14.
 PAUL, little. Acts 13, 9.
 PAACOCK. 1 K. 10, 24.
 PAUL. Job 25, 16.
 PAU-A-BEL, God preserved. Num. 24, 22.
 PE-DAN'SUR, Rock preserved. Num. 1, 10.
 PE-DA'TAN, Jehovah preserved. 2 K. 22, 26.
 PE'KAR, open eyed. 3 K. 15, 26. [2 K. 15, 22.
 PEK-A-MYAN, eyes Jehovah opened.
 PE'KON, visitation. Jer. 50, 21. [Chr. 3, 24.
 PE-LA-TAN, J. made distinguished. 1
 PE-LA-LYAH, whom J. judged. Neh. 11, 12.
 PE-LA-TYAN, J. delivered. 1 Chr. 3, 21.
 PE'LEE, division, part. Gen. 10, 20.
 PE'LET, liberation. 1 Chr. 2, 47.
 PE'LETH, } swiftmess. Num. 16, 1.
 PE'LETH-ITES, } 3 Sam. 20, 23.
 PELIOAN. Lev. 11, 18; Ps. 102, 6.
 PELO-SYRA, of Pales. 1 Chr. 11, 27.
 PE-N'EL, } face of El. Gen. 22, 20.
 PE-NU'EL, } Gen. 24, 51.
 PENNY. Matt. 20, 2.
 PE-NUN'NAN. 1 Sam. 1, 2.
 PE'ON, split. Num. 23, 23.
 PE'ON-SIM, breaches. Is. 28, 21.
 PE'SASH, dung. 1 Chr. 7, 16.
 PE'SASH, breach. 1 Chr. 27, 3.
 PE'SASH US'AS, } breach of Ussah. 1
 PE'SASH US'AH, } Chr. 18, 11; 2 Sam. 6, 8.
 PE'SGA. Acts 12, 13.
 PE'SGA-MOR, Rev. 2, 12.
 PE-SH'DA, kneed grain. Neh. 7, 27.
 PE-SH-SITE, villager. Gen. 15, 20.
 PE-SH-TA. Ex. 28, 5.
 PE'SIA. Rom. 16, 12.

PONTUS.

PETER. John 1, 42.
 PE-RU'DA, [PERRIDA.] Est. 2, 55.
 PETH'A-HYAN, J. sets free. 1 Chr. 24, 16.
 PETHOR, expounder of dreams. Num.
 PETHU'EL, vision of G. Joel 1, 1. [22, 5.
 PE-UL'THAL, wages of J. 1 Chr. 26, 5.
 PHA'LMO. Luke 2, 25.
 PHAL'LU. Gen. 46, 9.
 PHAL'TI, } deliverance of G. 1 Sam.
 PHAL'TI-EL, } 20, 44; 2 Sam. 3, 15.
 PHA-NU'EL. Luke 2, 26.
 PHA'RAOH, (ro), the sun.
 PHA'RAOH'S DAUGHTER. Ex. 2, 5. [22.
 N'CHO, the lame. 2 K. 22.
 HOPE'KA. Jer. 44, 30.
 PHA'RES, } breach. Matt. 1, 2.
 PHA'RES, } Luke 2, 23. Gen. 28.
 PH'RES, } Num. 20, 20.
 PHAN'ITES, }
 PHAN'SER. Matt. 2, 7.
 PHAN'ROSH. Est. 3, 3.
 PHAN'PAR, swift. 3 K. 5, 12.
 PHA-SHAR, lame. Neh. 7, 51.
 PH'ER, shining, pure. Rom. 16, 1.
 PHEN'ON, } Acts 11, 19.
 PHEN'ON-A, } (niah). Acts 21, 2.
 PHICOL, great mouth. Gen. 21, 23. [2, 2.
 PHIL-A-DEL/PHI-A, brotherly love. Rev.
 PHIL'SMON, affectionate. Col. 4, 9.
 PHIL'STUS, amiable. 2 Tim. 2, 17.
 PHIL'IP, warlike. John 1, 44.
 PHIL-LIP'TI. Acts 16, 11.
 PHIL-LIST'A, } land of strangers. Pa.
 PHIL-LISTINE, } 60, 8; wanderers.
 PHIL-LISTINE, } Am. 9, 7. [16, 15.
 PHIL-LOU'O-GUS, lover of the word. Rom.
 PHIN'S-AS, mouth of brass. Ex. 6, 28.
 PHILEOM, zealous. Rom. 16, 14.
 PHYR'ET-A. Acts 16, 6.
 PHU'KAR, branch. Judg. 7, 10.
 PHUT, } afflicted. Gen. 10, 6.
 PUY, } 1 Chr. 1, 3.
 PHU'VAN. Gen. 42, 12.
 PHY-CH'LUS, fugitive. 2 Tim. 1, 15.
 PI-HA-HYOTH. Ex. 30, 17.
 PI-HA-HYOTH, a grassy place. Ex. 14, 2.
 PIL'ATE, Pon'ti-us, (shl-us). Matt. 27, 2.
 PIL'DASH, same. Gen. 22, 23.
 PIL'SHA, sloop. Neh. 10, 24.
 PIL'AR, PLAIN OF REB. Judg. 9, 2.
 PIL'TAI, Jehovah delivers. Neh. 12, 17.
 PI'RON, darkness. Gen. 22, 41.
 PIPE, or flute. 1 K. 1, 40.
 PIN'AM, like a wild ass. Josh. 10, 27.
 PIN-A'TRON, } prince. Judg. 12, 15.
 PIN-A'TRON-ITE, } Judg. 12, 15.
 PI'GAR, top of head. Num. 21, 20.
 PI-SIV'A. Acts 13, 14.
 PI'RON, overflowing water. Gen. 2, 11.
 PI'SHAR, dispersion. 1 Chr. 7, 38.
 PITCH. Gen. 6, 14.
 PITONER. Gen. 24, 15; Judg. 7, 16.
 PI'TROM, narrow place. Ex. 1, 11.
 PI'TRON. 1 Chr. 8, 25.
 PLASTER. Lev. 14, 49.
 PLU'L-DIM (ya-dee), cluster. Job 2, 2.
 POGG'S-RETH, snoring. Est. 2, 27.
 POLLUX, the Dioscuri. Acts 25, 11.
 POW'TUB. Acts 2, 2.

POMEGRANATE.

POMEGRANATE. Num. 30, 5.
 POPLAR. Gen. 30, 37.
 POPEA-THA, given by lot. Esth. 2, 5.
 POP-CTUS (sh-us). Acts 24, 37.
 POTY-PHAR, } belonging to the sun.
 PO-TIPH'E-NAE, } Gen. 39, 1. Gen.
 POTTERS FIELD. Matt. 27, 7. (41, 45).
 PREB'GA, same as the following. 2
 Tim. 4, 19.
 PREB-CUL'LA, ancient. Acts 18, 2.
 PROCH'RO-RUS, leader of the choir.
 PROCONSUL. Acts 18, 13. [Acts 6, 5].
 PTOL-E-M'IS, city of Ptolemy. Acts
 21, 7.
 PU'A, } month splendid. Num. 26,
 PU'AN, } 23; Judg. 10, 1.
 PUBLICAN. Luke 3, 12.
 PUN-LI-US, common. Acts 28, 7.
 PU'DENS, bashful. 2 Tim. 4, 21.
 PU'NITES, 1 Chr. 3, 33.
 PUL, elephant, lord. Is. 66, 19. [35, 33].
 PU'NITES, descendants of PU'A. Num.
 PU'NOM, darkness. Num. 33, 42.
 PUN, } lot. Esth. 3, 7.
 PUNIM, } lots. Esth. 9.
 PUT, 1 Chr. 1, 8.
 PU-TRO-LI. Acts 27, 12.
 PU-TLI-EL, afflicted of G. Ex. 6, 25.
 QUAR-TUS, the fourth. Rom. 16, 23.
 QUANS. Ex. 16, 13.
 QUARTERION, four soldiers. Acts 12,
 QUICQUANDS, THE. Acts 27, 17.
 RA'A-NAH, trembling. Ex. 27, 22.
 RA'A-NYAN, who trembles at Jehovah.
 Neh. 7, 7.
 RA-A'NENS, son of the sun. Ex. 1, 10.
 RA'B'AN, } capital city. Josh. 13, 25.
 RA'B'ATH, } Deut. 3, 11.
 RA'B'ITH, multitude. Josh. 19, 20.
 RA-BO'NI. John 20, 16.
 RA'B'MAG, prince of Magi. Jer. 29, 2.
 RA'B'SA-KIS, chief eunuch. 2 K. 18, 17.
 RA'B'SHA-KEH, chief of the cup-bear-
 ers. 2 K. 18.
 RA'CA, worthiness. Matt. 5, 22.
 RA'CHAL, traffic. 1 Sam. 30, 29.
 RA'CHAB. Matt. 1, 5.
 RA'CHEL, ewe. Gen. 29.
 RAD'DA-I, subduing. 1 Chr. 2, 14.
 RA-GU'EL, friend of G. Ex. 3, 21.
 RA'HAB, gracious. Josh. 2, 1.
 RA'HAM, womb. 1 Chr. 2, 44.
 RA'HEL (Rachel). Jer. 31, 13.
 RA'HEM, flower garden. 1 Chr. 7, 16.
 RA'HATH, shore. Josh. 19, 33.
 RA'R'ON, thimble. Josh. 19, 46.
 RAH, } high. 1 Chr. 2, 9.
 RA'NA, } Matt. 2, 18.
 RA'NAH, } high place. Ex. 16, 24-30.
 RA'NOTH, } heights. 1 Chr. 6, 73.
 RA-MATH-A'IM ZOPH'IM, double high
 place. 1 Sam. 1, 1. [17].
 RA'MATH LE'NI, h. of Lehi. Judg. 15,
 ——— of the South. Josh. 18, 26.
 ——— GILEAD. 1 K. 4, 13.
 RA'NA-THITE. 1 Chr. 27, 37.
 RA-N'E-EN, son of the sun. Gen. 47, 11.
 RA-N'YAN, whom J. set. Eze. 10, 25.

ROMANTIEZER.

RA'PHA. 1 Chr. 3, 37.
 RA'PHU, healed. Num. 13, 9.
 RA-A-TA, } whom J. cares for. 1 Chr.
 RA-A-TAN, } 5, 5; 1 Chr. 4, 2.
 RE'A, fourth part. Num. 31, 2.
 RE-BECCA, } Rom. 9, 10.
 RE-BEK'AH, } noose. Gen. 22, 23.
 RE'CHAB, } horseman. 2 K. 10, 15;
 RE'CHAB-STES, } Jer. 25, 6, 7.
 RE'CHAB, further aide. 1 Chr. 4, 12.
 RE-EL-A'IAN (yah), one who fears Je-
 hovah. Eze. 2, 2.
 RE'GEM, friend. 1 Chr. 2, 47. [7, 2].
 — ME'LECH, fr. of the King. Zech.
 RE-HA-BYAN, for whom J. makes
 ample room. 1 Chr. 23, 17.
 RE'HOB, street. Num. 13, 31.
 RE-HO-BO'AM, who enlarges the people.
 1 K. 14, 21.
 RE-HO'BOTH, streets. Gen. 26, 23.
 RE'HUM, beloved. Eze. 2, 2.
 RE'I, companionable. 1 K. 1, 8.
 RE'KEM, parti-colored. Num. 31, 2.
 REK-A-L'IAN, adorned of Jehovah. 2
 K. 15, 25. [19, 31].
 RE'NETE (RAMOTE), high place. Josh.
 RE'NOM. Josh. 19, 7.
 — METE'O-AR. Josh. 19, 13.
 RE'PHAN, Saturn. Acts 1, 43.
 RE'PHA-EL, God healed. 1 Chr. 26, 7.
 RE'PHAN, riches. 1 Chr. 7, 25.
 REPH-A-TAR, J. healed. 1 Chr. 4, 42.
 REPH'A-IM, } giants. 2 Sam. 5, 18.
 REPH'A-IMS, }
 REPH'T-DIM, supports. Ex. 17, 1.
 RE'SEN, bridle. Gen. 10, 12.
 RE'SEPH, flame. 1 Chr. 7, 25.
 RE'U, friend. Gen. 11, 18, 21.
 RE'USEN, to a son. Gen. 22, 22.
 RE-U'EL, friend of G. Gen. 35, 4.
 REU'NAH, exalted. Gen. 22, 24.
 RE'ZEPH, a stone. 2 K. 19, 13.
 RE-ZI'A, delight. 1 Chr. 7, 39.
 RE'ZIN, } firm prince. 2 K. 15, 37.
 RE'ZON, } prince. 1 K. 11, 26.
 RHZ'GI-UM. Acts 28, 13.
 RHE'GA. Luke 3, 37. [29].
 RI'RAI, his cause J. pleads. 2 Sam. 26,
 RI'S'AM, fertility. Num. 24, 11.
 RHO'DA, } rose. Acts 12, 13.
 RHODES, } Acts 21, 1.
 RIDDLE. Judg. 14, 12-19.
 RIM'MON, the oxalad. 2 Sam. 4, 2.
 ——— 2 K. 5, 18. [23, 19].
 ——— PA'NEZ, R. of the breach. Num.
 RIN'NAH, } shout. 1 Chr. 4, 20.
 RI'PHATH, } Gen. 10, 3.
 RI'S'AN, full of dew. Num. 23, 21.
 RI'YAN, broom. Num. 33, 13.
 RIVER of EGYPT. Gen. 15, 19.
 RI'S'AN, h. stone. 2 Sam. 3, 7.
 RO-BO'AM (REHOBAM). Matt. 1, 7.
 ROE, } Dcut. 12, 15.
 ROESBUCK, } 2 Sam. 4, 13.
 RO-GE'LIN, place of fullers. 2 Sam. 17, 37.
 RO'GAN, outcry. 1 Chr. 7, 34.
 ROLL. Ex. 2, 10; Is. 8, 1.
 RO-MAN-TI-F'ER, whose help J. has
 exalted. 1 Chr. 23, 4.

ROME.

ROME, Acts 18, 2.
 RO'MAN, Acts 16, 37.
 ROSE, Cant. 2, 1; Is. 35, 1.
 MOSH, bear, chief. Gen. 46, 31.
 RUBEN, Job 38, 18.
 RUM, Luke 11, 49.
 RU'FUS, red. Mark 15, 21.
 RU'HA-NA, pitted. Hos. 2, 1.
 RU'MAN, high. 2 K. 23, 34.
 RUTH, beauty.
 RYE, Ex. 9, 32.
 SAE'A-OTH, hosts. Rom. 9, 29.
 SABBATH, Ex. 16, 23-29.
 SABBATH DAY'S JOURNEY, Acts 1, 12.
 SABBATHICAL YEAR, Ex. 23, 10.
 SA-SE'ANA, Job 1, 15.
 SAE'TA, } striking. 1 Chr. 1, 9.
 SASTAR, } Gen. 10, 7.
 SAE'TE-CHA, } Gen. 10, 7.
 SAE'TE-CHAH, } 1 Chr. 1, 9.
 SA'CAR, reward, 1 Chr. 11, 35.
 SACKBUT, Dan. 3, 5.
 SACKCLOTH, Is. 1, 8.
 SAFFRON, Cant. 4, 14.
 SAD'DU-CEES, followers of Zadok. Matt. 23, 14.
 SA'DOC, just. Matt. 23, 14.
 SA'LA, shoot. Luke 3, 35.
 SA'LAH, sprout. Gen. 10, 34.
 SAL'A-MIS, Acts 13, 5.
 SA-LA'THI-EL, asked of God. 1 Chr. 2, 7.
 SAL'CAN, } pilgrimage Deut. 2, 10.
 SAL'CHAH, }
 SAL'LEM, } peace. Gen. 14, 18.
 SAL'IM, } John 3, 32.
 SAL'LA-I, basket weaver. Neh. 11, 8.
 SAL'LU, weighed. 1 Chr. 9, 7.
 SAL'MA, } clothing. 1 Chr. 2, 11.
 SAL'MAN, } Ruth 4, 20; Luke 3, 23.
 SAL'MON, } Judg. 9, 48; Acts 27, 7.
 SAL'MO'NE, }
 SA-LO'NE, peaceful. Mark 15, 40.
 SALT, Lev. 2, 13.
 ——— CITY OF. Josh. 15, 62.
 ——— VALLEY OF. 2 Sam. 8, 13.
 SA'LU, Num. 25, 14.
 SALUTATION, forms of. Gen. 43, 29;
 Ruth 3, 10; Ruth 2, 4; Ps. 139, 6.
 SA-MA'RU-A, watch mountain. 1 K. 16, 23.
 SAN-GAR-NE'BO, sword of NEBO. Jer. 39, 3.
 SAN'LAN, garment. Gen. 36, 36.
 SA'NOS, Acts 30, 15.
 SAN'O-THRA'GIA, Acts 15, 11.
 SAN'GON, like the sun. Judg. 12.
 SAN'U-AL, God heard.
 SAN-SAL'LAT, praised by the army.
 Neh. 2, 10.
 SAN-SAN'NAH, palm branch. Josh. 15.
 SAPH, tall. (7) 3 Sam. 21, 18.
 SAPH'IR, } beautiful. Micah 1, 11.
 SAPH'IRA, } Acts 5, 1-10.
 SAPHIRINE, Ex. 31, 10.
 SA'RA, } Heb. 11, 11; 1 Peter 3, 6.
 SA'RAH, } princess. Gen. 11, 35.
 SA'RAL, } Gen. 11, 30.
 SA'RAFE, burning. 1 Chr. 4, 22.
 SARDINE, 1 Ex. 38, 17.
 SARDIUS, 1 Rev. 21, 20.
 SARDIS, Rev. 3, 1-6.

SHAHAZIMAH.

SHAN'DITES, sons of Sereb. Num. 34, 22.
 SHARDONYX, Rev. 21, 20.
 SHAR'GON, prince of the sun. Is. 20, 1.
 SA-SAP'TA, Luke 4, 26.
 SA'RID, survivor. Josh. 19, 10.
 SA'RON, Acts 9, 35. [Jer. 50, 2.
 SAR-SH'OHIM, chief of the servants.
 SA'UUCH, Luke 3, 35.
 SA'TAN, adversary. Job 1, 6.
 SATTER, Is. 13, 21. [5, 22.
 SAUL, asked for. Gen. 36, 27. 1 Chr.
 SAW, 3 Sam. 13, 31.
 SCAPEGOAT, Lev. 16, 8.
 SCF'VA, prepared. Acts 19, 14-16.
 SCIENCE, Dan. 1, 4.
 SCORPION, Deut. 8, 15.
 SCOURGING, Lev. 19, 20.
 SCRIBES, Matt. 5, 20.
 SCYTH'I-AN, 2 Sam. 8, 17; Col. 2, 11.
 SEAL, 1 K. 21, 8.
 SE'SA, man. (7) Gen. 10, 7.
 SECCA-CAH, enclosure. Josh. 15, 61.
 SE'CHU, hill, lookout. 1 Sam. 19, 23.
 SE-CUN'DUS, second. Acts 20, 41.
 SE'SUR, 1 K. 16, 34.
 SE'IR, } hairy, rough. Gen. 32, 2.
 SE'I-RATH, } Gen. 14, 6; Judg. 3, 26.
 SE'LA, } rock. Judg. 1, 36; 3 K. 14,
 SE'LAN, } 7; Ps. 2, 2.
 SE'LA-HAN'MAH-LA'KOTR, rock of es-
 capes. 1 Sam. 23, 26.
 SE'LED, exaltation. 1 Chr. 2, 30.
 SE-LEU'GIA, Acts 13, 4.
 SEM, same as Shem. Luke 3, 36.
 SEM'A-CH'AH, Jehovah sustains. 1 Chr.
 SEM'E-I, same as Shimei. Luke 2, 26.
 SE-MA'AH, thorny. (7) Ezer 2, 25.
 SE'NEH, crag. 1 Sam. 14, 4.
 SE'NIR, cataract. 1 Chr. 4, 23.
 SEN-NACH'S-ER, conqueror. 3 K. 18, 18.
 SE-NU'AH, hated. Neh. 11, 9.
 SE-O'EM, barley. 1 Chr. 24, 8.
 SE'PHAR, numbering. Gen. 10, 20.
 SEPH'A-RAD, Obad. verse 20. [19, 12.
 SEPH'AR-VA'IM, the two Sipparas. 3 K.
 SE'RAH, prince. Gen. 46, 17.
 SE'RA-I-AN, soldier of J. 3 Sam. 6, 17.
 SERAPHIM, lofty ones. Is. 6, 2.
 SE'RED, fear. Gen. 46, 14.
 SER'GI-US PAUL'US, Acts 13, 7.
 SERPENT, Gen. 3, 1; Num. 21, 6.
 SE'RUG, shoot. Gen. 11, 20. [4, 26.
 SETH, placing in another's stead. Gen.
 SE'THUR, hidden. Num. 13, 18.
 SEA'AL-AB'SIN, } place of foxes or
 SEA'AL'BEM, } jackals. Josh. 19, 43.
 SEA'AL'BO-NITE, } Judg. 1; 2 Sam. 23, 38.
 SEA'APH, division. 1 Chr. 3, 47.
 SEA'A-RA'IM, two gates. Josh. 15, 36. [14.
 SEA-ASH'GAZ, beauty's servant. Ezech. 2.
 SEAB-ETH'A-I, born on the Sabbath.
 Ezer. 10, 15.
 SEACH'T-A, wandering. 1 Chr. 8, 10.
 SEAD'DA-I, the all sufficient one.
 SEAD'DRACH, rejoicing on the way.
 Dan. 1-3.
 SEA'GE, wandering. 1 Chr. 11, 34.
 SEA'RA-RA'IM, 1 Chr. 8, 8. [19, 22.
 SEA-HAZ'IMAN, lofty places. Josh.

SHALEM.

SHA'LEM, safe. Gen. 22, 12.
 SHA'LEM, land of foxes. 1 Sam. 9, 4.
 SHA'L-SHA, triangular. 1 Sam. 9, 4.
 SHA'L-SHETH, the caseway of the ascent. 1 Chr. 26, 16.
 SHA'LUM, retribution. 2 K. 15, 12.
 SHA'LUN, } Neh. 8, 15.
 SHA'NA-1, my thanks. Eze. 2, 46.
 SHA'NAM, } worshiper of fire.
 SHA'NA-WEEZER, } Hos. 10, 14; 2 K.
 SHA'NA, obedient. 1 Chr. 11, 44. [17, 3.
 SHA'NA-RU'AH, whom J. guards. 2 Chr.
 SHA'NED, destroyer. 1 Chr. 8, 12. [11, 19.
 SHA'NER, keeper. 1 Chr. 6, 46.
 SHA'GAR, Judg. 5, 6.
 SHA'NUTH, desolation. 1 Chr. 27, 8.
 SHA'NIR, thorn. Josh. 15, 48.
 SHA'NA, desert. 1 Chr. 7, 37.
 SHA'NAN, astonishment. Gen. 36, 13.
 SHA'NA-1, laid waste. 1 Chr. 2, 28.
 SHA'NUTH, desolation. 1 Chr. 11, 37.
 SHA'NU'A, rumor. Num. 13, 4.
 SHA'NU'AN, } 2 Sam. 5, 14.
 SHA'NHE-RA'1, 1 Chr. 8, 29.
 SHA'PHAN, shaven. 1 Chr. 5, 12.
 SHA'PHAN, coney. 2 K. 22, 3.
 SHA'PHAT, Judge. Num. 13, 5.
 SHA'PHER, pleasantness. Num. 33, 23.
 SHA'RA-1, whom J. frees. Eze. 10, 40.
 SHA'RA-IM, two gates. Josh. 15, 26.
 SHA'RAR, a cord. 2 Sam. 22, 32.
 SHA'REZER, prince of fire. 2 K. 19, 37.
 SHA'RON, } plain country. 1 Chr. 5,
 SHA'ON-ITE, } 16; 1 Chr. 27, 29.
 SHA-RU'HEM, pleasant lodging place.
 Josh. 19, 6.
 SHASHA-1, whitish. Eze. 10, 40.
 SHA'SHAK, desire. 1 Chr. 8, 14.
 SHA'UL, } asked for. Gen. 46,
 SHA'UL-ITE, } 10.
 SHA'VEH, plain. Gen. 14, 17.
 SHA'VEH-KIRI'A-SHA'IM, p. of Kiria-
 thaim. Gen. 14, 3.
 SHA'VSHA, secretary. 1 Chr. 18, 16.
 SHE'AL, prayer. Eze. 10, 29.
 SHE-AL-TI-EL, whom I asked of God.
 Neh. 12, 1.
 SHE-A-RU'AH, J. measures. 1 Chr. 6, 28.
 SHEARING-HOUSE. 2 K. 10, 12.
 SHE-AR-JA'SHUB, a remnant shall re-
 turn. Is. 7, 3.
 SHE'BA, } an oath. 2 Sam. 20. Gen.
 SHE'BAE, } 26, 31. [23, 3.
 SHE'BAE, coolness, sweet smell. Num.
 SHE-A-NU'AH, grown by the favor of
 J. Neh. 9, 4, 5.
 SHE-A-RIM, branches. Josh. 7, 5.
 SHE'ZER, breaking. 1 Chr. 3, 48.
 SHE'NA, youth. Is. 22, 15. [16.
 SHE'U-EL, captive of God. 1 Chr. 32,
 SHE'A-NU'AH, } friend of J. 1 Chr.
 SHE'CH-A-NU'AH, } 24, 11. 1 Chr. 3, 21.
 SHE'CHAM, } back, shoulder. Josh.
 SHE'CHAM-ITE, } 20, 7; Num. 26, 31.
 SHE'D-UR, casting forth of fire. Num.
 SHEP. Gen. 4, 2; Ex. 20, 24. [1, 5.
 SHEP-GATE. Neh. 3, 1.
 SHEP-MARKET. John 5, 2.
 SHE-RA-RU'AH, whom J. seeks for. 1
 Chr. 8, 16.

SHIMM.

SHU'LAN, } position. Gen. 22, 5;
 SHU'LAN-ITES, } Num. 26, 20.
 SHU'L-SHIM'AH, whom Jehovah repays.
 Eze. 10, 39.
 SHU'LEPH, saluted. Gen. 10, 22.
 SHU'LEPH, tried. 1 Chr. 7, 33.
 SHU'LO-NI, } peaceful. Num. 24, 27.
 SHU'LO-NITE, } Lev. 24, 11.
 SHU'LO-NITE, } 1 Chr. 24, 22.
 SHU'LO-NI-EL, friend of God. Num. 1, 6.
 SHEN, name. Gen. 5, 22.
 SHEN'A, } rumor. Josh. 15, 26.
 SHEN'A-AN, } 1 Chr. 12, 3.
 SHEN'A-AN, J. has heard and an-
 swered. 1 K. 12, 22.
 SHEN-A-RU'AH, J. guards. 1 Chr. 12, 5.
 SHEN'S-SER, soaring on high. Gen. 14, 13.
 SHU'NER, guardian. 1 K. 16, 24.
 SHE-NI'DA, } fame of wisdom.
 SHE-NI'DAN, } Num. 26, 33; 1 Chr. 7,
 SHE-NI'DA-ITES, } 19; Num. 26, 32.
 SHE-NI-NITE, eighth. Ps. 6, Title.
 SHE-NI'NA-MOTH, most high name. 1
 Chr. 13, 13.
 SHE-MU'EL, heard of God. Num. 24, 22.
 SHEN, truth. 1 Sam. 7, 12.
 SHEN-A-SAR, sery. 1 Chr. 3, 12.
 SHE'NIR, coat of mail. Deut. 3, 2.
 SHE'PHAM, thicket of trees. Num. 34, 12.
 SHEPH-A-SHIM'AH, whom J. defends. 2
 Sam. 2, 4.
 SHE'PHI, } bare hill. 1 Chr. 1, 40.
 SHE'PHO, } Gen. 36, 23. [2, 5.
 SHE-PHU'PHAN, horned snake. 1 Chr.
 SHE'PHAN, related. 1 Chr. 7, 24.
 SHEP-SHIM, heat of J. Eze. 8, 12.
 SHE'SHER, root. 1 Chr. 7, 16.
 SHE-SHES, (SHARESEM). Zech. 7, 2.
 SHE'SHACH, moon god. Jer. 23, 22.
 SHE'SHAL, whitish. Num. 15, 22.
 SHE'SHAN, lily. 1 Chr. 2, 31.
 SHESH-BAT'AR, fire worship. Eze. 1, 2.
 SHETH, (SETH). 1 Chr. 1, 1.
 SHE'THAR, star. Eccl. 1, 14. [2, 3.
 SHE'NA-1, bright star. Eze.
 SHE'VA, hesitation. 2 Sam. 20, 22.
 SHIN'SO-LETS, food. Judg. 14, 6.
 SHIN'NAN, coolness. Num. 32, 22.
 SHI'CHON, drunkenness. Josh. 15, 14.
 SHIELD. Ps. 31, 4; 2 Sam. 1, 21.
 SHIG-GA'ION, (yon). Ps. 7, 1.
 SHI'HON, overturning. Josh. 19, 19.
 SHI'HON OF EGYPT, black river of E.
 1 Chr. 13, 6. [Josh. 19, 22.
 SHI'HON-LI-SHATH, black river of glass.
 SHIL'HI, } armed. 1 K. 22, 42.
 SHIL'HIM, } Josh. 15, 32.
 SHIL'LEM, } Num. 46, 24.
 SHIL'LEX-ITES, } Num. 26, 49.
 SHI-LO'AH, } peaceful. Is. 8, 6.
 SHI'LOH, } Gen. 49, 10; Judg. 21, 12.
 SHI-LO'NI, } peace maker. Neh. 11, 2.
 SHI-LO-NITE, } 1 K. 11, 21.
 SHI-LO-NITE, } 1 Chr. 9, 5.
 SHI'LSHAK, tried. 1 Chr. 7, 37.
 SHIM'S-A, } famous. 1 Chr. 2, 5.
 SHIM'S-AE, } 2 Sam. 21, 31.
 SHIM'S-AM, } 1 Chr. 9, 23.
 SHIM'S-ATH, } 2 K. 12, 21.
 SHIM'S-I, } Num. 4, 22.

SHIMEON.

SHIM'ON, listening. Ezr. 10, 31.
 SHIM'EL, } renowned. 1 Chr. 8, 31.
 SHIM'EL, } Ex. 6, 17.
 SHIM'ITES, } Num. 3, 31.
 SHIM'NA, runner. 1 Chr. 2, 13.
 SHIM'ON, desert. 1 Chr. 4, 20.
 SHIM'RATH, watch. 1 Chr. 8, 31.
 SHIM'RI, watchful. 1 Chr. 4, 37.
 SHIM'RITH, vigilant. 2 Chr. 24, 26.
 SHIM'RON, } watch tower. 1 Chr.
 SHIM'RON, } 7; 1; Josh. 11, 1;
 SHIM'RON-TER, } Num. 26, 34.
 SHIM'RON-M'RON. Josh. 13, 20.
 SHIM'SHAI (shay), sunny. Ezr. 4, 3.
 SHINAB, father's tooth. Gen. 14, 2.
 SHINAB, casting out. Gen. 11, 3.
 SHI'PHI, } abundant. 1 Chr. 4, 37.
 SHI'PH'ITE, } 1 Chr. 27, 37.
 SHI'PH'RAH, beauty. Ex. 1, 15.
 SHI'PH'TAN, judicial. Num. 24, 24.
 SHI'SHA, habitation. 1 K. 4, 3.
 SHI'SHAK. 2 Chr. 19, 2.
 SHI'TRA-I, scribe. 1 Chr. 27, 20.
 SHITTAH TREE. Ex. 23.
 SHITTIM, acacias. Num. 23, 40.
 SHI'RA, beloved. 1 Chr. 9, 42.
 SHO'A, rich. Ezr. 2, 23.
 SHO'AB, apostate. 2 Sam. 5, 14.
 SHO'ABAH, pouring. 2 Sam. 10, 15.
 SHO'BA-I, he leads many captive. Ezr.
 SHO'BAL, sowing. Gen. 26, 20. [2, 42.
 SHO'BEB, forsaking. Neh. 10, 24.
 SHO'EL. 2 Sam. 17, 27.
 SHO'CO, } a hedge. 2 Chr. 11, 7.
 SHO'CHO, } 2 Chr. 18, 18.
 SHO'CHON, } 1 Sam. 17, 1.
 SHO'HAM, onyx. 1 Chr. 24, 27.
 SHO'NER, watchman. 1 Chr. 7, 22.
 SHO'PHAB (fak), pouring. 1 Chr. 19, 16.
 SHO'PHAN, fortified. Num. 22, 25. [18.
 SHO-SHAN-NIM-W'DUTH, lilies, a testi-
 mony. Ps. 18. Title.
 SHOWERHEAD. Ex. 25, 30.
 SHU'A, Wealth. 1 Chr. 2, 2.
 SHU'AB, pit. Gen. 25, 2.
 SHU'AL. 1 Sam. 12, 17.
 SHU'AB-EL. 1 Chr. 25, 20.
 SHU'HAM. Num. 26, 42.
 SHU'HITH. Job 3, 11.
 SHU'LAM-ITH. Cant. 6, 12.
 SHU'NATH-ITE. 1 Chr. 3, 53.
 SHU'NATH-ITE, } 2 K. 4, 1. [Josh. 19, 18.
 SHU'NEM, } two resting places.
 SHU'NI, quiet. Gen. 46, 16.
 SHU'PHAM, } serpent.
 SHU'PHIM, } serpents. 1 Chr. 7,
 SHU'PHAM-ITE, } 12; Num. 26, 39.
 SHUR. Gen. 16, 7.
 SU'AA, } Ily. Esther 11, 3.
 SU'SHAN, } Ily of testimony.
 SU'GO.
 SU'THAL-MITES, } Num. 26, 26.
 SU'TH-EL, } crashing or rend-
 ing. 1 Chr. 7, 20.
 SU'A, } council. Neh. 7, 47.
 SU'A-NA } Ex. 3, 44.
 SU'SH-CHAL, } (ray) 1 Chr. 27, 11.
 SU'SH-GAL, } 1 Chr. 11, 29.

STEPHEN.

SIS'BO-LETH. [Shibboleth.]
 SIS'MAH, sweet smell. Josh. 13, 19.
 SIS'RA-IM, two-fold hope. Ezr. 47, 16.
 SICHEN. Gen. 12, 6. [Gen. 14, 2.
 SID'DIM, plain, cut by stony channels.
 SID'DON, } Gen. 10, 15; Matt. 11,
 SI-DO'NI-ANS, } 31; Deut. 2, 9.
 SI'RON, carrying all before him.
 Num. 21, 21.
 SI'RON, black, turbid. Josh. 12, 2.
 SIL'LA, way. 2 K. 13, 20.
 SI'LAS, third. Acts 15, 22.
 SI-LO'AH, } sent. Neh. 3, 15.
 SI-LO'AM, } Luke 13, 4.
 SILVER. Gen. 24, 53.
 SIL-VANUS. 2 Cor. 1, 19.
 SILVERLINGS. 1a. 7, 23.
 SIM'ON-NI'ON. Acts 13, 1.
 SIM'ON, heard, accepted. Gen. 29, 25.
 SIM'ON. Matt. 13, 55.
 SIM'RI, watchful. 1 Chr. 26, 10.
 SIN, clay. Ezr. 30, 15.
 SIN-OFFERING. Lev. 4 and 6.
 SI'NA, MOUNT, } Acta. 7, 30. Ezr. 1, 1.
 SI'NAL (nay) } senna shrub.
 SINIM, extremes. 1a. 49, 12.
 SIN'ITE. Gen. 10, 17.
 SI'ON, lifted up. Deut. 4, 42.
 SI'PHMOTH. 1 Sam. 30, 23.
 SI'PHAL (pay). 1 Chr. 20, 4.
 SI'RAH, withdrawing. 2 Sam. 2, 26.
 SI'RI-OW, Hermon. Deut. 3, 9.
 SI-SAM'A-I. 1 Chr. 2, 40.
 SI'S-RA, field of battle. Judg. 4, 2.
 SIT'NAH, contention. Gen. 26, 21.
 SLAVE. Ezr. 22, 1, 3.
 SLIME. Gen. 11, 3.
 SLING. 1 Sam. 17, 40.
 SMY'NA (Smir). Rev. 2, 8-11.
 SNAIL. Ps. 58, 9.
 SNOW. 2 Sam. 22, 20.
 SO, [SEVSON]. 2 K. 17, 4.
 SOAP. Jer. 2, 22.
 SO'CHO, (ko), } 1 Chr. 4, 12.
 SO'CHON, } a hedge. 1 K. 4, 12.
 SO'ON, } Josh. 15, 25.
 SO'DI, acquainted with G. Num. 12, 10.
 SO'OM, burning. Gen. 10, 19.
 SO'OM-ITES. Deut. 23, 17.
 SO'DO MA, [Sodom]. Rom. 9, 29.
 SO'L-O-MON, peaceable. 1 Chr. 2, 5.
 SO'PA-TER, father saved. Acts 20, 4.
 SO'PH-NETH, scribe. Ezr. 2, 55.
 SO'REK, choice vine. Judg. 16, 4.
 SO-SIP'A-TER, saving father. Rom. 16, 21.
 SO'TH-RES, strong to save. Acts 12, 12-13.
 SO'TA-I, deviator. Neh. 7, 57. [17.
 SOUTH RA'MOTH. 1 Sam. 30, 27.
 SPAIN. Rom. 15, 24.
 SPARROW. Ps. 84, 3.
 SPARKER. Acts 23, 22.
 SPIDER. Job 8, 14.
 SPICKNARD. Cant. 1, 12.
 SPINNING. Ezr. 25, 25.
 SPONGE. Matt. 27, 48.
 STACTE. Ezr. 30, 24.
 STA'CHYS. Rom. 16, 2.
 STEPH'A-NAS, } crowns. 1 Cor. 1, 22.
 STEPHEN, } Acts 6, 2.

STOCKS.

STOCKS. Jer. 30, 2.
 STOKOS. Acts 17, 18.
 STORK. Lev. 11, 19.
 STRAW. Gen. 34, 35.
 STREAM OF EGYPT. Is. 37, 13.
 SU'AN, sweepings. 1 Chr. 7, 36.
 SUC'OOTHE, booths. Gen. 28, 17.
 ———— BE'NOTH, booths of daughters. 2 K. 17, 30.
 SU-CHEAT-ITES. 1 Chr. 2, 55.
 SUK'KI-IMS, dwellers in tents. 2 Chr. 12, 3.
 SUN. Gen. 1, 14.
 SU'SAN-CHITES, inhabitants of Susa.
 SU'SI, horseman. Num. 13, 11. [Ezr. 4, 9.
 SWALLOW. Ps. 84, 3.
 SWAN. Lev. 11, 18.
 SWINE. Lev. 11, 7.
 SYCAMINE. Luke 17, 6.
 SYCAMORE. Ps. 78, 47.
 SY'CHAR. John 4, 5.
 SY'CHEM, drunken. Acts 7, 16.
 SYN'TI-CHE, affable. Phil. 4, 2.
 SYE'A-CUSE. Acts 28, 13.
 SYR'A. Gal. 1, 31.
 SY'RO-PHE-NI'CI-AN. Mark 7, 26.
 TA'A-NACH, sandy. Josh. 13, 21.
 TA'A-NATH-SHI'LOH. Josh. 16, 6.
 TAB'BA-OTH, rings. Ezr. 2, 43.
 TAB'BATH, renewed. Judg. 7, 32.
 TA'BE-AL, God is good. Is. 7, 6.
 TA'BE-EL, Ezr. 4, 7.
 TAB'E-BAR, burning. Num. 11, 2.
 TABERNACLE. Ex. 27, 9.
 TAB'T-THA, gazelle. Acts 9, 36.
 T'BOB, mound. Josh. 19, 23.
 TAB'RIMON, he pleases Rimmon. 1 K. 15, 18.
 TA'CHE, small hooks and eyes. Ex.
 TACH'MO-NITH, son of Hackmond. 2 Sam. 33, 3.
 TAD'MOR, city of palms. 2 Chr. 8, 4.
 TA'BAN, {
 TA'BAN-ITES, { camp. Num. 36, 35.
 TA'BATH, station. Num. 33, 36.
 TA'HAP-AN-BES, { head of the world.
 TAN'PAN-BES, { Jer. 43, 7.
 TAN'PE-NES, { 1 K. 11, 18.
 TAN'RE-A, cunning. 1 Chr. 9, 41. [6.
 TAN'TIM-HOD'SHI, lower land. 2 Sam. 34.
 TAL'MAI, furrowed. Num. 13, 23.
 TAL'MON, oppressed. 1 Chr. 9, 17.
 TA'MAN, laughter. Ezr. 2, 63.
 TA'MAR, palm tree. Gen. 38, 6.
 TAN'MUZ, terror. (?) Ez. 8, 14.
 TA'NACH, sandy soil. Josh. 21, 25.
 TAN'BU-METH, consolation. 2 K. 25, 23.
 TA'PHATH, a drop. 1 K. 4, 11.
 TAP'PU-AB, apples in abundance. Josh.
 TA'RAH, station. Num. 33, 37. [15, 34.
 TAN'A-LAH, reeling. Josh. 18, 97.
 TA'RE-A, (Tahrea). 1 Chr. 8, 25.
 TAN'FEL-ITES. Ezr. 4, 9.
 TAN'NISH, hard ground. (?) Gen. 10, 4.
 TAN'NUS, Acts 9, 11.
 TAN'TAK, hero of darkness. 2 K. 17, 31.
 TAN'TAN, General. 2 K. 18, 17.
 TAT'NA-I, gift. Ezr. 5, 3.
 TAVERNS, THREE. Acts 28, 15.
 TE'BAH, executioner. Gen. 23, 24.

TIPHSAN.

TEP'A-LI'AH, purified by Jehovah.
 TE-RIN'NAR, cry for mercy. 1 Chr. 4, 12.
 TEIL TREE, (OAK). Is. 6, 13.
 TE'KEL, winged. Dan. 5, 25, 26.
 TE-KO'A, {
 TE-KO'AH, { pitching of tents. 2 Chr.
 TE-KO'ITE, { 11, 6; 2 Sam. 28, 26.
 TEL'A-BIB, hill of ears of corn. Ez. 3, 15.
 TE'LAN, fracture. 1 Chr. 7, 25.
 TEL'A-IM, lambs. 1 Sam. 15, 4. [19, 12.
 TE-LAS'SAR, hill of Assyria. (?) 2 K.
 TE'LEM, oppression. Josh. 15, 24.
 TEL'HARSA, { wooded hill. Ezr. 2.
 TEL'HA-RE'SHA, { 59; Neh. 7, 61.
 TEL-ME'LAH, hill of salt. Neh. 7, 61.
 TE'NA, {
 TE'MAN, { south desert. Gen. 26.
 TEN'A-NI, { 15. Gen. 36, 11.
 TE'MAN-ITE, { (Teman).
 TEN'S-NI. 1 Chr. 4, 6.
 TEMPLE. 1 K. 6; 2 Chr. 2.
 TEN COMMANDMENTS. Ex. 20.
 TE'NAR, station. Gen. 11, 24.
 TER'A-FIM, small models of the Cherubim. Judg. 17, 3-5.
 TE'RESH, severe. Beth. 3, 31.
 TER'TI-US (shl-us), the third. Rom. 16.
 TER-TULLUS. Acts 24, 1. [32.
 TETRARCH, governor of a fourth part. Matt. 14, 1.
 TEAD-DE'US, praising. Mark 3, 18.
 TEA'HASH, a species of fish. Gen. 33.
 TEA'MAH, laughter. Ezr. 2, 53. [34.
 TEA-MAR. Matt. 1, 3.
 TEANK OFFERING. Lev. 8, 23, 19.
 TEA'RA. Luke 8, 24.
 TEA'BEE, brightness. Judg. 9, 50.
 TEA-LA'SAR (Telassar). 2 K. 19, 12.
 TEA-OI'E-LUR, lover of God. Luke 1, 2.
 TEA-SA-LO-NI'CA. Acts 17, 1.
 TEIM'NA-THAN, assigned, portion. Josh. 19, 43.
 TEOM'AS, twin. Matt. 10, 2.
 THRONE. 1 K. 10, 19; Is. 6, 1.
 THY-A-TI'RA. Acts 16, 14.
 TI-BE'RI-AS. John 6, 1.
 TI-BE'RI-US. Luke 8, 1.
 TIE'BATH, butchery. 1 Chr. 18, 8.
 TIE'NI, building. 1 K. 16, 31.
 TI'DAL, reverence. Gen. 14, 1.
 TIG'LATH-PI-L'E'SER, { Lord of Tigris.
 TIG'LATH-PI-L'E'SER, { 1 Chr. 5, 26; 2 Chr. 28, 20.
 TIK'VAH, { Expectation. 2 K. 23, 14.
 TIK'VATH, { 2 Chr. 34, 23.
 TIL'ON, gift. 1 Chr. 4, 20.
 TI-ME'US, polluted. (?) Mark 10, 66.
 TIMBREL, {
 TAERET, { Gen. 31, 27.
 TIM'NA, { restraint. Gen. 36, 12;
 TIM'NAH, { Josh. 15, 10; Gen. 36, 23.
 TIM'NATH, { 12.
 TIM'NATH-H'ERES, { portion of the sun
 TIM'NATH-S'E'RAM, { Judg. 3, 9. abund-
 TIM'ON, burning. Acts 6, 1-4. [19, 20.
 TI-MO'THE-US, honor of God. Acts.
 TIM'O-THY, { 16, 1; 2 Tim. 1, 6.
 TIPH'AN, ford. 1 K. 4, 24.

TIN.

TIN. Num. 31, 32.
 TIRAS, desire. Gen. 10, 2.
 TIRE, a head dress. Ex. 34, 17.
 TIR'HA-KAH, exalted. 3 K. 19, 9.
 TIR'SHA-THA, governor. Neh. 8, 9.
 TIR'SAH, pleasantness. Num. 30, 33.
 TIR'SITE, (Tishbi). 1 K. 17, 1.
 TITHE. Gen. 14, 30.
 TITHE. 1 Chr. 11, 45.
 TITHE, beginning.
 TITUS, honorable. Gal. 3, 1-3.
 TO'AH, lowly. 1 Chr. 6, 34.
 TO'AD'O-NI'AM, good is my Lord,
 Jehovah. 3 Chr. 17, 8.
 TOB, good. Judg. 11, 8.
 TO-BRAN, } pleasing to Jehovah. Exr.
 TO-BR'AN, } 2, 60; 3 Chr. 17, 8.
 TO'CHER, measure. 1 Chr. 4, 32.
 TO-GAN'NAN, breaking bones (?) Gen.
 TO'NU [Toah]. 1 Sam. 1, 1. [10, 3.
 TO'I, error. 2 Sam. 8, 9.
 TO'IA, worm. Gen. 46, 12.
 TO'IAAD, } posterity. 1 Chr. 4, 32.
 TO'LA-ITES, } Num. 30, 30.
 TO'PHET, lime, cement. Deut. 1, 1.
 TO'PHET, drum. Jer. 19, 2.
 TONGUES, CONFUSION OF. Gen. 11, 7.
 TONGUES, Gift of. Acts 2, 1-13.
 TO'G. Ex. 35, 17.
 TO'G. 1 Chr. 18, 9, 10.
 TOWN CLERK. Acts 19, 35.
 TORTOISE. Lev. 11, 20.
 TRACH-O-N'ITIS. Luke 8, 1.
 TRIBUTE. Matt. 17, 24.
 TRO'AS. Acts 16, 8.
 TRO-GYI'LI-UM. Acts 20, 15.
 TROPIC'NUS, nourished. Acts 20, 4.
 TRUMFETS, FEAST OF. Num. 29, 1.
 TRY-PH'SA, delicious. Rom. 16, 12.
 TRY-PH'SA, thrice shining. Rom. 16, 12.
 TUBAL, flowing forth. Gen. 10, 4.
 TUBAL-CAIN, working in ore. Gen. 4, 22.
 TURTLE, turtle dove. Gen. 15, 9.
 TUCHI'GUS, fortunate. Acts 20, 4.
 TY RAN'NUS, reigning. Acts 19, 3.
 TYRE, } rock. Josh. 19, 29.
 TY'SUS, } Ex. 30, 1.
 U'GAL, I shall prevail. Prov. 30, 1.
 U'RI, will of God. Exr. 10, 34.
 U'LA-I, strong water. (?) Dan. 8, 2.
 U'LAN, infant. 1 Chr. 7, 17.
 U'LA, yoke. 1 Chr. 7, 39.
 U'NEAH, community. Josh. 19, 30.
 UNIFORM. Deut. 33, 17.
 UNHAPPY, depressed. 1 Chr. 15, 18.
 U'NEAL, [ORIR (?)]. Jer. 10, 9.
 U'RI, light. Gen. 11, 32.
 U'NEAN, courteous. Rom. 16, 2.
 U'RI, fiery. Ex. 31, 2.
 U-RI'AN, } flames of Jehovah. 1 Chr.
 U-RI'AN, } 11, 41; 3 K. 16, 10.
 U-RI'AN, } Mel. 6, 1.
 U-RI'EL, flame of God. 1 Chr. 6, 34.
 URM AND THURM, lights and per-
 fections. Ex. 23, 15.
 U'RI-I, Jehovah helps. 1 Chr. 9, 4.
 U'RI, light sandy soil. Job 1, 2.
 U'RI-I, robust. Neh. 8, 35.
 U'RI, wanderer. Gen. 10, 27.

ZEBUDAH.

U'RI, } 2 K. 21, 18.
 U'RI'AN, } strength. 1 Chr. 18, 7. [34.
 U'RI'EN-SH'ERAN, corner of S. 1 Chr. 7,
 U-RI, } 1 Chr. 6, 8.
 U-RI'AN, } power of Jehovah. 1 Chr.
 U-RI'AN, } 11, 44; 3 Chr. 6, 1.
 U-RI'EL, } power of God. Ex. 6,
 U-RI'EL-ITES, } 18; Num. 3, 27.
 VA-JE'Z-A-THA, white, pure. Esth. 9, 9.
 VA-N'AN, weak. Exr. 10, 35.
 VASH'NI, second. 1 Chr. 6, 23.
 VASH'TI, beautiful woman. Esth. 1.
 VEIL. Gen. 24, 63.
 VINE. Gen. 9, 30.
 VINEGAR. Ruth 2, 14.
 VOPH'SI, my addition. Num. 12, 24.
 VOWS. Gen. 28, 18; 31, 13.
 VULTURE. Job. 39, 7.
 WEALE. Matt. 13, 40.
 ZA'A-NAN, } removing. Judg. 4.
 ZA'A-NAN'NIM, } 11; Josh. 19, 33.
 ZA'A-NAN, place of flocks. Micah 1, 11.
 ZA'A-VAN, disturbed. Gen. 36, 27.
 ZA'AD, gift. 1 Chr. 3, 31.
 ZA'SAI, pure. Ex. 10, 36.
 ZA'SUD, gift from God. Ex. 8, 14.
 ZA'SDI, gift of G. 1 Chr. 27, 2.
 ZA'SDI-EL, gift of G. 1 Chr. 27, 2.
 ZA'SUD. 1 K. 4, 5.
 ZA'SU-LON. [ZEBULON]. Matt. 4, 12.
 ZAC'OA-I, pure, innocent. Exr. 2, 5.
 ZAC-ON'US, pure. Luke 19, 2.
 ZAC'CHUS, mindful. 1 Chr. 4, 26.
 ZACH-A-B'AN, whom Jehovah remem-
 bers. 3 K. 18, 2.
 ZA'CHER, praise. 1 Chr. 8, 31.
 ZA'DOK, just. 1 Chr. 12, 28.
 ZA'HAN, loathing. 3 Chr. 11, 19.
 ZA'IN, small. 3 K. 8, 21.
 ZA'LAPH, fracture. Neh. 3, 30.
 ZAL'MON, } shady. Judg. 2, 48.
 ZAL-MO'NAN, } Num. 33, 41.
 ZAL-MUN'NA, shade is denied. Judg. 8, 5.
 ZAM-SUM'MINS, noisy. Deut. 2, 20.
 ZA-NO'AN, marsh, swamp. 1 Chr. 4, 18.
 ZAP'HATH-PA'A-N'AN, bread of life.
 ZA'THOM, north. Josh. 13, 27. [Gen. 42, 45.
 ZA'HAN, rising, (light). Gen. 38, 30.
 ZA'HE-AN, } hornet's tower. Neh.
 ZA'HE-ATH-ITES, } 11, 39; 1 Chr. 8, 53.
 ZA'HEB, great growth. Num. 31, 12.
 ZA'HE-PRATH, workshop. 1 K. 17, 9.
 ZA'HE-TAN, } cooling. Josh. 3, 16.
 ZAN'TAN, } 1 K. 4, 12.
 ZANTHAN, } 1 K. 7, 46.
 ZANTH-SHA'HAN, splendor of the
 morning. Josh. 13, 19.
 ZAN'HITES, [ZERAH]. Num. 26, 12.
 ZAT'THU, } a sprout. Neh. 10, 14.
 ZAT'TU, } Neh. 7, 13.
 ZAT'AN, disturbed. 1 Chr. 1, 43.
 ZA'SA. 1 Chr. 2, 33.
 ZEP-A-D'AN, gift of Jehovah. 1 Chr. 8, 15.
 ZEP'AN, sacrifice. Judg. 8, 5.
 ZE-PA'IM, } hymns. Exr. 2, 57.
 ZE-RO'IM, } Gen. 10, 19.
 ZES'N-DEE, Jehovah gave. Matt. 4, 21.
 ZE-SY'NA, bought. Exr. 10, 43.
 ZE-SU'DAH, given. 3 K. 23, 36.

ZEBUL

ZEBUL, } dwelling. Judg. 9,
ZEB'U-LON-ITES, } 28; Judg. 12, 11; Gen.
ZEB'U-LON, } 30, 30; Num. 26, 37.
ZEB'U-LUN-ITES, }
ZEBU-A-HAH, Jehovah has remem-
bered. Est. 2, 1. [34, 6.
ZEDAD, the side of a mountain. Num.
ZED-E-KI'AH, justice of Jehovah. 2
K. 24, 18.
ZEDER, wolf. Judg. 7, 25.
ZELAH, side. Josh. 18, 23.
ZELER, assure. 2 Sam. 22, 37.
ZEL'OPHE-HAD, first-born. Josh. 17, 2.
ZEL'OTES, SIMO', zealous.
ZEL'RAH, shade from heat. 1 Sam. 10, 2.
ZEM'RAH, } song. 1 Chr. 7, 8.
ZEM'RAH, } Josh. 18, 23.
ZEM'RAH, } Gen. 10, 18.
ZEM'RAH, } song. 1 Chr. 7, 8.
ZEM'RAH, } place of flocks. Josh. 15, 37.
ZEM'RAH, } Tit. 2, 18.
ZEM'RAH, } whom J. hid.
ZEM'RAH, } watch-tower. Judg. 1,
ZEM'RAH, } 17; 2 Chr. 14, 10.
ZEM'RAH, } Gen. 26, 11.
ZEM'RAH, } a look out. Num. 26,
ZEM'RAH, } 15.
ZEM'RAH, } Josh. 19, 35.
ZEM'RAH, } rising. Gen. 26, 13. [Est. 7, 4.
ZEM'RAH, } Jehovah made to rise.
ZEM'RAH, } Num. 21, 12. [12.
ZEM'RAH, } exuberant growth. Deut. 2,
ZEM'RAH, } 1 K. 11, 26.
ZEM'RAH, } cooling. 2 Chr. 4, 17.
ZEM'RAH, } Judg. 7, 22.
ZEM'RAH, } gold. Est. 2, 10.
ZEM'RAH, } splendor. 1 Chr. 4, 7.
ZEM'RAH, } 1 Chr. 2, 8.
ZEM'RAH, } purse. 1 Sam. 9, 1.
ZEM'RAH, } leprous. 1 K. 1, 26. [12, 47.
ZEM'RAH, } born at Babylon. Neh.
ZEM'RAH, } spl. 1 Chr. 2, 18-17.
ZEM'RAH, } olive. 1 Chr. 23, 8.
ZEM'RAH, } 1 Chr. 7, 11.
ZEM'RAH, } star. Est. 1, 10.
ZEM'RAH, } motion. 1 Chr. 5, 13.
ZEM'RAH, } plant. 2 Sam. 9, 2.
ZEM'RAH, } 1 Chr. 8, 9.
ZEM'RAH, } dyed, rose. Gen. 26, 2.
ZEM'RAH, } 2 K. 12, 1.
ZEM'RAH, } famous. Est. 2, 31.

ZUZIM

ZID'IM, sides. Josh. 19, 35.
ZID-KI'AH, justice of Jehovah.
ZID'ON, fishing. Gen. 10, 15.
ZID, splendor. 1 K. 6, 37.
ZID'AH, drouth. Est. 2, 43.
ZID'AH, pouring out. Josh. 12, 5.
ZID'AH, shadow. Gen. 4, 23.
ZID'AH, a dropping. Gen. 23, 24.
ZID'AH, shadow of J. 1 Chr. 3, 20.
ZID'AH, mischief. 1 Chr. 6, 20.
ZID'AH, } celebrated in song. Gen. 25,
ZID'AH, } 2; Num. 26, 14.
ZID, young palm. Num. 18, 21.
ZID'AH, abundance. 1 Chr. 26, 10.
ZID'AH, sunny plain; sunny mountain.
ZID'AH, smallness. Josh. 15, 64. [Pa. 30, 3.
ZID'AH, borrowed. 1 Chr. 4, 15.
ZID'AH, loaned. 1 Chr. 4, 16.
ZID'AH, } inhabitants of Ziph. Pa.
ZID'AH, } 64, Title. 1 Sam. 23, 12.
ZID'AH, } expectation. Gen. 45, 16.
ZID'AH, } sweet smell. Num. 24, 2.
ZID'AH, } little bird. Num. 23, 2.
ZID'AH, } form of same. Est. 2, 21.
ZID'AH, } protection of J. Est. 6, 23.
ZID'AH, } a flower. 2 Chr. 20, 16.
ZID'AH, } 1 Chr. 4, 37.
ZID'AH, } abundance. 2 Chr. 11, 20.
ZID'AH, } low region. Num. 13, 22.
ZID'AH, } smallness. Gen. 14, 2.
ZID'AH, } 1 Sam. 14, 47.
ZID'AH, } station. 2 Sam. 10, 19.
ZID'AH, } walking slowly. 1 Chr. 4, 2.
ZID'AH, } whiteness. Gen. 23, 8. [15.
ZID'AH, } stone of the serpent. 1 K.
ZID'AH, } serpent. 1 Chr. 4, 20.
ZID'AH, } crass. 1 Chr. 7, 35.
ZID'AH, } honeycomb. 1 Chr. 6, 26.
ZID'AH, } sparrow. Job 2, 11.
ZID'AH, } watchers. Num. 23, 14.
ZID'AH, } hornets' nest. Josh. 19,
ZID'AH, } 4; 1 Chr. 4, 2.
ZID'AH, } [ZORAH]. Josh. 15, 22.
ZID'AH, } smallness. Num. 1, 6.
ZID'AH, } sedge. 1 Sam. 9, 5.
ZID'AH, } rock shape. Num. 23, 15.
ZID'AH, } God is his rock. Num. 2, 25.
ZID'AH, } Almighty is his rock.
ZID'AH, } Num. 1, 6.
ZID'AH, } restless people. Gen. 14, 9.

CHRONOLOGICAL TABLES.

TABLE No. 1.

FROM THE CREATION TO THE DEATH OF SOLOMON.

B.C.		B.C.	
4004	The Creation.	1405	Othniel.
3875	Cain and Abel.	1395	Ehud.
3874	Seth born.	1306	Shamgar.
3869	Enoch born.	1285	Deborah and Barak.
3317	Methuselah born.	1245	Gideon.
3074	Adam dies.	1236	Abimelech.
2949	Noah born.	1239	Tola, &c.
2349	The Flood.	1187	Jephthah.
2334	Nimrod builds Ninevah.	1156	Eli.
1981	Call of Abram.	1141	Samson.
1896	Isaac born.	1130	Samuel becomes Judge.
1887	Esau and Jacob born.	1095	Saul anointed King.
1758	Reuben (et. al.) born.	1065	David born.
1715	Joseph governor of Egypt.	1063	David anointed King.
1706	Israelites dwell in Egypt.	1055	David King of Judah.
1574	Aaron born.		Ishbosheth King of Israel.
1571	Moses born.	1049	David of all Israel.
1491	Moses sent to Pharaoh.		(Nathan, Gad.)
	Exodus of Israelites from Egypt.	1015	Solomon King.
1451	Moses dies.	1004	The Temple built.
1450	Canaan subdued by Joshua.	975	Separation of the Kingdoms.
1443	Joshua dies.		

TABLE II.
FROM THE DEATH OF SOLOMON TO MALACHI.

B.C.	KINGS OF JUDAH began to reign.	KINGS OF ISRAEL began to reign.	PROPHETS.
975	Rehoboam.	Jeroboam I.	Ahijah, Shemiah.
968	Abijah.		Azariah.
965	Asa.	Nadab (364).	Hanani.
963		Baasha.	Jehu.
930		Elah.	
929		Zimri.	Elijah.
928		Omri.	Micaiah.
918		Ahab.	Elisha.
897	Jehoshaphat.	Ahaziah.	Jahaziel.
886		Jehoram or Joram.	
889	Jehoram.		
885	Ahaziah.		
884	Athaliah.	Jehu.	Jehoiada.
878	Joash or Jehoahaz.		
867	Amaziah.	Jehoahaz.	
859		Jehoash.	
825		Jeroboam II.	Jonah, Hosea.
810	Uzziah or Azariah.		Amos.
784		Anarchy.	
773		Zechariah.	Joel.
772		Shallum, Menahem.	
761		Pekahiah.	
759		Pekah.	
758	Jotham.		Isaiah, Micah.
743	Ahaz.		Oded.
730		Hosea.	Obadiah.
727	Hezekiah.	(Captivity 721.)	Nahum.
698	Manasseh.		
648	Amos.		
641	Josiah.		Jeremiah, Zephaniah.
610	Jehoahaz or Shallum.		Habakkuk.
	Jehoiakim.		Daniel.
599	Jehoiachin or Coniah.		
	Zedekiah.		
595	Babylonian captivity.		
538	Babylon taken by Cyrus.		Ezekiel.
536	Proclamation by Cyrus, Zerubabel and Jeshua.		
534	Foundation of the Temple.		
529	Artaxerxes (Cambyse) forbids the work.		
520	Favorable decree of Ahasuerus, (Darius Hystaspes).		Haggai, Zechariah.
518	Ester made Queen.		
515	Temple finished.		
510	Haman's plot frustrated.		
484	Xerxes King of Persia.		
487	Ezra sent to govern Jerusalem.		
464	Artaxerxes Longimanus.		
445	Nehemiah sent as Governor.		
423	Darius Nothus.		
415			
397	The close of prophecy.		

TABLE III.
HISTORICAL EVENTS CONNECTING THE OLD AND NEW TESTAMENTS.

B.C.	
335	Alexander the Great invades Persia.
333	Alexander the Great visits Jerusalem; Jaddus, high priest.
323	Alexander dies.
320	Ptolemy Lagus takes Jerusalem.
312	Seleucus obtains Syria.
300	Simon the Just, high priest.
277	Septuagint version of the Scriptures made.
208	Antiochus the Great obtains Palestine.
200	Sect of Sadducees founded.
170	Antiochus Epiphanes takes Jerusalem; profanes the temple.
166	Judas Maccabaeus purifies the temple.
161	Jonathan, governor.
152	He becomes high priest.
143	Simon; treaty with the Romans and Lacedemonians.
125	Pharisees founded; John Hyrcanus.
130	Temple on Gerizim destroyed.
107	Judas (Aristobulus) high priest and king.
88	Anna the prophetess.
63	Jerusalem taken by Pompey; Syria becomes a Roman province.
54	Crassus plunders the temple.
40	Herod made king.
28	Augustus Caesar, Emperor of Rome.
25	Herod rebuilds Samaria.
18	Herod rebuilds the temple.
4	Birth of John the Baptist.
	Birth of Jesus Christ.

TABLE IV.
FROM THE BIRTH OF CHRIST TO JOHN'S BANISHMENT TO PATMOS.

A.D.	EMPERORS OF ROME.	
8	Augustus.	Christ disputes with the doctors in the temple.
14	Tiberius.	Calaphas high priest.
27		John the Baptist preaches.
		Jesus baptised; his temptation.
30		The Apostles called.
31		The Sermon on the Mount preached, and many sick healed.
33		The Transfiguration.
39		Lazarus raised.
33		Christ's Crucifixion, Resurrection, and Ascension.
		The Holy Ghost descends upon the Apostles.
34		Stephen martyred.
35		Conversion of Saul.
37	Caligula.	
41	Claudius.	Conversion of the Gentiles.
44		Persecution by Herod Agrippa; James slain.
45		Barnabas and Paul preach in Asia.
48		Council concerning Circumcision.
54	Nero.	Paul preaches at Athens, etc.
55		He travels through Asia.
60		He is persecuted at Ephesus and at Jerusalem.
62		His defence before Felix, Festus and Agrippa.
63		He arrives at Rome.
67		Peter and Paul said to suffer martyrdom.
68	Galba.	
69	Otho.	
69	Vitellius.	
70	Vaspasian.	Jerusalem taken by Titus.
79	Titus.	
81	Domitian.	
96		John banished to Patmos. (Rev. 1.)

